

A NEW
ARABIC GRAMMAR
OF THE
WRITTEN LANGUAGE

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PREFACE TO SECOND EDITION

The authors are taking advantage of a second edition to incorporate certain amendments, improvements and additions. Care has been taken, however, to include them in such a way that first and second editions can be used side by side. For this reason the more important additions have been printed as a separate Appendix C. It should be stressed that the exercises for translation, which form such an important part of the grammar, are unchanged, except for the correction of a few errors which inevitably crept into the text.

In the Preface to the first edition the authors pointed out that in a major undertaking of this kind they would be more than human if no errors crept in, and they invited suggestions for any future reprints. The authors would like to thank all those who have suggested amendments whether in correspondence, conversation or in learned reviews.

Whilst, as was stressed when the first edition was published, this grammar is intended as a teaching grammar and not as a reference grammar or a 'teach-yourself' work, a key* has been prepared and published separately for the benefit of those students who are using the grammar to learn Arabic without a teacher. This key is suitable for use with either edition of the grammar. The treatment of certain grammatical points in an order which could not be justified logically in a reference grammar is intended to facilitate the use of the grammar in association with courses under qualified teachers of Arabic.

The authors again have to thank the publishers for their co-operation and understanding. It is sad to have to mention the passing of Dr B. Schindler, a distinguished scholar and a fine man, who did so much to shepherd the first edition through the press.

The authors hope that in its modified form this grammar will prove a boon to many students and that it will contribute to the main cause they have in mind, the stimulation of an understanding of and love for Arabic culture.

* J. A. Haywood and H. M. Nahmad, *Key to a New Arabic Grammar of the Written Language*, Lund Humphries, 1964.

PREFACE TO THE FIRST EDITION

The Arabic language has increased in importance since the Second World War. With the attaining of independence by the Arab countries, and the growing importance of the Near East in international affairs, there is a pressing need in the West for people familiar with the language. At the same time, newly-independent countries in Asia and Africa are turning increasingly to the language of their faith - sometimes by way of European text-books.

There is a widespread demand for a new Arabic grammar, even though some praiseworthy efforts have been made recently in both Britain and America. During the last fifty years it is probable that more people have learned Arabic through the Rev. G. W. Thatcher's Grammar than through any other comparable work; but times change, and that work now requires radical revision. The present book, then, is intended to replace Thatcher. It retains all that is still valid in the old work, but recasts the rest to suit modern requirements and the background of the average modern student. In writing it the authors have kept a number of factors in mind.

For instance, the modern student does not have that grasp of grammatical concepts which his parents and grandparents had. This is due partly to the decline of Latin and Greek studies, partly to new methods in modern language teaching. Therefore an attempt has been made to explain grammatical rules in clear and simple language.

There is an increasing demand for modern literary Arabic; but on the other hand there are still many who wish to study classical Arabic, whether to enjoy the literature or to gain a deeper insight into Islamic institutions and history. The authors of this grammar believe that it is possible for one and the same grammar to serve both types of student. They have therefore used both classical and modern Arabic in the illustrative examples, vocabularies, and exercises; at the same time they have tried to indicate which constructions and idioms are obsolete or obsolescent, and which are still widely used. The beginner usually takes some time to master the Arabic script; therefore

in the first thirteen chapters all Arabic words have been transliterated according to a simple recognized system.

One of the hardest tasks for the student is to acquire a useful vocabulary speedily. To facilitate this a basic vocabulary of about 4,000 words has been specially selected by the authors from both classical and modern sources. Where rare words are used this is either to illustrate grammatical points, or in actual extracts from literature. Each chapter has its own vocabulary, and there is a consolidated vocabulary at the end of the book. Sentences used to illustrate grammatical points, or in the exercises for translation, have been prepared on the basis of their usefulness in teaching, not for literary merit. On the other hand, there is a substantial Supplement of extracts from literature, both classical and modern, and a few literary extracts have also been used as translation exercises in some of the later chapters.

The beginner does not require a reference grammar which deals exhaustively with each grammatical subject in turn; in fact, to state all the rules at once often confuses and discourages him. Consequently, although within the pages of this book reference is made to all but the very rarest usages, the order in which they occur is often dictated rather by the learner's convenience than by strict logic. Moreover, the space devoted to individual grammatical points varies according to the needs of the average student as observed by the authors in their own teaching. It is hoped that the translation exercises which follow the chapters will be sufficiently comprehensive to meet the needs of both teacher and student.

The compilation of a grammar of this scope is a major undertaking, and the authors would be more than human if no errors crept in; again, there will always be differences of opinion as to the best means of dealing with various points. The authors ask the reader's indulgence for any shortcomings, and would indeed welcome suggestions for any future reprinting.

They are grateful for help received. The publishers deserve thanks and above all Dr B. Schindler, at the request of whom the work was undertaken and who has given us specially valuable advice throughout.

The authors would also like to thank Dr S. M. Saddiq for his assistance in proof reading. Finally Mrs H. M. Nahmad has given invaluable help in preparing the typescript for the printers.

ABBREVIATIONS

a.o. = any one
 abbr. = abbreviated
 acc(us). = accusative
 act. = active
 adj. = adjective
 adv. = adverb
 antiq. = antique, antiquated usage
 art. = article

class. = classical
 coll. = collective
 colloq. = colloquial
 commun. = commerce, commercial
 conj. = conjunction

d. = dual
 dim. = diminutive
 dipl. = diplomatic
 dip. = diptote

Eg. = Egypt(ian)
 elat. = elative
 Eur. = Europe(an)

f., fem. = feminine
 fig. = figure, figurative
 Fr. = French

gen. = genitive
 geog. = geographical
 gram. = grammar, grammatical

indie. = indicative
 imper. = imperative
 imperf. = imperfect
 intr(ane). = intransitive

juss. = jussive
 Leb. = Lebanese
 lit. = literal(ly)

m., masc. = masculine
 Magh. = Magharibi usage
 math. = mathematical
 mil. = military
 mod. = modern

n. = noun, name
 neg. = negative
 nom. = nominative

opp. = opposite

part. = participle
 partic. = particle
 pass. = passive
 pl. = plural
 pl. pl. = plural of plural
 poet. = poetry, poetical
 pol. = political
 pr. n. = proper noun, name
 prep. = preposition
 pron. = pronoun

quad. = quadrilateral

relig. = religious

s., sing. = singular
 subj. = subjunctive
 Syr. = Syria(n)

tr(ane). = transitive
 trip. = triptote
 Turk. = Turkish
 un. = unitary (single)

v. = verb
 v.n. = verbal noun
 veg. = vegetable
 voc. = vocative

CHAPTER ONE

أَبَبُ الْاَوَّلُ Al-bābu l-¹awwalu

The Arabic Language. Orthography. Phonetics. Punctuation

§ I

THE ARABIC LANGUAGE

Arabic belongs to the Semitic group of languages. Other living languages of this group are Modern Hebrew (as spoken and written in Israel), Amharic, and other spoken languages of Ethiopia, Aramaic dialects current in parts of Syria and Iraq, and Maltese. Among dead languages of this group the most important is Biblical Hebrew; others include Akkadian (Babylonian and Assyrian), Syriac, and Ethiopian.

The characteristic feature of Semitic languages is their basis of consonantal roots, mostly trilateral (three-lettered). Variations in shade of meaning are obtained, first by varying the vowelism of the simple root, and secondly by the addition of prefixes, suffixes, and in-fixes. Thus, from the root *salima*, to be safe (literally, he was safe) we derive *sallama*, to deliver; *aslama*, to submit (also, to turn Muslim); *istalama*, to receive; *istaslama*, to surrender; *salāmun*, peace; *salāmatun*, safety, well-being; and *muslimun*, a Muslim. Word forms derived from the trilateral roots, and retaining the three basic consonants, are associated with meaning patterns. This is a help in the acquisition of vocabulary and partly compensates for difficulties arising from the lack of correlation between Arabic words and European roots.

Arabic is usually classified as (a) Classical Arabic, (b) Modern Literary Arabic, and (c) Modern Spoken or Colloquial Arabic.* Classical Arabic dates from the 6th century

* For further details of (c) see Appendix A.

A.D., if not earlier. It is the language of the Qur'ān and of the great writers and poets such as al-Mutanabbi and Ibn Khaldūn, and others. The modern literary language is exemplified by writers like Ṭahā Ḥusain and Ṭaufiq al-Ḥakīm, and newspapers and the radio. It varies in idiom and vocabulary from the Classical, but the differences are infinitesimal compared with the changes in the European languages over the same period – e.g. the difference between Chaucer's English and Kipling's. This is because Classical Arabic was hallowed as the vehicle of God's Revelation in the Qur'ān, and was therefore not permitted to change to any marked extent. Consequently, though some usages have become obsolete, the grammar of 6th century Arabic still applies largely to modern written Arabic. This makes it possible to compile a grammar which is suitable as a basis for further study of all written Arabic, whether Classical or Modern. The present grammar has been written with this aim in view.

§ 2

THE ALPHABET

Arabic is written from right to left. The script, which has been adopted and adapted for many languages spoken by Muslim nations, is cursive, and there is no separate printed form of the letters as there is in European languages. Two methods of writing are common: the *naskh* نَسْخ or *naskhi* نَسْخِي,

normally used in print, and the *ruq'ah* رُقْعَة.* The beginner is advised to use the *naskh* as exemplified in this book.

The alphabet (حِجَاء hijā') consists of 28 letters (حُرُوف ḥurūf) (29 if hamza is counted as a separate letter), which are all consonants; three of them, however, 'alif, wāw, and yā', are also used as long vowels or diphthongs. The following table shows the various forms of the letters. While

* See Mitchell, *Writing Arabic*, Oxford University Press, 1953.

this indicates variant forms according to whether the letter is isolated, initial, medial, or final, it should be noted that in practically every case the letter has a simple basic form. When final, or isolated, however, many letters have a final flourish or hook added to the basic form.

THE ARABIC ALPHABET

Names of the letters	Isolated form	Form when joined to			Transcription
		Preceding letter	Preceding and Succeeding letters	Succeeding letter only	
أَلِف 'alif	ا	ا	—	—	ā
بَاء ba'	ب	ب	ب	ب	b
تَاء tā'	ت	ت	ت	ت	t
ثَاء thā'	ث	ث	ث	ث	th
جِيم jim	ج	ج	ج	ج	j
حَاء ḥā'	ح	ح	ح	ح	ḥ
خَاء khā'	خ	خ	خ	خ	kh
دَال dal	د	د	—	—	d
ذَال dhāl	ذ	ذ	—	—	dh
رَاء rā'	ر	ر	—	—	r
زَاي zāy	ز	ز	—	—	z
سَيْن sīn	س	س	س	س	s
شَيْن shīn	ش	ش	ش	ش	sh

Names of the letters	Isolated form	Form when joined to			Transcription
		Preceding letter	Preceding and Succeeding letters	Succeeding letter only	
أَ ad	ا	ا	ا	ا	ʾ
دَ dād	د	د	د	د	d
طَ ṭā'	ط	ط	ط	ط	t
زَ zā'	ز	ز	ز	ز	z
عَ ʿain	ع	ع	ع	ع	ʿ
غَ ghayn	غ	غ	غ	غ	gh
فَ fā'	ف	ف	ف	ف	f
قَ qāf	ق	ق	ق	ق	q
كَ kāf	ك	ك	ك	ك	k
لَ lām	ل	ل	ل	ل	l
مَ mīm	م	م	م	م	m
نَ nūn	ن	ن	ن	ن	n
هَ hā'	ه	ه	ه	ه	h
وَ wāw	و	و	و	و	w (ū, aw, au)
يَ yā'	ي	ي	ي	ي	y (ī, ay, ai)
هَمْزَة hamza	ء	ء	ء	ء	ʾ

NOTE 1. Care should be taken to distinguish letters which are similar to each other in form. Note especially the following groups of letters which only differ in the diacritical points or dots:

بَ bā', tā', dhā' (and, except when final, nūn and yā')

جَ jim, hā', khā'.

دَ dāl, dhāl.

رَ rā', zāy. This pair differ from the preceding pair in (a) having an obtuse angle, and (b) being written mostly below the line. They resemble the wāw in general curve.

سَ sīn and shīn.

صَ ṣād and ḍād. (Note that, when initial or medial, a small but distinct inverted "v" follows the loop before the next letter is begun.)

طَ ṭā', ṣā'.

عَ ʿain, ghayn. Note the flattening in the medial position, which distinguishes these two letters from the two following ones.

قَ fā', qāf. See preceding note. Note also that, when final, the qāf has a deep loop going well below the line, while the loop of the fā' is flat.

NOTE 2. When the letter tā' is used as a feminine ending, it is written as a hā', with, however, the two dots of the tā' over it thus: َ (ā). It is termed tā' marbūṭة مَرْبُوطَة. This tā' is not pronounced in modern Arabic except when followed by a word beginning with a vowel. In Classical Arabic it was not pronounced "in pause", that is, at the end of a sentence, and became merely the short vowel "a". Consequently, in this book, we speak about "hamza", not "hamzat" or "hamzah".

NOTE 3. In the Maghrib (North-west Africa), fā' is written ف and qāf ق.

NOTE 4. Sounds not found in Arabic are represented in other languages which have adopted that script, by modifications of the letters — usually by the addition of diacritical points. Such letters may occasionally be met with in Arabic in the transliteration of foreign words. The most common are the following Persian letters: پ پ: ch; ج: ch; hard گ گ. In Egypt and Syria ق is sometimes used for v.

NOTE 5. It will be noted that in the table of the alphabet given above the following six letters are shown as capable of being joined to a preceding letter only ا و ز ر د ي. Under no circumstances can they be joined to a succeeding letter. Sometimes two or more of these letters succeed one another in the same word, as دَار dār, house: in which case all the letters concerned are detached from each other.

NOTE 6. Among the combinations of letters used in Arabic writing are the following (usually referred to as ligatures):

ب	bā'-hā'	ج	hā'-jīm-jīm	ح	lām-hā'
د	bā'-yā'	س	sīn-hā'-	ل	lām-mīm
ذ	tā'-hā'	ع	sād-hā'	م	lām-mīm-hā'
ز	jīm-hā'	ع	ain-jīm	م	mīm-hā'
ح	hā'-jīm	ك	fā'-hā'	ن	hā'-mīm
ن	nūn-yā'	ف	fā'-yā'	ي	yā'-hā'
م	hā'-mīm	ع	yā'-mīm	ع	ain-mīm

ل lām-'alif (joined to preceding letter ʾ)

§ 3

PRONUNCIATION OF THE CONSONANTS*

Those wishing to make a detailed study of the phonetics of Arabic, whether Classical or Colloquial, should consult the works mentioned in the bibliography given in Appendix A. The following notes give only practical approximations, to serve the needs of students beginning the study of the written language.

The following letters are pronounced more or less like their English equivalents:

ب bā'=b. ت tā'=t. ج jīm=j (or the soft *g* as in "gem").
 د dāl=d. ر rā'=r. ز zāy=z. س sīn=s, as in "sin". ش shīn=
 sh as in "shot". ف fā'=f. ك kāf=k. ل lām=l. م mīm=m.
 ن nūn=n. ه hā'=h. Consonantal و wāw=w. Consonantal
 ي yā'=y.

Care should be taken to distinguish ث *thā'*, which is the *th* as in "think" and

ذ *dhāl*, which is the *th* as in "this".

The hamza, the glottal stop, or spiritus lenis (light breathing) of Greek, may be described in practical terms as the act of breathing which is necessary in English to begin a word with a vowel at the opening of a sentence: as, for example, when one says "Is that so?" in reply to a statement. The word "is" would be transliterated into Arabic with an initial

* For more notes on the phonology of Classical Arabic, in amplification of this and the following sections, see Appendix C, §1.

hamza thus *ʾ*. In the middle of a word it involves a short pause, such as is occasionally heard in English in words like "co-opt". This pause is often changed to a *w* in English speech (cowopt), and similar changes take place to the hamza in colloquial Arabic. The hamza is, in fact, rather like a very weak *ʿ* *ain*: hence its shape, which is the top portion of the *ʿ* *ain* in miniature.

For the various ways of writing hamza, see below.

ح *hā'* is a strongly guttural *h* produced by a strong expulsion of air from the chest. It should not be confused with:

خ *khā'*, which is the guttural *ch* as in the Scottish "loch" and the German "Aachen".

س *sād*, ض *ḍād*, ط *ṭā'*, and ظ *ẓā'*, form a group of emphatic sounds corresponding with س *s*, د *d*, ت *t*, and ز *z*. In pronouncing them, the tongue is pressed against the edge of the upper teeth, and then withdrawn forcefully.

ع *ʿ* *ain* is a very strong guttural produced by compression of the throat and expulsion of breath. This and the four emphatic letters just given are rarely well-pronounced by non-Arabs, and they are best learned from an Arab.

غ *ghayn* is the sound made in gargling, or like the French "g" *grasseyé* with a little more of the *g* in it.

ق *qāf* is a *k* sound produced from the back of the throat. In modern Arabic in some areas, it is often pronounced as the hard *g* in "go", and this was a recognised alternative pronunciation as far back as the 9th century. In the colloquial of Lower Egypt (Cairo Arabic) and certain parts of the Levant, it can be heard as *s* *hamza*; but this is inadmissible in correct reading aloud.

§ 4

VOWELS

أَشْكَالُ *ashkāl*, pl. of شَكْلُ *shakl*.

There are 6 vowels, 3 short, 3 long, and two diphthongs in Arabic: namely, *u*, *a*, *i*; *ū*, *ā*, *ī*; *au* (*aw*) and *ai* (*ay*).

While the letters و wāw, ا 'alif, and ي yā' have to do duty as long vowels, short vowels are indicated by signs above or below the consonants carrying them. Unfortunately in most modern written and printed Arabic no vowel signs are given, and the reader has to deduce them.

Short vowels.

a, faṭḥa ^{اَ}تَحَة, is indicated by a small diagonal stroke above the consonant, as د da. This vowel is the neutral *a* sound as in "Frenchman", or like the *u* in "nun". On no account should it be pronounced as the *a* in "man".

i, kasra ^{اِ}كَسْرَة, is a similar stroke under the letter, as د di. Its approximate sound is the *i* in "did".

u, damma ^{اُ}دَمَمَة, is written like a miniature wāw above the letter, as د du. This is pronounced like the *u* in "bull", not like that in "bun".

The absence of a vowel is indicated by a small circle over the letter, thus ة, and is termed sukūn ^{اِ}سُكُون, or jazma ^{اِ}جَزْمَة, e.g. كُن kun. It cannot follow the long vowels, except, rarely, in certain forms from the *doubled verb*, as will be explained later.

The three short vowel signs given above do not really represent all the sounds heard. For example, after the emphatic letters ط, ظ, ض, ص the faṭḥa appears to take on something of the *o* sound. For example, ضَرَبَ daraba, he struck, seems to sound like doraba. After the guttural letters, the faṭḥa seems to lose its neutrality and have more of the English *a* sound about it, e.g. عَرَب arab, Arabs. Again, the faṭḥa seems to partake of the nature of the letter *e* when associated with the lām. For example, مَلِك malik (king)

sounds like melik; كَلْب kalb (dog) sounds like kelh; قَلْب qalb (heart) sounds like qelb.

To lengthen these three short vowels, they are followed by the letters 'alif, yā' and wāw, as in مَال māl, wealth, فِيل fil, elephant, and حُدُود ḥudūd, frontiers.

There are two diphthongs, ai (ay) as in بَيْت bait (approximately the *i* in site), house, and au (aw) as in يَوْم yaum (ow in how), day. The previous consonant has faṭḥa, and the yā' and wāw must have sukūn. In Classical Arabic, the two component parts of these diphthongs are not thoroughly coalesced. But in modern spoken Arabic this coalescence takes place, and بَيْت and يَوْم may sound like "bēt" and "yōm" (as in *main* and *home* as pronounced in the north of England).

Sometimes a long ā or 'alif at the end of a word, called ^{اِ}اَلِف مَقْصُورَة 'alif maqṣūra or shortened 'alif, is written as a yā', as عَلَى 'alā on, and إِلَى 'ilā to.

§ 5

NUNATION

At the ends of nouns and adjectives, when indefinite, the vowel signs are written double, thus: أَبٌ. This means that they are to be pronounced with a final "n", un, an, in. This is called نُونُ تَنْوِين tanwīn or nunation, e.g. أَبٌ bābun, bāhan, bāhin, a door. Note that with the faṭḥa, the letter 'alif is added. But if the word ends in tā' marbūṭa, the 'alif is not added, as خَلِيفَة khaliḥistan, caliph.

§ 6

DOUBLED LETTERS

A doubled letter is not written twice, unless separated by an intermediate vowel. Instead, the sign ّ (called تَشْدِيد tashdīd)

or **شَدَّة** *shadda* is written over the letter, e.g. **مَرَّ** *marra*, be passed; **قَدِّم** *qaddim*, bring (also written **قَدِّم**).

§ 7

HAMZA

The rules for the writing of hamza are complicated, and, in a few instances, alternative usages exist. Consequently, the student will not be burdened with involved rules at this stage. But explanations will be given as required, when words with hamza are introduced. Here, a few guiding points only will be mentioned:

(a) Initial hamza is always written on or under 'alif. e.g. **أ**, **إ**, **و**, **ي**.

(b) There is, however, a type of initial hamza called **هَمْزَةُ الْوَصْلِ** *hamza of connection*, written thus **أ** (as opposed to the ordinary **هَمْزَةُ الْقَطْع** *hamza of disconnection* (a) above). This hamza is only actually pronounced at the beginning of a sentence. At other times, it is merged into the final vowel of the previous word; or if the final letter of the previous word has no vowel, it is given a vowel. The *hamzatu l-waṣl* occurs in the definite article, **ال** *al*, certain nouns such as **ابْن** *ibn* son, and also in certain verb forms as **انْكَسَرَ** *it broke* (*inkasara*).

e.g. **أَلَيْتَ هُنَاكَ** (*al-baitu hunāka*)

the house is there, BUT

وَجَدَ أَلَيْتَ هُنَاكَ (*wajada l-baita hunāka*)

he found the house there.

إِبْنُ الْمَلِكِ حَاضِرٌ (*ibnu l-maliki ḥāḍirun*)

the king's son is present, BUT

وَجَدْتُ ابْنَ الْمَلِكِ (*wajadtu bna l-maliki*)

I found the king's son.

إِنْكَسَرَ فِنْجَانٌ (*inkasara finjānun*)

a cup broke, BUT

وَانْكَسَرَ فِنْجَانٌ (*wa nkasara finjānun*)

and a cup broke.

It should be noted that when a sentence begins with a word with *hamzatu l-waṣl*, the hamza should, strictly speaking, be written, as **أَلَيْتَ** *al-baitu*, the house. In practice, however, it is often omitted and the vowel sign only left, thus **أَلَيْتَ**, of which examples are given in the exercises.

(c) In the middle of a word hamza may be written over wāw, yā' (without the two dots) or 'alif; and at the end of a word it may also be written on the line, that is, not on a letter but roughly level with the lower part of the other letters of the word concerned. The following are examples with pronunciation. Further explanations will come later in the grammar.

سَال <i>sa'ala</i>	قَرَأَ <i>qara'a</i>
مَسْأَلَةٌ <i>mas'alatun</i>	وُزَرَءُ <i>wuzarā'u</i>
بِئْرٍ <i>bi'run</i>	أَسْئَلَةٌ <i>as'ilatun</i>
شَيْءٌ <i>shai'un</i>	يَجِيءُ <i>yaji'u</i>
بُوسٌ <i>bu'sun</i>	يَجِيءُ <i>yaji'u</i>
سُتِلَ <i>su'ila</i>	
جَرَوْا <i>jaru'a</i>	دَاوُوا <i>dau'un</i>
	مَجْرُوءٌ <i>majrū'un</i>

§ 8

MADDA

If a hamza with fatha is followed by the long vowel, alif, the hamza and fatha are dropped in writing, and the long vowel 'alif is written over the 'alif horizontally thus: آ 'a, for ا. This sign is called *مَدَّة* madda. This occurs chiefly at the beginning of a word, as آمَنَ 'āman, he believed. It does, however, occur sometimes in the middle of a word, as قُرْآنُ qur'ānun, Koran, and رَأَى ra'āhu, he saw him, for رَأَانُ and رَأَا.

§ 9

STRESS. THE SYLLABLE

Written Arabic is a language of syllable length, rather than accent or stress. When read aloud all syllables should be given their full length, without slurring any letter, but no effort should be made to emphasise any syllable at the expense of another. The resultant reading may sound as if some syllables are stronger than others, but this will in reality be because of their length.

There are two kinds of syllable, short and long.

- (a) The short syllable consists of a consonant with a short vowel, like the three syllables in كَتَبَ ka-ta-ba, he wrote. In this word the three syllables should be even and equal.
- (b) The long syllable consists of a vowelised consonant followed by an unvowelled letter. This may be
 - (i) Either a consonant with vowel, followed by a long vowel (which is, in effect, an unvowelled letter), as the first syllable of كَاتَبَ kā-ta-ba, he corresponded with, or the second syllable of كَبِيرٌ ka-bī-run, big

- (ü) or a vowelised consonant followed by a truly consonantal second letter with sukūn, as the first syllable of كَلْبُهُ kal-bu-hu, his dog.

Thus the word كَتَبْتُمْ ka-tab-tum, you (pl.) wrote, is one short syllable followed by two long. كِتَابٌ kitābun, a book, is one short followed by two long.

No syllable can begin with an unvowelled letter: consequently no word may begin with two consonants unless a vowel intervenes. This explains why certain verb forms begin with an extra 'alif with hamzatu l-waṣl, as اسْتَلَمَ istalama, he received.

No syllable should close with two unvowelled consonants though this may occur reading aloud in pause, at the end of a sentence. Thus قَلْبٌ qalbun, heart, could be read قَلَبْ qalb, without the case-ending, in pause. In certain forms from the doubled verb, however, we do encounter a syllable ending on two unvowelled letters, the first being the long vowel 'alif, e.g. شَابٌ shāb-bun, a youth.

§ 10

PUNCTUATION

Punctuation was not considered important in early Arabic manuscripts. Even paragraphing was ignored. But the start of a new section was sometimes indicated by putting the heading in a different-coloured ink, e.g. red, instead of black. Again, section headings were sometimes indicated by a line over the words.

E.g. بَابُ الصَّلَاةِ حَدَّثَنِي أَحْمَدُ بْنُ حَسَنِ . . .

Here بَابُ الصَّلَاةِ (Chapter of Prayer) is the heading of a new section.

In medieval times, a single point, usually diamond shaped, because of the reed-pen used, came to be employed.

E.g. وَكَانَ صَاحِبَ نَوَادِرٍ وَكَتَبَ كِتَابًا كَثِيرَةً.

Sometimes three inverted commas, thus ' ' ' were used.

In modern times, the Arabs have imitated European punctuation, usually – though not always – putting them upside-down.

- E.g. ‘ comma
 ; semi-colon
 : colon
 . full-stop
 « » quotation marks
 () sometimes replaced by brackets,
 though this practice is dying out.
 ؟ or ? question mark.

The exclamation mark and dash are also used.

It is now normal to divide prose passages into paragraphs, as in Europe. Large type is used for headings, and, although italics do not exist, there is a wide variety of ornamental scripts which facilitate clear setting-out.

§ 11

ABBREVIATIONS

A stroke resembling a madda is generally (though not always) put above abbreviations, e.g. إِلَىٰ آخِرِهِ for الْخ. 'ilā 'akhirihi "and so forth" (literally "to its end").

The following abbreviations are in common use after the names of certain persons: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ = *ṣalla llāhu alaihi wasallama* "God bless him and give him peace" used after the name of Mohammed.

عَلَيْهِ السَّلَامُ = *alaihi s-salāmu* "Upon him be peace" used after the names of other prophets.

§ 12

THE ALPHABET AS NUMERALS

This is little used today except for numbering paragraphs, items, etc. in the manner of the English *a, b, c*, and so on. In this case the order of the letters is that of the old Semitic alphabet. This is called حُرُوفُ الْأَبْجَدِ *hurūfu l-'abjad*.

1. ا	20. ك	200. ر
2. ب	30. ل	300. ش
3. ج	40. م	400. ت
4. د	50. ن	500. ث
5. هـ	60. س	600. خ
6. و	70. ع	700. ذ
7. ز	80. ق	800. ض
8. ح	90. ص	900. ظ
9. ط	100. ق	1000. غ
10. ي		

This order is given in the following line:

أَبْجَدُ هُوَ حِطِّي كُلُّنَّ سَمْعُ قُرَيْشَتْ نَعِيدُ نِيْلُغْ

§ 13

EXERCISES IN READING

I

ب ت ل و ا ب بَل قُل حَم قُم كُل طِب
 ṭib kul qum ḥamun qul bal 'abun wa li ta bi
 يَرَلَا مَا نَم عَنْ خُد دُو تَم فِي دُم كَي يَد
 yadun kai dum fī nam dhū khudh an lam mā lā air
 وَي لُب مَد طِب دَل كُل
 kullun dalla ṭibbun madda lubbun wai

II

كَتَبَ قَتَلَ فَرِحَ حَسَنَ شَرِبَ قَتَلَ فَرِحَ
 farāḥun qatluṇ shariba ḥasuna fariḥa qatala kataba
 حَسَنَ حُسْنٌ طَالَ خَافَ ضَرَبَ حَبَلَ إِبِلَ
 ḥibilun ḥablun ḍarbuṇ khāfa ṭāla ḥusnun ḥasanun
 نُورٌ قِيلَ بَيْتٌ جَارٌ مَوْتُ قَتَلَ خَفَتَ رَأْسٌ
 ra'sun khifti qumta mauṭun jārun baitun filun nūrun
 ظَهَرَ بَخَلَ بَجَرَ نَهَرَ بَكَّرَ أَكَلَ جَرَى
 jarā 'akala bikrin nahrin baḥrin bukhluṇ ṣahrin

III

كَتَبْتُ كَتَبْتُ كِتَابَ كَاتِبٌ قُلْنَا نَفْسًا هَارِبٌ
 ḥāribun nafsan qulnā kātibun kitābun katabtu katabat
 يَكْتُبُ تَقْرِبُ أَقْبَلَ فَتَشَ قَتَشَ أَشَاسُ كَتَبْتُمْ
 katabtum 'asāsun fattash fattasha 'aqṭulu taḍribu yaktubu
 فَرِحْنَا بَعَثُوا مَخْرَجَ كِتَابُهُ شُغْلُكُمْ مَكْتُوبٌ
 maktūbun shughlukum kitābuhu takhruju ba'athū fariḥnā
 مِفْتَاحٌ جَالِسًا سَرَطَانٌ تَمَبَّانٌ طَرِيقُكُمْ تَخْتَلِفُوا
 takhtaliḥū ṭarīqukum ta'abānu saraṭānun jālisān miftāḥun
 اِخْتِلَافٌ اجْتَمَعْنَا اِتَّخَذْتُمْ اِحْمَرْتُ تَدَارَكَ
 tadāraka iḥmarrat ittakhadtum ijtimā'na ikhtilāfun
 اِشْطَرَبْتُ تَدَكَّرْتُ مُؤْمِنٌ أَكَلَ أَخَذَ إِلَى عَلَى
 aṣṭaraba tadhakkaru mu'minun tatadhakkaru idṭarabat

مُوسَى اسْتَنَاسَ اسْتَحْلِفَنِي مُوَاحِدَةٌ مُؤَلِّفُونَ
 mu'sā isti'nās isti'ḥlifinī mu'akhadhatun mu'allifūna
 تَالِيًا
 ta'līfan

IV

الْقَطْرُ الْمَصْرِيُّ يَكُونُ الزَّوَايَةَ الشَّمَالِيَّةَ الشَّرْقِيَّةَ مِنْ
 أَفْرِقِيَّةٍ وَيَقَالُ لَهُ أَيْضًا وَادِي الْبَيْلِ لِأَنَّهُ نِسْبُهُ لَجَنَابِي وَأَمَّا بَيْنَ
 سِلْسِلَتَيْ جِبَالٍ وَغَيْرُهُ نَهْرُ الْبَيْلِ الْعَظِيمِ مَسَاحَتُهُ جُغَرًا أَرْبَعًا
 أَلْفَ مِيلٍ مَرِجٌ وَأَمَّا مَسَاحَتُهُ الْمَاسَةُ فَبِهِ ٦٠ أَلْفَ مِيلٍ مَرِجٌ مِنْهَا
 ٥٧٣٦ قَدَانِ أَرْضًا زَرَايِعًا.

وَعِدَ هَذَا الْقَطْرُ مِنَ الشَّمَالِ الْبَحْرَ التَّوَسِيطِ وَمِنَ الشَّرْقِ حَظُّ
 يَمْنَنَ مِنْ خَانَ بُوْسَ عَلَى الْبَحْرِ التَّوَسِيطِ إِلَى السُّوَيْسِ عَلَى الْبَحْرِ
 الْأَحْمَرِ وَالْبَحْرِ الْأَحْمَرِ وَمِنَ الْجَنُوبِ بِلَادُ التَّوْبَةِ وَمِنَ الْغَرْبِ بِلَادُ
 بَرْقَةِ.

وَالْبَيْلُ نَهْرٌ يَخْتَرِقُ الْقَطْرَ الْمَصْرِيَّ مِنَ الْجَنُوبِ إِلَى الشَّمَالِ فَإِذَا
 وَصَلَ إِلَى قَرَبِ الْقَاهِرَةِ انْقَسَمَ إِلَى قَرَعَيْنِ يَسِيرُ أَحَدُهُمَا مَائِلًا إِلَى
 الشَّرْقِ حَتَّى يَصِبَ إِلَى الْبَحْرِ التَّوَسِيطِ عِنْدَ مَدِينَةِ دِمَاطَ وَالْآخَرُ يَسِيرُ
 مَائِلًا إِلَى الْغَرْبِ حَتَّى يَصِبَ إِلَى ذَلِكَ الْبَحْرِ عِنْدَ نَهْرِ رَشِيدَ.

وَيَنْقَسِمُ الْقَطْرُ الْمَصْرِيُّ بِهَذَا الْإِعْتِبَارِ إِلَى ثَمَعَيْنِ جَنُوبِي وَشَمَالِي
 أَوْ قِبَلِي وَبَحْرِي فَالْقِسْمُ الْقِبَلِيُّ وَيَقَالُ لَهُ الصَّعِيدُ أَوْ مِصْرُ الْعُلْيَا يَمْتَدُّ

مِنْ آخِرِ حُدُودِ مِصْرَ جَنُوبًا إِلَى نَقْطَةِ تَفَرُّعِ النَّيْلِ وَالْبَحْرِ وَيَقَالُ لَهُ
 مِصْرُ السُّفْلَى يَمْتَدُّ مِنْ نَقْطَةِ تَفَرُّعِ النَّيْلِ إِلَى الْبَحْرِ الْمَتَوَسِّطِ.
 وَيَقْسَمُ الْوَجْهَ الْبَحْرِيَّ إِلَى ثَلَاثَةِ أَقْسَامٍ مَتَوَسِّطٍ وَهُوَ الْوَاتِعُ بَيْنَ
 فَرْعِي النَّيْلِ وَقَدْ سَمِيَ لِذَلِكَ رَوْضَةُ الْبَحْرَيْنِ وَيَقَالُ لَهُ أَيْضًا الدَّلْتَا
 لِشَبَاهَتِهِ بِحَرْفِ الدَّلَالِ عِنْدَ الْيُونَانِيِّينَ وَشَرْقٍ وَهُوَ الْوَاتِعُ إِلَى شَرْقِ
 الدَّلْتَا وَيَقَالُ لَهُ الْحَوْفُ الشَّرْقِيُّ وَغَرْبِي وَهُوَ الْوَاتِعُ إِلَى غَرْبِهَا وَيَقَالُ
 لَهُ الْحَوْفُ الْغَرْبِيُّ هُنَا هِيَ أَقْسَامُ الْقَطْرِ الْمُبَرِّيِّ الطَّبِيعِيَّةِ أَمَّا
 أَقْسَامُ الْإِدَارَةِ فَتَخْتَلِفُ بِإِخْتِلَافِ الْأَزْمَانِ.

TRANSCRIPTION AND LITERAL TRANSLATION

al-quṭru	l-miṣriyyu	yukawwinu	z-zāwīyatu
The land	the Egyptian	forms	the angle
sh-shamālīyatu	sh-sharqīyatu	min afriqīyatu	wa yuqṣlu
the northern	the eastern	of Africa	and it is
lahu aīḍan	wāḍia n-nīli	l'anna qismahu	
called also	valley of the Nile	because its part	
l-janūbiya wāqī'un	baina silsilatai	jibālin	
the southern	liea	between two chains of mountains,	
wa yakhtariquhu	nahru n-nīli	l-'aẓīmu.	
and cuts through it	the river of Nile	the mighty.	
masāhatuhu	jighrāfiyan	'arba'au mi'ati 'alfi milin	
Its area (is)	geographically	400,000 miles	
murabba'in	wa 'ammā	masāhatuhu l-muqāsatu	
square	and	as for its area the measured,	
fa hiya 65 'alfa	milin murabba'in	minhā 5,736,000	
it (is) 65,000	square miles,	of which 5,736,000	
faddānin	'arḍan zar'īyatan.		
faddans (are)	ground agricultural.		

wa yaḥuddu hādha l-quṭra mina sh-shamālī l-baḥru
 And bounds this land on the North the sea
 l-mutawassiṭu wa mina sh-sharqī khaṭṭun yamtaddu
 the Mediterranean and on the East a line which extends
 min khāni yūnusa 'ala l-baḥri l-mutawassiṭi 'ilā
 from Khan Yunus on the sea the Mediterranean to
 a-suwaīsi 'ala l-baḥri l-'aḥmari, wa l-baḥru l-'aḥmaru
 Suez on the sea the Red, and the sea the Red;
 wa mina l-janūbi bilādu n-nūbati wa mina
 and on the South the land of Nubia; and on
 l-gharbi bilādu barqata.
 the West the district of Barqa.

wa n-nīlu nahrun yakhtariqu
 And the Nile (is) a river (which) cuts through
 l-quṭra l-miṣriya mina l-janūbi 'ila sh-shamālī
 the land the Egyptian from the South to the North
 fa 'idhā waṣala 'ilā qurbi l-qāhirati
 and when it comes to the neighbourhood of Cairo,
 nqasama 'ilā far'aini yasīru aḥaduhumā mā'ilan
 it divides into two branches, goes one of them tending
 'ilā sh-sharqī ḥattā yaṣubba 'ilā l-baḥri l-mutawassiṭi
 to the East until it flows into the sea the Mediterranean
 'inda madīnati dimyāta wa l-'aḥkaru yasīru mā'ilan
 at the city of Damietta and the other goes tending
 'ilā l-gharbi ḥattā yaṣubba 'ilā dhālika l-baḥri 'inda
 to the West until it flows into that sea at
 thaghri rashida.
 the frontier of Rosetta.

wa yanqasimu l-quṭru l-miṣriyyu bi hādha
 And is divided the land the Egyptian in this
 li-ṭibārī 'ilā qismaini janūbiyyin wa shamālīyyin au
 way into two parts, a southern and a northern, or

qibliyin wa baḥriyin fa l-qismu l-qibliyu
 a southern and a sea-coast, and the part the southern,
 wa yuqālu lahu ṣ-ṣaʿidu au miṣru l-ʿulyā yamtaddu
 and it is called the Sa'id or Egypt the upper, extends
 'min ākhiri ḥudūdi miṣra janūban 'ila
 from the end of the limits of Egypt (on the) South to
 nuqtati tafarruʿi n-nīli wa l-baḥriyu
 the point of the branching of the Nile; and the sea-coast,
 wa yuqālu lahu miṣru a-aufā yamtaddu min nuqtati
 and it is called Egypt the lower, extends from the point
 tafarruʿi n-nīli 'ila l-baḥri l-mutawassiṭi.
 of the branching of the Nile to the sea the Mediterranean.

wa yuqsamu l-wajhu l-baḥriyu 'ilā
 And is divided the portion the sea-coastal into
 thalāthati 'aqaḥmin mutawassiṭin wahuwa l-wāqīʿu baina
 three divisions, a middle, and it lies between

farʿayi n-nīli wa qad aummiya
 two branches of the Nile, and it has been named

li dhālika raḍātu l-baḥraini
 on account of that garden of the two rivers
 wa yuqālu lahu aidani dh-dhālā li mushā
 and it is called also the Delta on account of its

bahatihi bi ḥarfi dh-dhāli ʿinda l-yūnāniyina
 resemblance to the letter dhal among the Greeks,
 wa sharqīyin wahuwa l-wāqīʿu 'ila sharqīyi dh-dhālā
 and an eastern, and it lies to the East of the Delta

wa yuqālu lahu l-ḥaflu sh-sharqīyu wa ḡharbiyin
 and is called the border the eastern, and a western
 wa huwa l-wāqīʿu 'ilā ḡharbiyiha wa yuqālu lahu
 and it lies to the West of it, and is called

l-ḥaflu l-ḡharbiyu. hādhihi hiya 'aqsāmu
 the border the western. These are the divisions

l-quṭri l-miṣriyi ṣ-ṣabiʿiyatu 'ammā 'aqsāmuḥu
 of the land the Egyptian the natural. As for its divisions

l-'idāriyatu fa takhtalifu bi khtilāfi
 the administrative, they differ with the differing

l-'azmāni.
 of the times.

CHAPTER TWO

(الْبَابُ الثَّانِي) Al-bābu th-thānī)

The Article. The Simple
Nominal Sentence

1. There is no *indefinite* article in Arabic, but the presence of nunation at the end of a noun (see Chap. One, Sect. 5) indicates indefinite-ness. Thus **بَيْتٌ** baitun means a house, **رَجُلٌ** rajulun, a man.

2. The *definite* article is **الْ** al, the, which is prefixed to, and attached to, its noun, e.g. **الْبَيْتُ** al-baitu the house, **الْبَابُ** al-bābu, the door. The noun, being definite, loses its nunation.

The hamza of the definite article is hamzatu l-waṣl (See Chap. One, Sect. 7). Consequently it disappears when it follows another word, and in pronunciation the **ل** "l" follows immediately after the final vowel of the preceding word, e.g. **الْوَلَدُ وَالْبِنْتُ** al-waladu wa l-bintu, the boy and the girl.

(Note: **وَ** wa meaning "and" is written as part of the following word.)

3. When the word to which the article is attached begins with certain letters termed *Sun-letters* (الْحُرُوفُ الشَّمْسِيَّةُ) al-ḥurūfu sh-shamsiyya, the **ل** "l" of the article changes to the initial letters in question. The fourteen Sun-letters are **ت, ث, د, ذ, ر, ز, س, ش, ص, ض, ط, ظ, ق, ك**, e.g. **الشَّمْسُ** al-shamsu (pronounced ash-shamsu), the sun; **الرَّجُلُ** al-rajulu (pronounced ar-rajulu) the man. In such a case, no sukūn is placed over the **ل** "l", but a *tashdīd* is written over the first letter of the word, as shown.

4. *Adjectives* as attributes are placed after the nouns they qualify. If the noun has the article, the adjective also must have it, e.g. **بَيْتٌ صَغِيرٌ** baitun ṣaghīrun, a small house, but **الْبَيْتُ الصَّغِيرُ** al-baitu ṣ-ṣaghīru, the small house. Note that **الْبَيْتُ الصَّغِيرُ** al-baitu ṣaghīrun can only mean "the house is small".

Where two or more adjectives qualify the same noun it is not necessary to put "and" between them.

e.g. **بَيْتٌ جَمِيلٌ جَدِيدٌ** baitun jamilun jadīdun, a fine new house; **الْبَيْتُ الْجَمِيلُ الْجَدِيدُ** al-baitu l-jamilu l-jadīdu, the fine new house. But if the two adjectives form the predicate (copula) of a nominal sentence it is usual to insert "and", e.g. **الْبَيْتُ جَمِيلٌ وَجَدِيدٌ** al-baitu jamilun wa jadīdun, the house is fine and new.

5. The verb "to be" is omitted in Arabic when it has a present indicative meaning, as the English "is" or "are", e.g. **الْبَيْتُ قَدِيمٌ** al-baitu qadīmun, the house (is) old. Such a sentence is termed a nominal sentence as opposed to a verbal sentence.

6. The *personal pronouns* of the singular are:

أَنَا 'ana, I
أَنْتَ 'anta, you (thou) masculine
أَنْتِ 'anti, you (thou) feminine
هُوَ huwa, he, it
هِيَ hiya, she, it

These pronouns are indeclinable. **هُوَ** and **هِيَ** are used to mean "it", according to the gender of the thing to which they refer, there being no neuter in Arabic.

VOCABULARY

a door, chapter	بَابٌ bābun
a house	بَيْتٌ baitun
a man	رَجُلٌ rajulun
a boy, son	وَلَدٌ waladun
a river	نَهْرٌ nahrun
a sea	بَحْرٌ baḥrun
a book	كِتَابٌ kitābun
a street	شَارِعٌ shāriʿun
a chair	كُرْسِيٌّ kursiyun
tea	شَايٌ shāyun
coffee	قَهْوَةٌ qahwatun
a cup	فِنجَانٌ finjānun
the Nile	النَّيْلُ an-Nīlu
big, great, old	كَبِيرٌ kabīrun
small, young	صَغِيرٌ ṣaḡhīrun
old	قَدِيمٌ qadimun
new	جَدِيدٌ jadīdun
long, tall	طَوِيلٌ ṭawīlun
short	قَصِيرٌ qaṣīrun
beautiful, fine	جَمِيلٌ jamīlun

handsome, good Hassan (pr. noun m.)	حَسَنٌ ḥasanun, Ḥasanun
broken	مَكْسُورٌ maksūrun
broad, wide	وَاسِعٌ wāsiʿun
narrow	ضَيِّقٌ ḍayyiqun

NOTE: In the English exercises words in parentheses () indicate the rendering in Arabic. Words in square brackets [] are not translated. Exercises are for translation from Arabic to English or *vice versa*.

EXERCISE 1

- ١- أَنَا صَغِيرٌ وَأَنْتَ كَبِيرٌ. ٢- أَنْتَ رَجُلٌ طَوِيلٌ. ٣- الشَّارِعُ وَاسِعٌ وَطَوِيلٌ. ٤- النَّيْلُ نَهْرٌ، هُوَ نَهْرٌ كَبِيرٌ. ٥- الْبَابُ قَدِيمٌ. ٦- الْبَيْتُ جَمِيلٌ. ٧- نَهْرٌ قَصِيرٌ. ٨- الْبَحْرُ الضَّيِّقُ. ٩- وَلَدٌ حَسَنٌ. ١٠- شَايٌ وَقَهْوَةٌ. ١١- الْشَايُ وَالْقَهْوَةُ. ١٢- أَنَا رَجُلٌ وَأَنْتَ وَلَدٌ. ١٣- الْكُرْسِيُّ صَغِيرٌ. ١٤- الْفِنجَانُ قَدِيمٌ، هُوَ مَكْسُورٌ. ١٥- الْكِتَابُ جَمِيلٌ، هُوَ جَدِيدٌ. ١٦- الْبَابُ مَكْسُورٌ. ١٧- رَجُلٌ وَلَدٌ وَبَيْتٌ. ١٨- أَنَا وَهِيَ. ١٩- أَنْتَ وَهُوَ. ٢٠- الشَّارِعُ الضَّيِّقُ.

TRANSCRIPTION

1. 'Anā ṣaḡhīrun wa 'anta kabīrun. 2. 'Anta rajulun ṭawīlun. 3. Ash-shāriʿu wāsiʿun wa ṭawīlun. 4. An-nīlu nahrun, huwa nahrun kabīrun. 5. Al-bābu qadīmun. 6. Al-baitu jamīlun. 7. Nahrun qaṣīrun. 8. Al-baḥru ḍ-ḍayyīqu. 9. Waladun ḥasanun. 10. Shāyun wa qahwatun. 11. Ash-shāyu wa l-qahwatu. 12. 'Anā rajulun wa 'anta waladun. 13. Al-kursiyu ṣaḡhīrun. 14. Al-finjānu qadimun, huwa

maksūrun. 15. Al-kītabu jamīlun, huwa jadīdun. 16. Al-bābu maksūrun. 17. Rajulun wa waladun wa bintun. 18. 'Anā wa hiya. 19. 'Anta wa huwa. 20. Ash-shāriع u ḍ-ḍayyiqu.

EXERCISE 2

1. The house is large. 2. A large house. 3. A tall man and a short boy. 4. Hassan is a young (small) boy. 5. The river is narrow. 6. A wide street. 7. He is a new boy. 8. An old broken door. 9. The Nile is a long wide river. 10. The book is new. 11. A new book. 12. The sea is beautiful. 13. An old chair. 14. Nice tea. 15. Old coffee. 16. The cup is small. 17. A man and a boy. 18. You are a tall man, and I am short. 19. A small new book. 20. The long street.

CHAPTER THREE

(أَلْبَابُ الثَّلَاثِ) Al-bābu th-thālithu

Gender. The Feminine

1. There are only two *genders* in Arabic, *masculine* and *feminine*. Generally speaking, there is no special sign of the masculine, and words should be assumed to be masculine unless they belong to one of the following categories:

(a) Words feminine by meaning, female human beings or animals, e.g. أم ^{أُم} 'ummun, mother, بنت ^{بِنْتُ} bintun, daughter, عروس ^{عَرُوس} arūsun, bride.

(b) Words feminine by form. The principal feminine form is the *tā'* marbūṭa ^{تَاءُ مَرْبُوطَة} atun (see Chap. One, Sect. 2, note 2) which is the usual feminine ending. The *tā'* marbūṭa is added to masculine nouns and adjectives (though not invariably) to make them feminine, e.g.

خَادِم ^{خَادِم} khādimun, servant; خَادِمَة ^{خَادِمَة} khādimatun, female servant

ابن ^{ابْن} ibnun, son; ابنة ^{ابْنَة} ibnatun, daughter

كبير ^{كَبِير} kabīrun, big, old; fem. كبيرة ^{كَبِيرَة} kabīratun

جديد ^{جَدِيد} jadīdun, new; fem. جديدة ^{جَدِيدَة} jadīdatun

Words ending in *tā'* marbūṭa should be assumed to be feminine, unless known to be otherwise, e.g. كتابة ^{كِتَابَة} kitābatun, writing. But خليفة ^{خَلِيفَة} khālifatun, Caliph, is masculine, being a male human being.

There are a few other feminine word forms, besides the *tā'* marbūṭa, but these will be explained later (see Chapter Eleven).

(c) Words feminine by convention. The following categories apply:

- (i) Geographical names, that is, towns, villages, countries, etc., e.g. **مِصْرُ** miṣru, Egypt; **دِمَشْقُ** dīmaṣḡu, Damascus.
- (ii) Parts of the body which occur in pairs are almost all feminine, e.g. **عَيْنُ** ʿainun, eye; **يَدُ** yadun, hand; **رِجْلُ** rijlun, foot.
- (iii) Certain other nouns are feminine for no apparent reason. Among the common ones are:

أَرْضُ ʾarḡun, earth **دَارُ** dārun, house, home

شَمْسُ ṣḡamsun, sun **نَارُ** nārun, fire

نَفْسُ nafsun, soul, self.

In this category are a few words which may be either feminine or masculine, though in Classical Arabic the feminine was preferred, e.g.

طَرِيقُ ṭariqun, road, way **حَالُ** ḡalun, condition, or state.

The latter word also occurs with the feminine ending, **حَالَةٌ** ḡālatun, condition or state.

2. The adjective must agree with the noun which it qualifies, e.g. **رَجُلٌ صَغِيرَةٌ** rijlun ṣaḡḡiratu, a small foot; **الْبِنْتُ الْكَبِيرَةُ** al-bintu l-kabiratu, the big (old) daughter; **الْخَلِيفَةُ الْجَدِيدُ** al-kḡalīfatu l-jadidu, the new caliph; **دَارُ قَدِيمَةٍ** dārun qaḡīmatun, an old house.

Similarly, the adjective must agree with the noun to which it is the predicate in the nominal sentence, e.g. **الشَّمْسُ حَرَّةٌ**

ash-shamsu ḡarratun, the sun is hot; **أَنْتَ حَاضِرَةٌ** ʾanti ḡaḡdiratun, you (fem.) are present, but **أَنْتَ حَاضِرٌ** ʾanta ḡaḡdirun, you (masc.) are present.

COLLECTIVE NOUNS

3. Many words have a collective meaning in their singular form. This applies especially to natural features and animals, e.g. **حَجَرٌ** ḡajarun, rocks; **شَجَرٌ** ṣḡajarun, trees; **بَقَرٌ** baqarun, cows. To indicate a single object or animal, the feminine tāʾ marbūṭa ending is added: **حَجَرَةٌ** ḡajaratun, a rock; **شَجَرَةٌ** ṣḡajaratun, a tree; **بَقَرَةٌ** baqaratun, a cow.

THE INTERROGATIVE PARTICLE

4. In the written language, questions are introduced by either of the particles **هَلْ** ḡal, or **أَ** ʾa. The latter is written as if it were part of the word which follows it, e.g. **هَلْ مِصْرٌ بَعِيدَةٌ؟** ḡal miṣru baʿīdatun, or **أَمْ مِصْرٌ بَعِيدَةٌ؟** ʾa-miṣru baʿīdatun, is Egypt distant, far? The European *interrogative* sign is written in modern Arabic either in its normal form or reversed (؟ or ؟). In spoken Arabic, these interrogative particles are almost never used, the interrogation being indicated by the tone of voice.

VOCABULARY

mother	أُمُّ ʾammun
girl, daughter	بِنْتُ bintun
daughter	ابْنَةٌ ibnatun
son	ابْنٌ ibnun

* See also Appendix C, §2.

bride	(f.) عَرُوسٌ arūsun
Caliph	(m.) خَلِيفَةٌ <u>Kh</u> alifatun
Egypt (Cairo)	(f.) مِصْرٌ Miṣru
Damascus	(f.) دِمَشْقُ Dimashqu
eye	(f.) عَيْنٌ ainun
hand	(f.) يَدٌ yadun
foot (anatomical)	(f.) رِجْلٌ rijlun
home, homeland, house	(f.) دَارٌ dārun
hot	حَارٌّ, حَرٌّ ḥārrun, ḥarrun
earth, land	(f.) أَرْضٌ 'ardun
sun	(f.) شَمْسٌ shamsun
present, ready	حَاضِرٌ ḥāḍirun
stone (s)	(coll.) حَجَرٌ ḥajarun
tree(s)	(coll.) شَجَرٌ shajarun
cow(s), oxen	(coll.) بَقَرٌ baqarun
distant, far	بَعِيدٌ ba'īdun
garden, orchard	بُسْتَانٌ bustānun
king	مَلِكٌ malikun
queen	مَلِكَةٌ malikatun
a place	مَحَلٌّ maḥallun
a man, human being	إِنْسَانٌ insānun

yes!	نَعَمْ na'am
no!	لَا lā
grandfather, grandmother	جَدٌّ, جَدَّةٌ jaddun, jaddatun
servant	(f.) خَادِمَةٌ, (m.) خَادِمٌ khādimun, khādimatun
ugly, nasty	قَبِيحٌ qabīḥun
hour, watch, clock, time	سَاعَةٌ sā'atun
strong, violent	شَدِيدٌ shadīdun
doctor, physician	طَبِيبٌ ṭabībun
clean	نَظِيفٌ naẓīfun
dead	مَيِّتٌ mayyitun
fire	(f.) نَارٌ nārun

EXERCISE 3

- ١- السَّاعَةُ الْجَدِيدَةُ الْجَمِيلَةُ مَكْسُورَةٌ. ٢- أَهِيَ سَاعَةٌ كَبِيرَةٌ؟
- ٣- لَا، هِيَ صَغِيرَةٌ. ٤- أَلَا هِيَ حَاضِرَةٌ. ٥- الْعَرُوسُ بِنْتُ جَمِيلَةٍ.
- ٦- كِتَابَةٌ قَبِيحَةٌ. ٧- خَلِيفَةُ جَدِيدٌ. ٨- هَلِ الْبَيْتُ جَمِيلٌ؟ نَعَمْ!
- ٩- رَجُلٌ نَظِيفٌ. ١٠- الْأَرْضُ وَاسِعَةٌ. ١١- دِمَشْقُ مَحَلٌّ حَارٌّ.
- ١٢- الدَّارُ بَعِيدَةٌ وَالشَّمْسُ شَدِيدَةٌ. ١٣- الْجَدُّ مَيِّتٌ. ١٤- الْخَادِمَةُ حَاضِرَةٌ.
- ١٥- شَجَرَةٌ طَوِيلَةٌ. ١٦- حَسَنٌ إِنْسَانٌ جَمِيلٌ، هُوَ طَبِيبٌ.
- ١٧- الْبُسْتَانُ بَعِيدٌ. ١٨- الْمَلِكُ كَبِيرٌ. ١٩- الْمَلِكَةُ جَمِيلَةٌ. ٢٠-

الْمَلِكَةُ جَمِيلَةٌ.

TRANSCRIPTION

1. As-sā'atu l-jadīdatu l-jamīlatu maksūratun. 2. 'A-hiya sāsātun kabīratun? 3. Lāl hiya ṣaghīratun. 4. Al-'ummu ḥādiratun. 5. Al-ʿarūsū bintun jamīlatun. 6. Kitābatun qabīḥatun. 7. Khalīfatun jadīdun. 8. Hālī l-bintu jamīlatun? Naʿaml 9. Rijlun naḥīfatun. 10. Al-'arḍu wāsīʿatun. 11. Dimāshqu maḥallun ḥarrun. 12. Ad-dāru baʿīdatun wa sh-shamsu ḥadīdatun. 13. Al-jaddu mayyitun. 14. Al-khādimatu ḥādiratun. 15. Shajaratun ṭawīlatun. 16. Ḥasanun 'insānun jamīlun. Huwa ṭabībun. 17. Al-bustānu baʿīdun. 18. Malikun kabīrun. 19. Malikatun jamīlatun. 20. Al-malikatu jamīlatun.

EXERCISE 4

1. You (fem. sing.) are beautiful. 2. The tall tree is dead. 3. The mother is present. 4. Is the bride ready? No! 5. The dead Caliph. 6. The Caliph is dead. 7. A long foot. 8. Extensive (wide) land. 9. Damascus is distant. 10. The old watch is broken. 11. She is an ugly girl. 12. You are the queen. 13. The king is a fine man. 14. Are you the grandmother? No, I am the mother. 15. Awful (ugly) handwriting. 16. A large foot. 17. Is the garden clean? Yes, it is clean. 18. He is a doctor. 19. A long wide road. 20. The new house is small.

CHAPTER FOUR

(أَلْبَابُ الرَّابِعِ) Al-bābu r-rābiʿu

Declension of Nouns.

The Three Cases

1. There are *three cases* in Arabic, and these are indicated merely by changing the vowelling of the final consonant (except in the dual and sound masculine plural endings). The "n" sound of nunation occurs after the final vowel in all three cases where required. The cases are:

(a) رَفْعٌ rafʿ (nominative, vowelled with ḍamma)

e.g. بَيْتٌ baitun, a house; أَلْبَيْتُ al-baitu, the house.

(b) نَصْبٌ naṣb (accusative, vowelled with fatḥa)

e.g. بَيْتًا baitan, أَلْبَيْتًا al-baita.

(c) جَرٌّ jarʿ (genitive, vowelled with kasra)

e.g. فِي بَيْتٍ fī baitin, in a house; فِي أَلْبَيْتِ fī l-baiti, in the house.

Note that in the accusative, the letter 'alif is added to the indefinite noun, but this does not lengthen the fatḥa; it is merely a convention of spelling.

2. The English translation of case names given above is sometimes misleading, and it would be a great mistake for students to assume that where, for instance, a word would be considered accusative in English, or any other language, naṣb should be employed in Arabic. As a rough guide, the student would do well, at this stage, to think of naṣb as adverbial as well as objective. For example, حَالًا ḥālā, at present, at once, is really the *accusative indefinite* of ḥālun, a state, or condition. Jarʿ, the genitive, is used for posses-

sion or after prepositions. While رافع, the nominative, is used as the subject of a sentence, we have also seen (Chap. Two) that it is used for the predicate of a nominal sentence.

3. The Arabs call *declension* إعراب i'arāb, and words fully declined are said to be منصرف munṣarif. However, certain classes of noun are not fully declined, and are termed غير منصرف ghair munṣarif (other than munṣarif). European grammarians sometimes call these diptotes as opposed to the regular triptotes. Diptotes are declined as follows:

	Indefinite	Definite
Nominative	زَعْلَانُ za'ālānu* angry	الزَّعْلَانُ az-za'ālānū
Acc.	زَعْلَانَ za'ālāna	الزَّعْلَانَ az-za'ālāna
Gen.	زَعْلَانِ za'ālāna	الزَّعْلَانِ az-za'ālāni

It will be noted from the above that diptotes are quite normal when definite. When indefinite, they differ from triptotes in two respects. *First*, there is no nunation; *second*, there are only two different vowel endings, the accusative and genitive both having fatha.

For the present, the student should find out from the vocabularies or from a dictionary which words are diptotes.

THE GENITIVE WITH PREPOSITIONS

4. Every Arabic preposition (ḥarf jarr حرف جرّ) takes its following noun in the genitive, e.g.

في fi, in	في بستانٍ fi bustānin, in a garden.
	في البيتِ fi l-baiti, in the house.

في مصرٍ fi Miṣra (diptote), in Egypt.

من min, from من ولدٍ min waladin, from a boy.

*Modern usage. In older Arabic it means "in agony".

من الولد الطيبِ mina l-waladi ṭ-ṭayyibi, from the nice boy.

من ولدٍ زعلانٍ min waladin za'ālāna, from an angry boy.

من الولد الزعلانِ mina l-waladi z-za'ālāni, from the angry boy.

لِ li, to, for, لِرَجُلٍ li rajulin, to a man.

إلى ilā, to إلى السوقِ ilā s-sūqi, to the market.

إلى مكةَ ilā Makkata (diptote), to Mecca.

على alā, on على المائدةِ alā l-mā'idati, on the table.

5. Where a nominal sentence has a prepositional phrase as its predicate, and the subject is indefinite, it is usual not to put the subject first, e.g.

في البستانِ رجلٌ قبيحٌ fi l-bustāni rajulun qabiḥun, an ugly man is in the garden.

NOT

رجلٌ قبيحٌ في البستانِ rajulun qabiḥun fi l-bustāni.

In such sentences the verb "to be" understood can be translated by the English impersonal verb, "there is" or "there are", e.g. the sentence above: "There is an ugly man in the garden."

THE GENITIVE OF POSSESSION

(إضافة 'idāfa)

6. A noun followed by another noun in the genitive auto-

*With the definite article it is written لِ, e.g., لِلرَّجُلِ to or for the man.

matically loses its nunation. Moreover, where – as in the majority of instances – the following genitive noun is definite, the first noun also is automatically definite. A NOUN FOLLOWED BY A GENITIVE MUST NOT TAKE THE ARTICLE.

Thus **بَيْتُ الرَّجُلِ** *baitu r-rajuli* means *the house of the man*; **بَيْتُ مُحَمَّدٍ** *baitu Muḥammadin* means *the house of Muhammad*, or *Muhammad's house*.

In the first example, if it is intended that "house" should be indefinite, with the meaning *a house of the man's*, and implying that he has other houses also, then another idiom must be used, as **بَيْتُ الرَّجُلِ** *baitun li r-rajuli*, literally, *a house to or of the man*. Similarly, **بَيْتُ مُحَمَّدٍ** *baitun li Muḥammadin*, *a house of Muhammad's*.

7. It is a rule of 'idāfa that nothing must interpose between the noun and its following genitive. Consequently, if the noun is to be qualified with an adjective, the latter must come AFTER the genitive, e.g.

بَيْتُ مُحَمَّدٍ الْكَبِيرِ *baitu Muḥammadini l-kabiru*, *Muhammad's big house*.

بَيْتُ الرَّجُلِ الْقَدِيمِ *baitu r-rajuli l-qadimu*, *the man's old house*.

Note that by altering the vovelling of the adjectives above, quite different meanings are given, e.g.

بَيْتُ مُحَمَّدٍ الْكَبِيرِ *baitu Muḥammadini l-kabiri*, *the house of the great Muhammad*.

بَيْتُ الرَّجُلِ الْكَبِيرِ *baitu r-rajuli l-kabiri*, *the house of the old man*.

As will be seen, the adjective of the noun made definite by *idāfa* takes the article.

It is possible for a noun to form *idāfa* with a following indefinite genitive. In such cases, that noun still remains indefinite, even though it loses its nunation, as the following example shows:

(without a qualifying adjective)

فِنْجَانُ قَهْوَةٍ *finjānu qahwatin*, *a cup of coffee*.

(with a qualifying adjective)

فِنْجَانُ قَهْوَةٍ كَبِيرٍ *finjānu qahwatin kabirun*, *a large cup of coffee*.

Such instances are less frequent than the definite *idāfa*, except, perhaps, in Classical poetry. In modern prose, for instance, one would not expect to encounter

بَيْتُ مُحَمَّدٍ كَبِيرٍ *baitu Muḥammadin kabirun*

instead of **بَيْتُ كَبِيرٍ لِمُحَمَّدٍ** *baitun kabirun li-Muḥammadin* with the meaning of "a large house of Muhammad's".

VOCABULARY

angry	زَعْلَانُ	za'ālānu	bread	خُبْزٌ	khubzun
(lit. in agony)				لَحْمٌ	lahmun
good, nice,	طَيِّبٌ	ṭayyibun	meat		
satisfactory			butter	زُبْدَةٌ، زُبْدٌ	zubdatun, zubdun
just	عَادِلٌ	ādilun	milk	حَلِيبٌ، لَبَنٌ	halibun, labanun
honest,	صَالِحٌ	ṣāliḥun	plate	صَحْنٌ	ṣaḥnun
upright			knife	سِكِّينٌ	sikkīnun
truthful,	صَادِقٌ	ṣādiqun	fork	شَوْكَةٌ	shaukatun
honest			spoon	مِلْعَقَةٌ	mil'eqatu
Mecca	مَكَّةُ	Makkatu			
market (m. or f.)	سُوقٌ	sūqun			
table	مَائِدَةٌ	mā'idatun	in	فِي	fi

from	مِنْ min
to, for, belonging to	لِ li
on, upon	عَلَى alā
with	مَعَ ma'a
minister (political)	وَزِيرٍ wazīr
stale, old	بَائِتٌ bā'itun

EXERCISE 5

- ١ - عَلَى الْمَائِدَةِ مَحَنٌ وَيَكِينٌ. ٢ - مِلْعَقَةُ الْوَلَدِ النَّظِيفَةِ. ٣ -
 الْحَلِيبُ طَيِّبٌ. ٤ - مِنَ السُّوقِ الْقَدِيمِ. ٥ - لِسُوقِ مَكَّةَ. ٦ - أَيْنَ
 حَسَنٍ وَلَدَ صَالِحٍ. ٧ - ابْنَةُ مُحَمَّدٍ (هِيَ) فِي بَيْتَانِ حَسَنِ الصَّادِقِ.
 ٨ - مَلِكٌ مِصْرٍ مَلِكٌ عَادِلٌ. ٩ - هُوَ ابْنُ الْمَلِكِ الرَّعْلَانِ. ١٠ - أَنْتَ
 رَعْلَانٌ مِنْ حَسَنِ وَهُوَ وَلَدٌ طَيِّبٌ. ١١ - الْعُجْبُ بَائِتٌ وَاللَّحْمُ شَدِيدٌ.
 ١٢ - الزُّبْدُ مِنْ حَلِيبٍ (لَيْنٍ) بِقَرَّةٍ مُحَمَّدٍ. ١٣ - شَوْكَةٌ أُمُّ الْحَلِيفَةِ عَلَى
 الْمَائِدَةِ الصَّغِيرَةِ. ١٤ - مَكَّةَ حَمْلٌ حَسَنٌ. ١٥ - أَنْتَ فِي بَيْتَانِ حَسَنِ
 الْيَمِينِ. ١٦ - الْمَائِدَةُ فِي بَيْتِ لِمُحَمَّدٍ. ١٧ - الْخُبْزُ عَلَى الصَّحْنِ
 الْحَدِيدِ، هُوَ مَعَ الزُّبْدَةِ. ١٨ - هَلِ الْبَيْتُ جَدِيدٌ؟ لَا، هُوَ قَدِيمٌ.
 ١٩ - أَنْتَ فِي بَيْتَانِ الْمَلِكِ. ٢٠ - شَأَى الْوَلَدِ فِي الْفَتَجَانِ الْكَبِيرِ.

TRANSCRIPTION

1. Ma'a l-mā'idati ṣaḥnūn wa sikkūnūn. 2. Mil'caqtu
 l-waladi n-naẓīfatu. 3. Al-ḥalibu ṭayyibun. 4. Mina s-sūqi
 l-qadīmi. 5. Li-sūqi Makkata. 6. Ibnu Ḥasanin waladun

ṣalībun. 7. Ibnatu Muḥammadin (hiya) fi bustāni Ḥasanini
 ṣ-ṣādiqi. 8. Maliku Miṣra malikun ʿādilun. 9. Huwa bnu
 l-maliki z-zaʿlāni. 10. 'Anta zaʿlānu min Ḥasanin, wa huwa
 waladun ṭayyibun. 11. Al-khubzu qadīmun wa l-laḥmu
 ṣhadidun. 12. Az-zubdu min ḥalībī (labani) baqarati Mu-
 ḥammadin. 13. Shaukatu 'ummi l-khalīfati ʿala l-mā'idati
 ṣ-ṣaḥīrati. 14. Makkatu maḥallun ḥasanun. 15. 'Anta fi
 bustāni Ḥasanini l-jamīlī. 16. Al-mā'idatu fi baitin li-
 Muḥammadin. 17. Al-khubzu ʿala ṣ-ṣaḥni l-jadīdi. Huwa
 ma'a z-zubdati. 18. Hali l-labanu jadidun? Lā, huwa
 qadīmun. 19. 'Anti fi bustāni l-maliki. 20. Shāyu l-waladi fi
 l-finjāni l-kabīri.

EXERCISE 6

1. The king is angry with the new minister. 2. There is a
 beautiful new table in Hassan's house. 3. On the table are a
 knife, fork and spoon. 4. The milk is with the bread and
 butter. 5. The new market of Damascus is in a long, narrow
 street. 6. The mest is on the plate. 7. He is a good and just
 man from Mecca. 8. The king's young son is in one of the
 minister's houses (lit. a house to the minister). 9. The
 Caliph's grandmother is dead. 10. Hassan's beautiful mother
 is a doctor (fem.). 11. Is there a fire in the house? 12. Is there
 a strong chair in the man's house? 13. Is there fresh (new)
 coffee in the large cup? 14. The knife and fork belong to
 the minister. 15. I am a just man, and you are a reliable
 servant. 16. I am from Egypt. 17. Damascus is beautiful.
 18. The King of Egypt is a just man. 19. Yes, he is a short
 man. 20. The doctor's old broken watch is with the book on
 the table.

CHAPTER FIVE

(أَلْبَابُ الْخَامِسُ) AL-bābu l-khāmisu)

Number. The Sound Masculine and Feminine Plurals. Personal Pronouns.

Some simple Verb Forms

1. There are *three numbers* in Arabic: Singular (مفرد *mufrad*), Dual (مثنى *muthannan*), and Plural (جمع *jam*ع).

The *Dual* is formed by adding the termination اَنِ āni in the Nominative and اَيْنِ āini in the other cases. (The latter, which we may term the oblique case, is the only form used in the colloquial, and becomes ain.)

e.g. مَلِكٌ malikun, a king; مَلِكَيْنِ مَلِكَانِ malikāni, malikaini, two kings.

الْمَلِكُ al-maliku, the king; الْمَلِكَيْنِ الْمَلِكَانِ al-malikāni, al-malikaini, the two kings.

When the noun ends in tā' marbūṭa, this changes to an ordinary tā' before any suffix is joined to it, consequently

مَلِكَةٌ malikatun, a queen, forms the dual مَلِكَتَيْنِ malikatāni, two queens.

الْمَلِكَةُ al-malikatu, the queen, الْمَلِكَتَيْنِ al-malikātāni, the two queens.

2. There are two types of plural in Arabic:

- (i) The *Sound Plural* (الجمع السالم *al-jam*ع s-sālim) which has different masculine and feminine forms. This is formed by adding certain endings to nouns.

(ii) The *Broken Plural* (الجمع المكسر *al-jam*ع l-mukas-sar or التكسير *jam*ع t-taksīr), formed by internal changes, sometimes with the addition of prefixes and suffixes (see Chaps. Six and Seven).

3. The Sound Masculine Plural of nouns and adjectives is formed by adding وَن ūna to the Nominative, and يِن ina to

the Oblique, e.g. مُعَلِّمٌ mu'allimun, a teacher, pl. مُعَلِّمُونَ mu'allimūna, mu'allimīna. خَيَّاطٌ khayyāṭun, a tailor, pl. خَيَّاطُونَ, خَيَّاطَيْنِ, خَيَّاطَتَيْنِ, خَيَّاطَاتُنا, خَيَّاطَاتُكِ. هَسَانٌ ḥasanun, good, nice, pl. هَسَانُونَ ḥasanūna. كَثِيرٌ kathīrun, much, many, pl. كَثِيرُونَ kathīrūna.

4. Many nouns and adjectives cannot form the sound masculine plural, and for them the broken plural (see succeeding chapters) is used as the masculine plural. Similarly, some nouns and adjectives cannot form the broken plural, and must invariably take the sound plural.

When the dictionary does not give the plural of a noun or adjective, this usually means that it takes the sound masculine plural. Among the common types of noun to take the sound masculine plural are participles of verbs, and also nouns of profession or occupation like خَيَّاطٌ, khayyāṭun, a tailor, and خَبَّازٌ khabbāzun, a baker. In these latter the middle radical consonant is doubled and is followed by an 'alif of prolongation.

5. Apart from a very few exceptions, two of which are given below, the sound masculine plural can only be used of male human beings. Names of animals, inanimate objects, and abstract nouns which have no broken plural should take the sound feminine plural given below.

Exceptions:

سَنَةٌ sanatun, year, plural حُنُونٌ sinūna or حَنَوَاتٌ sanawātun.

أَرْضٌ 'arḍun, earth, plural أَرْضُونَ 'araḍūna or أَرَاضٍ 'araḍin.

Even these two exceptions have, it will be seen, alternative plural forms, and أَرْضُونَ is seldom encountered in prose.

6. The Sound Feminine Plural is formed by adding **آت** atun in the Nominative, and **َات** ātin in the Oblique. The final "n" is treated as a nunation, and therefore disappears when the word is definite, e.g. حَيَوَانٌ ḥayawānun, animal; pl. حَيَوَانَاتٌ. اِجْتِمَاعٌ ijtimā'un, meeting; pl. اِجْتِمَاعَاتٌ.

Where the noun in the singular has the tā' marbūṭa feminine ending, this is removed before the sound feminine plural ending is added, e.g. مَلِكَةٌ malikātun, queen, pl. مَلِكَاتٌ malikātun, malikātin.

كَثِيرَةٌ kathīratun, much, many (feminine), pl. كَثِيرَاتٌ, kathīrātun, a maid-servant, pl. خَادِمَاتٌ khādimātun. When definite, الْمَلِكَةُ al-malikatu; pl. الْمَلِكَاتُ, al-malikātu, al-malikāti, the queens.

The sound feminine plural is not confined to female human beings, but is used with many abstract nouns, infinitives, and other forms. It does not follow, either, that a feminine noun ending in tā' marbūṭa will take the sound feminine plural.

In fact, the whole question of the plural in Arabic is complicated to the beginner. He will ultimately learn to associate certain singular forms with certain plural forms, but there will be many instances when the dictionary is the only guide. It should be stressed that the plural of a word should be learned with its singular.

7. A few feminine nouns take the sound masculine plural. The commonest is سَنَةٌ sanatun, year, which has already been given. Conversely, some masculine nouns take the feminine plural, as حَيَوَانٌ ḥayawānun, animal, already noted.

AGREEMENT OF ADJECTIVES

8. Adjectives agree with their nouns in gender, case, and number, with certain exceptions:

(a) For the agreement of the broken plural see the next chapters.

(b) The sound feminine plural noun usually has its adjective in the feminine singular. This is occasionally so even when female human beings are concerned.

e.g. حَيَوَانَاتٌ وَحْشَةٌ ḥayawānātun wahshatun, wild animals; خَادِمَاتٌ جَمِيلَةٌ khādimātun jamīlatun, beautiful maid-servants (خَادِمَاتٌ جَمِيلَاتٌ khādimātun jamīlātun is preferable, especially in modern Arabic).

Examples of regular agreement:

خَادِمٌ غَائِبٌ khādimun ghā'ibun, an absent servant.

خَادِمَانِ غَائِبَانِ khādimāni ghā'ibāni, two absent servants.

خَادِمُونَ غَائِبُونَ khādimūna ghā'ibūna, absent servants.

خَادِمَةٌ غَائِبَةٌ khādimatun ghā'ibatun, an absent maid-servant.

خَادِمَتَانِ غَائِبَتَانِ khādimatāni ghā'ibatāni, two absent maidservants.

خَادِمَاتٌ غَائِبَاتٌ khādimātun ghā'ibatun } absent
or
خَادِمَاتٌ غَائِبَةٌ khādimātun ghā'ibatun } maid-servants.

9. The personal pronouns are:

Singular	Dual	Plural
أَنَا 'anā, I		نَحْنُ nahnu, we
أَنْتَ 'anta, thou (you) masc.	أَنْتُمَا 'antumā, you (two) m. & f.	أَنْتُمْ 'antum, you (masc.)
أَنْتِ 'anti, thou (you) feminine		أَنْتُنَّ 'antunna, you (fem.)
هُوَ huwa, he	هُمَا humā, they (two) m. & f.	هُمْ hum, they (masc.)
هِيَ hiya, she		هُنَّ hunna, they (fem.)

(Attached pronouns will be explained later.)

NOTE: Where only one form is shown above, there is no distinction between masculine and feminine forms. Where dual or plural pronouns refer to mixed sexes, the masculine predominates and the masculine form of the pronoun is used. Thus if the pronoun "they" refers to "men and women" previously mentioned in the passage concerned, the form هُمْ hum, not هُنَّ hunna, would be used. This would be the case even if the pronoun referred to "two women and one man".

SOME SIMPLE VERB FORMS

10. Verbs will be dealt with in detail from Chapter Twelve onwards. However, to make more realistic sentences possible for translation a few forms will be introduced here.

The simplest form of any Arabic verb is the third person masculine singular of the Perfect which usually has a past meaning.

e.g. وَصَلَ waṣala, he arrived, or he has arrived.

طَلَبَ ṭalaba, he demanded, requested, or he has demanded, etc.

كَانَ kāna, he was.

حَضَرَ ḥaḍara, he attended, was present, etc.

This part of the verb invariably ends with the vowel fatha.

We have already pointed out that the tā', in the form of the tā' marbūṭa, is a feminine ending. The third person Perfect of the verb may be made feminine merely by adding a tā', but in this case it is the ordinary tā', not the marbūṭa. Thus from وَصَلَ waṣala we have وَصَلَتْ waṣalat, she arrived. From كَانَ kāna we have كَانَتْ kānat, she was. From كَتَبَ kataba, he wrote, we have كَتَبَتْ katabat, she wrote.

We have noticed that the sound masculine plural is characterised by the wāw with a nūn added, thus مُعَلِّمٌ mu'allimun, schoolmaster, plural مُعَلِّمُونَ mu'allimūna. Similarly, with the Perfect of the verb we add the wāw to make it masculine plural. In this case, however, there is no nūn. Thus: كَتَبَ kataba, كَتَبُوا katabū, they (masc.) wrote. كَانَ kāna, كَانُوا kānū, they were. It should be pointed out that in the Arabic apelling an 'alif is written after the wāw; but this is merely a convention of orthography, and the 'alif is not pronounced. Its existence, in certain cases, prevents ambiguity, such as the wāw's being read at the beginning of the next word as "and".

The dual of parts of the verb in the Perfect are formed by adding the 'alif, which we have already seen in the dual noun ending, أَنْ āni, to the singular, e.g.

كَتَبَا katabā, they (two) wrote.

كَتَبَتَا katabatā, they (two) wrote (fem.).

11. The normal sentence order is: VERB - SUBJECT - OBJECT - ADVERBIALS.

e.g. حَضَرَ حَسَنُ الْإِجْتِمَاعِ أَمْسِي ḥaḍara Ḥasanuni l-ijtimā' 'amsi, Hassan attended the meeting yesterday.

12. When the verb in the third person comes first it is always singular, though it agrees with its subject in gender.

e.g. كَتَبَ الْوَلَدَانِ kataba l-waladāni, the two boys wrote.

كَتَبَ الْمُعَلِّمُونَ kataba l-mu'allimūna, the teachers wrote.

كَتَبَتِ الْمُعَلِّمَاتُ katabati l-mu'allimatāni, the two teachers (fem.) (or schoolmistresses) wrote.

كَتَبَتِ الْمُعَلِّمَاتُ katabati l-mu'allimātu, the teachers (fem.) wrote.

Should the subject have already been mentioned, however, in the previous sentence the verb agrees with it in number as well as in gender, e.g. حضر المعلمون وطلبوا خبزا baḍara l-mu'allimūna wa ṭalabū khubzan, the teachers arrived (were present) and demanded bread. Here the second verb (طلبوا) is in the plural because the subject in the plural (المعلمون) has been mentioned in the previous sentence.

The verb حضر is in the singular because it comes before its subject (المعلمون).

VOCABULARY

language	لُغَةٌ (pl. لُغَاتٌ) lughatun pl. lughātun
world	عَالَمٌ ʿālamun
word	كَلِمَةٌ (pl. كَلِمَاتٌ) kalimatun, pl. kalimātun
window	شُبَّاكٌ, نَافِذَةٌ shubbākun, nāfiḍhatun
a Muslim	مُسْلِمٌ Muslimun
a believer	مُؤْمِنٌ mu'minun

food	أَكْلٌ 'aklun
a cook	طَبَّاخٌ ṭabbākhun
a baker	خَبَّازٌ khabbāzun
a tailor	خَيَّاطٌ khayyāṭun
a teacher	مُعَلِّمٌ mu'allimun
animal	حَيَّوانٌ ḥayawānun
year	سَنَةٌ sanatun
a meeting	اجْتِمَاعٌ ijtimā'un
much, many	كَثِيرٌ kathīrun
wild (beast)	وَحْشٌ waḥṣhun
ill, sick	مَرِيضٌ marīḍun
hard, difficult	صَعِبٌ ʿa'bun
easy	سَهْلٌ sahlun
weak	ضَعِيفٌ ḍa'ifun
present, found	مَوْجُودٌ maujūdun
absent	غَائِبٌ ghā'ibun
day	يَوْمٌ yaumun
today	الْيَوْمُ al-yauma
yesterday	أَمْسٍ 'amsi
to arrive	وَصَلَ wazala
(lit. "he arrived")	

to demand, request from	طَلَبَ ṭalaba
to be (lit. "he was")	كَانَ kāna
to attend, be present	حَضَرَ ḥaḍara
to write (to)	كَتَبَ (لِ) kataba (li)

EXERCISE 7

- ١- فِي الْعَالَمِ لُغَاتٌ كَثِيرَةٌ. ٢- هُمَا خِيَّاطَانِ. ٣- كَانَ خَبَّازَانِ
فِي الْبَيْتِ. ٤- الْمُعَلِّمُونَ مُوجُودُونَ. ٥- فِي كِتَابٍ حَسَنٍ كَلِمَاتٌ
كَثِيرَةٌ صَعْبَةٌ. ٦- الْمُسَوِّنُونَ غَائِبُونَ الْيَوْمَ. ٧- كَانُوا فِي الشَّارِعِ
أَمْسِي، وَالْيَوْمَ هُمْ فِي الْبَيْتِ. ٨- وَصَلَتِ السَّعَةُ الْجَدِيدَةُ. ٩- فِي
الْبَيْتِ شَبَاكَانِ (نَافِذَتَانِ). ١٠- طَلَبَ أَكْثَلُ مِنَ الطَّبَّاخِينَ. ١١-
كَتَبَ الْخَلِيفَةُ لِلْمُسَوِّنِينَ فِي دِمَشْقَ. ١٢- طَلَبَ حَيَّوَانًا وَوَصَلَ رَجُلٌ.
١٣- حَضَرَ الزَّوْجَرُ الْعَرِيفُ الْإِجْتِمَاعَ. ١٤- الْكِتَابُ سَهْلٌ لِلطَّيِّبِ.
١٥- أَلَيْ بَسَاتِنِ الْمُعَلِّمِ حَيَّوَانٌ وَحْشٌ؟ ١٦- طَلَبَتْ مِنَ الْمُتَحَدِّثِينَ
خَبْرًا وَزَيْدًا وَشَايًا وَحَلِيًّا. ١٧- فِي مِصْرَ مُسْلِمُونَ كَثِيرُونَ. ١٨-
أَمَّنْ مُسْلِمَاتٌ؟ ١٩- لِبُسَاتِنِ الْحَسَنِيِّنَ بَابَانِ. ٢٠- كَانَ الْكِتَابَانِ
عَلَى الْمَائِدَةِ أَمْسِي. الْيَوْمَ هُمَا فِي بَيْتِ الطَّيِّبِ.

TRANSCRIPTION

1. Fi l-ʿalami lughātun kathīratun. 2. Humā khayyāṭānī.
3. Kāna khubbāzānī fi l-baiti. 4. Al-muʿallimūn maujūdūna.
5. Fi kitābi Ḥasanin kalimātun kathīratun šaʿbatun.
6. Al-muʿminūna ghaʾibūna l-yauma. 7. Kānū fi sh-shāriʿi

- ʿamsi, wa l-yauma hum fi l-baiti. 8. Waṣalati s-sanatu l-
jadīdatu. 9. Fi l-baiti shubbakānī (nāfiḥatānī). 10. Ṭalaba
ʿakalan min aṭ-ṭabbākhānī. 11. Kataba l-khalīfatu lil-
muʿminīna fi Dimashq. 12. Ṭalaba ḥayawānan wa waṣala
raḥulun. 13. Ḥaḍara l-wazīru l-mariḍu lijtīmā ʿa. 14. Al-
kitābu sahlun li ṭ-ṭabībī. 15. ʾA-fi bustāni l-muʿallimī
ḥayawānun waḥṣhun? 16. Ṭalabat min al-khādīmīna khubzan
wa zubdan wa ḥāyan wa ḥalīban. 17. Fi Miṣra Muallimūna
kathīrūna. 18. ʾA-hunna Muallimātun? 19. Li-bustāni
l-Ḥasanīni bābānī. 20. Kāna l-kitābānī ʿala l-māʾidati
ʾamsi. Al-yauma humā fi baiti ṭ-ṭabībī.

EXERCISE 8

1. Two difficult languages. 2. He wrote two easy books for
the boy. 3. The bread arrived from the baker yesterday.
4. The food of the two cooks [who are] present (الْحَاضِرِينَ) today
is beautiful. 5. The Mualim teachers are absent today. 6. It
was a house belonging to (لِ) two believers. 7. Hassan's
house has (لِ) two windows, two doors, and a large garden.
8. They (dual) are sick, weak men. 9. There are many wild
animals in the world. 10. They attended many meetings.
11. They asked for (demanded) good tailors. 12. Two
little words. 13. In the book are many difficult words. 14.
They (dual) arrived from Egypt yesterday. 15. You (dual)
are teachers. 16. We are upright Muslims. 17. They are
schoolmistresses in Damascus. 18. Many years. 19. Two
days. 20. You and I are good doctors. He is an animal
doctor (= doctor of the animals).

CHAPTER SIX

(أَلْبَابُ السَّادِسُ) Al-bābu s-sādisu

The Broken Plural

1. Before dealing with broken plurals, it is necessary for the student to appreciate the importance of word forms, or patterns, in Arabic. The great majority of Arabic roots are *triliteral*, that is, they consist of three radical letters or consonants. The combination of these letters gives a basic meaning. By modifying the root, by the addition of prefixes and suffixes, and by changing the vowels, whether long or short, a large number of word patterns can be formed from each root. Many of these word patterns are associated with a meaning pattern. This is a great help in vocabulary acquisition.

The Arab grammarians expressed the various word patterns by using the root *فعل* fa'ala (to do). The *ف* represents the first radical, the *ع* the second, and the *ل* the third. Thus of words already given, *حَسَنَ* ḥasanun is of the form *فعل* fa'ala; *بَيْتٌ* baitun (baytun) is of the form *فعل* fa'ala; *كَبِيرٌ* kabīrun of the form *فعل* fa'ala and so on.

2. For a large number of Arabic nouns the sound plural does not exist at all. The broken plural must be used.

Unfortunately, many different word patterns are used for the broken plural, and although certain of them are mostly associated with specific singular forms, this is not an invariable rule, and is of little help to the beginner. Consequently the plural of a new word should be learned from the dictionary at the same time as its singular. For this reason, the student should have an Arabic-English dictionary which gives plurals. Some dictionaries, being designed for Arabs learning English, do not give plurals.

3. The following are among the commoner patterns of the broken plural:

(a) *أَوْلَادٌ* 'awlādun, e.g. *أَفْعَالٌ* 'af'ālun, pl. of *وَلَدٌ* waladun; *أَمْطَارٌ* 'amṭārun, pl. of *مَطَرٌ* maṭarun; rain; *أَوْقَاتٌ* 'awqātun, pl. of *وَقْتُ* waqtun, time.

(b) *مُلُوكٌ* mulūkun, pl. of *مَلِكٌ* malikun, king; *حُرُوفٌ* ḥurūfun, pl. of *حَرْفٌ* ḥarfun, letter; *قُلُوبٌ* qulūbun, pl. of *قَلْبٌ* qalbun, heart; *سُيُوفٌ* suyūfun, pl. of *سَيْفٌ* saifun, sword; *عُلُومٌ* 'ulūmun, pl. of *عِلْمٌ* 'ilmun, knowledge, science, study; *دُرُوسٌ* durūsun, pl. of *دَرْسٌ* daraun, lesson.

(c) *كِلَابٌ* kilābun, pl. of *كَلْبٌ* kalbun, dog; *رِجَالٌ* rijālun, pl. of *رَجُلٌ* rajulun, man; *جِبَالٌ* jibālun, pl. of *جَبَلٌ* jabalun, mountain; among adjectives we find *طَوِيلٌ* ṭawīlun, tall; *كِبَارٌ* kibārun, pl. of *كَبِيرٌ* kabīrun, big, old; *صِعَابٌ* ṣi'ābun, pl. of *صَعْبٌ* sa'bun, difficult.

(d) *كُتُبٌ* kutubun, pl. of *كِتَابٌ* kitābun, book; *مُدُنٌ* mudunun, pl. of *مَدِينَةٌ* madīnatun, city; *سُفُنٌ* sufunun, pl. of *سَفِينَةٌ* safinatun, a (large) ship; *جُدُدٌ* jududun, pl. of *جَدِيدٌ* jadīdun, new.

(e) *أَنْهَارٌ* 'anḥurun, pl. of *نَهْرٌ* nahrun, river; *أَشْهُرٌ* aṣḥhurun, pl. of *شَهْرٌ* shahrun, month; *أَرْجُلٌ* 'arjulun, pl. of *رَجُلٌ* rijlun, foot.

4. It will be noticed that adjectives as well as nouns may

have broken plurals. These plurals are used in place of the sound masculine plural, and normally refer to male human beings, e.g. رِجَالٌ *riḡālun* ṭiwālun, tall men. Otherwise, broken plurals are usually considered to be feminine singular for the purpose of agreement; e.g. مَدُنٌ كَبِيرَةٌ *mudunun kabīratun*, large cities; دُرُوسٌ صَعِبَةٌ *durūsun ṣaʿbatun*, difficult lessons. أَلْمَدُنُ الْكَبِيرَةُ *al-mudunu kabīratun*, the cities are large.

However, in older Classical Arabic, especially poetry, as well as late Classical and Modern Prose of a rhetorical or studied nature, broken plural adjectives may be found with broken plural nouns even when these do not refer to male human beings.

e.g. عُلُومٌ صَعَابٌ *ʿulūmun ṣiʿābun*, difficult sciences (instead of ṣaʿbatun); سُفُنٌ طَوَالٌ *sufunun ṭiwālun* (for ṭawīlatun), long ships. The beginner is advised, nevertheless when writing Arabic, to treat broken plurals as feminine singular unless they refer to male human beings.

Broken plural adjectives are frequently used with nouns in the sound masculine plural, e.g. خَادِمُونَ كِبَارٌ *khādimūna kibārun*, old servants. The dictionary will show us that the adjective كَبِيرٌ *kabīrun* does not form the sound masculine plural *kabīrūna*; consequently the broken plural, *kibārun*, has to do duty for it.

5. Some words have more than one broken plural; e.g. طَلَابَةٌ *ṭalabatun* and طُلَّابٌ *ṭullābun*, plurals of طَالِبٌ *ṭālibun*, student. In some cases, this involves difference of meaning, e.g., بَيْتٌ *baitun* means either a house or a verse of poetry. In the former, and commoner meaning, the plural is usually بُيُوتٌ *buyūtun*. In the latter meaning, the plural is

'abyātun is more common. Again, some words may take both the sound masculine plural and the broken plural, e.g. خَادِمُونَ *khādimūna* and خَدَمَةٌ *khadamatun*, plurals of خَادِمٌ *khādimun*, servant.

VOCABULARY

rain	مَطَرٌ (pl. امْطَارٌ)	maṭarun, pl. 'amṭārun
time	وَقْتُ (pl. أَوْقَاتٌ)	waqtun, pl. 'auqātun
letter (of the alphabet)	حَرْفٌ (pl. حُرُوفٌ)	ḥarfun, pl. ḥurūfun
heart	قَلْبٌ (pl. قُلُوبٌ)	qalbun, pl. qulūbun
sword	سَيْفٌ (pl. سِوْفٌ)	saifun, pl. suyūfun
knowledge, science, study	عِلْمٌ (pl. عُلُومٌ)	ilmun, pl. ʿulūmun
lesson	دَرْسٌ (pl. دُرُوسٌ)	darsun, pl. durūsun
dog	كَلْبٌ (pl. كِلَابٌ)	kalbun, pl. kilābun
mountain	جَبَلٌ (pl. جِبَالٌ)	jabalun, pl. jibālun
city, town	مَدِينَةٌ (pl. مَدُنٌ)	madīnatun, pl. mudunun
(large) ship	سَفِينَةٌ (pl. سُفُنٌ)	safīnatun, pl. sufunun
month	شَهْرٌ (pl. شُهُورٌ)	shahrūn, pl. shuhūrun
student	طَالِبٌ (pl. طُلَّابٌ)	ṭālibun, pl. ṭullābun
to go (lit. he went)	ذَهَبَ	dhahaba
to go out (from)	خَرَجَ (مِنْ)	kharaḡa (min)
to kill	قَتَلَ	qatala
to find	وَجَدَ	wajada

before (<i>prep.</i> of time)	قَبْلَ qabla
after (<i>prep.</i> of time)	بَعْدَ ba'ada
then	ثُمَّ thumma
Arabic, Arabian, (pl. عَرَبِيّ) Arabiyyun, pl. arabun an Arab	
English, (pl. إِنكِلِيزِيّ) Inkilīziyyun, Englishman pl. 'inkilīzun	
profitable, useful	نَافِعٌ nāfi'un
watchful, guarding	حَارِصٌ ḥārisun
fast, swift	سَرِيعٌ sarī'un
cutting	قَاتِعٌ qāṭi'un
a little, a few (pl. قَلِيلُونَ) qalīlun, pl. qalīlūna	
Alexandria (city) أَلْأَسْكَندَرِيَّةُ Al-'iskandariyatu	
London لَنْدُنْ Lundunu	

EXERCISE 9

- ١- وَجَدُوا كِلَابًا كَثِيرَةً فِي السُّوقِ أَمْسِي. ٢- كَتَبَتِ الْبَيْتُ
الْعَرَبِيَّةَ حُرُوفًا إِنكِلِيزِيَّةً جَيِّلَةً. ٣- تَحَلَّتْ (2nd pers. masc. sing.) رَجُلَيْنِ
بِالسَّيْفِ قَبْلَ شَهْرَيْنِ. ٤- خَرَجَتْ سَفُنٌ كَثِيرَةٌ طَوِيلَةٌ مِنَ السُّوَيْسِ
(Suez). ٥- الدُّرُوسُ الْعَرَبِيَّةُ نَافِعَةٌ لِلطُّلَّابِ. ٦- اَلْكَتَبُ حَيَوَانٌ
حَارِصٌ. ٧- كَانَ الطُّلَّابُ فِي الْقَاهِرَةِ قَبْلَ شَهْرِ قَلِيلَةٍ. ٨- ثُمَّ ذَهَبُوا
إِلَى دِمَشْقَ. ٩- لِقَوْزِيرٍ خَادِمٍ سَرِيعٍ. ١٠- أَوْتَاتَ الْأَمْطَارُ طَوِيلَةً فِي

- الْهَيْدِ (India). ١١- خَرَجَ الطُّلَّابُ مِنَ الدُّرُوسِ قَبْلَ سَاعَةٍ. ١٢-
هِيَ عُلُومٌ صَعْبَةٌ. ١٣- وَجَدَا جِبَالًا جَيِّلَةً بَعِيدَةً مِنَ الْمَدِينَةِ. ١٤- هَلِ
السُّيُوفُ نَافِعَةٌ؟ ١٥- لَا، اَلْكَتَبُ نَافِعَةٌ. ١٦- لِمُحَمَّدٍ سَيْفٌ قَاطِعٌ
وَلِحُسَيْنٍ قَلْبٌ صَالِحٌ. ١٧- هُمُ الرِّجَالُ الْكِبَارُ وَغَنَ الْأَوْلَادُ الصِّغَارُ.
١٨- هُوَ نَهْرٌ صَغْبٌ لِلْسُّفُنِ الْكَبِيرَةِ. ١٩- وَصَلَتْ بَيْتَانِ وَطَلَبَتَا
خُبْرًا وَلَبَنًا مِنَ الْخَدَمَةِ. ٢٠- نَحْنُ رِجَالٌ صِعَابٌ.

TRANSCRIPTION

1. Wajadū kilāban kathīratan fī s-sūqi 'amsi. 2. Katabati l-bintu l-'arabiyyatu ḥurūfan inkilīziyyatan jamīlatan. 3. Qatalta rajulaini bi s-saifi qabla ḡhahraini. 4. Kharajat sufūnun kathīratun ṭawīlatun minā s-suwaisi. 5. Ad-durūsū l-'arabiyyatu nāfi'atun li l-ṭullābi. 6. Al-kalbu ḡayawānun ḡārisun. 7. Kāna l-ṭullābu fī l-qāhirati qabla ḡhuhūrin qallātin. 8. Thumma ḡhahabū 'ilā Dimashq. 9. Li l-wazīri khādīmun sarī'un. 10. 'Auqātu l-'amṡari ṭawīlatun fī l-Hindi. 11. Kharaja l-ṭullābu minā d-durūsi qabla sā'atin. 12. Hiya ḡulūmun ṡa'batun. 13. Wajadā jibālan jamīlatan ba'adatan minā l-madīnati. 14. Hali s-suyūfu nāfi'atun? 15. La, al-kutubu nāfi'atun. 16. Li Muḡammadin saifun qāṭi'un wa li ḡasanin ḡalbun ṡāliḡun. 17. Humu r-rijālu l-kibāru wa naḡnu l-'awlādu ṡ-ṡiḡḡaru. 18. Huwa nahrūn ṡa'ibun li s-sufuni l-kabīrati. 19. Waṡalat bintāni wa ṡalabatā khubzan wa-labanān minā l-khadamati. 20. Naḡnu rijālun ṡi'ābun.

EXERCISE 10

1. The students went to the teachers' houses. 2. They came out of the lessons two hours ago (lit. before two hours). 3. After a long time the new teachers arrived. 4. They (هي)

are swift rivers. 5. A few English boys arrived today in the large ship. 6. They are from many cities. 7. The king killed the minister with (بِ) the sword, then went out to the mountain. 8. There is a watchful dog in Muhammad's house. 9. They found the Arab boy an hour ago (before one hour). 10. Hassan's books are easy. 11. The students attended the lessons yesterday. 12. Long months. 13. The cow has (لِ) a big heart. 14. The time of the rains has gone. 15. The boys' Arabic letters are ugly. 16. There was a cutting sword in the tall man's hand. 17. They sought learning in Egypt. 18. Cairo and Damascus are great cities. 19. They (أَمْ) are Arab cities. 20. The large new ships arrived in Alexandria from London two days ago.

CHAPTER SEVEN

(أَلْبَابُ أَلْسَانٍ) Al-bābu s-sābiʿu

The Broken Plural (*continued*)

1. Further forms of the broken plural are:

(f) فُعَالَا'u (diptote), e.g. وَزَرَائِ wuzarā'u, pl. of وَزِيرٌ wazīrun, a minister (political); أُمَرَائِ 'umarā'u, pl. of أَمِيرٌ amīrun, a prince, commander; سُفَرَائِ sufarā'u, pl. of سَافِرٌ safīrun, an ambassador.

(g) أَفْعِلَا'u (diptote), e.g. أَصْدِقَاءُ 'aṣḍiqā'u, pl. of أَصْدِيقٌ aṣḍiqun, a friend; أَنْبِيَاءُ 'anbiyā'u, pl. of نَبِيٌّ nabīyun, a prophet; أَقْرِبَاءُ 'aqribā'u, pl. of قَرِيبٌ qarībun, a relative; أَغْنِيَاءُ 'aḡniyā'u, pl. of غَنِيٌّ ḡhaniyun, rich man.

The above two plural forms are common for nouns and adjectives of the form فَعِيلٌ, when they denote human beings.

(h) فُعْلَانُنٌ fu'clānun, e.g. بُلْدَانٌ buldānun, pl. of بَلَدٌ baladun, a district, country, town; قُضْبَانٌ quḍbānun, pl. of قُضْبٌ qaḍībun, a rod, sceptre, line (of railway track, modern usage). Care should be taken in identifying this form by checking that the final nūn is a letter of increase, not a radical. There must be three radical consonants before the ending أَنْ ānun, otherwise the nūn is likely to be a radical letter.

2. While it is difficult, and often impossible, to guess the broken plural of a trilateral (three radical) noun and vice-versa, the case is otherwise with quadrilateral (four consonant) nouns. Here the plural can frequently be deduced from the singular and vice-versa. The following forms are encountered:

(i) فَعَالِلُ fa'ālilu (diptote), plural of فَعْلَلُ fa'alalun, فَعْلِلُ fa'lilun, فَعْلَلَتُ fa'alalatun, etc.

e.g. جَوَاهِرُ jawāhiru, pl. of جَوْهَرٌ jauharun, a jewel.

تَجَارِبُ tajāribu, pl. of تَجْرِبَةٌ tajribatun, an experiment, trial.

مَجَالِسُ majālisu, pl. of مَجْلِسٌ majlisun, a council.

مَنَازِلُ manāzilu, pl. of مَنْزِلٌ manzilun, a house, lodging, dwelling.

مَكْتَبٌ maktabun, an office; a school (obsolete meaning), and
مَكَاتِبُ makātibu, pl. of مَكْتَبَةٌ maktabatun, a library, a desk.

(though in the latter word, the sound feminine plural, مَكْتَبَاتُ maktabātun is also used.)

(j) فَعَالِيلُ fa'ālilu (diptote), e.g.

سُلَاطِينُ salāṭīnu, pl. of سُلْطَانٌ sulṭānun, a sultan.

مَكَاتِبُ makātibu, pl. of مَكْتُوبٌ maktūbun, a letter.

صَنَادِقُ ṣanādīqu, pl. of صُنْدُوقٌ ṣundūqun, a chest, case, box.

فَنَاجِينُ fanājīnu, pl. of فِنْجَانٌ finjānun, a cup.

مَنْدِيلٌ manādilu, pl. of مَنْدِيلٌ mandilun, a napkin, veil, towel (handkerchief in modern Arabic).

NOTE: The student must be able to distinguish which of these two plural forms is apt for each four-consonant word. This depends on a very simple rule. In almost every case, plural form (i) فَعَالِلُ fa'ālilu is used for nouns which have no long vowel in the singular, but merely short vowels after the first and third consonants. It does not matter what these short vowels are and there may be a feminine ending of tā' marbūṭa. On the other hand, where the singular has a long vowel after the third consonant in the singular, whether it be ā, ī or ū (see above examples), plural form (j) is usual.

(k) Certain nouns which would otherwise have form (j) take the plural فَعَالِلَاتُ fa'ālilatun, e.g.

تَلَامِيذٌ talāmiḏhatun, pl. of تَلْمِيذٌ tilmīḏhun, a scholar; تَلَامِيذٌ talāmiḏhu (j) also occurs).

This form is used for a small number of Arabicised foreign words, of which tilmīḏhun is one. Similarly أَسَاتِذٌ 'ustāḏhun (from the Persian), a teacher, professor, also a courtesy title, and it has the plural أَسَاتِيذٌ 'asāṭiḏhatun as well as أَسَاتِيذٌ 'asāṭiḏhu. Sometimes the singular does not have the long vowel after the third consonant, e.g.

أَسَاقِفَةٌ 'asāqifātun, pl. of أَسْقَفٌ 'usqufun, a bishop, from the Greek *episkopos*.

صَيَادِلَةٌ ṣayādilatun, pl. of صَيْدَلِيٌّ ṣaidaliyūn, a chemist.

3. The following words deserve special notice:

ابْنٌ ibnun, a son, plural بَنُونَ banūna, banīna (sound masc. pl.) or أَبْنَاءٌ 'abnā'un.

ابْنَةٌ ibnatun or بِنْتُ bintun, daughter, pl. بَنَاتٌ banātun.

أَخٌ 'akhun, brother, pl. إِخْوَانٌ 'ikhwānun or إِخْوَةٌ 'ikhwatun.

أُخْتُ 'ukhtun, sister, pl. أَخَوَاتٌ 'akhawātun.

أَبٌ 'abun, father, pl. آبَاءٌ 'ābā'un.

أُمٌّ 'ummun, mother, pl. أُمَّهَاتٌ 'ummahātun, or أُمَّاتٌ 'ummātun (not commonly used).

When the word **ابن** *ibn*, son, forms part of a proper name, and has a name before it as well as after it, the initial *'alif* is not written; e.g. الْقَاسِمُ بْنُ سَلَامٍ al-Qāsimu bnu Sallāmin, al-Qāsim son of Sallām. When, however, this man is merely referred to as "son of Sallām" it is written **ابن** Sallām (cf. ابن خلدون Ibn Khaldūn, etc.). This form is also used at the beginning of a line. The *'alif* in ابن has hamzatu l-waṣl.

VOCABULARY

near <i>adj.</i>	قَرِيبٌ qaribun
school	مَدْرَسَةٌ madrasatun, pl. madārisu (pl. مدرّس)
to take	أَخَذَ 'akhadha
to mention	ذَكَرَ dhakara
to reach, arrive	عَرَفَ arafa
to know	عَرَفَ
to	إِلَى 'ilā
about, concerning	عَنْ 'an
or	أَوْ 'au
Tanta (town in Egypt)	طَنْطَا Ṭanṭā

(Other words in the accompanying chapter.)

EXERCISE II

- ١- كَانَ قَضِيبٌ فِي يَدِ الْمَلِكِ قَبْلَ سَاعَةٍ. ٢- ذَكَرَ السَّفِيرُ الْإِنْكِيلِيزِيُّ الْأَخْبَارَ الطَّيِّبَةَ عَنِ السُّفْنِ. ٣- أَسَدَقَاءُ حَسَنِ الْأَغْنِيَاءِ مُوجِدُونَ فِي الْبَيْتِ مَعَ أَقْرَبَاءِ الْأَمِيرِ الْعَرَبِيِّ. ٤- أَخَذَتِ الْبَيْتَ جَوَاهِرَ جَمِيلَةٍ مِنَ الْوَزِيرِ. ٥- مُحَمَّدٌ نَبِيُّ الْعَرَبِ. ٦- هُمْ فِي مَجْلِسِ السُّلْطَانِ الْيَوْمَ. ٧- حَضَرُوا الْمَجْلِسَ فِي مَنْزِلِ الْأَمِيرِ. ٨- وَجَدْتُ كُتُبًا كَثِيرَةً جَمِيلَةً فِي صُنَادِقٍ قَدِيمَةٍ. ٩- الْقَاهِرَةُ وَالْإِسْكَنْدَرِيَّةُ وَطَنَانِ بِلْدَانٍ كَثِيرَةٍ فِي مِصْرَ. ١٠- أَخَذَ السَّفِيرُ نَجَاحَ شَايَ فِي مَكْتَبِ الْوَزِيرِ. ١١- وَجَدَ الرَّجُلُ الْمَكَاتِبَ عَلَى الْمَكْتَبَةِ الْجَدِيدَةِ. ١٢- بَلَغَتِ الْأَخْبَارُ مِنَ الْوَزِيرِ أَوْ مِنَ الْمَلِكِ. ١٣- وَصَلَ الثَّلَاثَةُ إِلَى الْمَدْرَسَةِ. ١٤- مَنَادِيلُ الثَّلَاثَةِ نَظِيفَةٌ الْيَوْمَ. ١٥- مَحَارِبُ الْأَسَاطِلَةِ نَاقِمَةٌ. ١٦- ابْنُ السَّفِيرِ وَأُخْتُ الْأَمِيرِ صَدِيقَانِ. ١٧- هَلْ عَرَفْتَ أُمَّ السُّلْطَانِ أَخْبَارَ الْيَوْمِ؟ ١٨- لَا، هِيَ خَرَجَتْ مِنَ الْمَدِينَةِ قَبْلَ يَوْمَيْنِ. ١٩- أَنْتُمْ الْأَغْنِيَاءُ. ٢٠- ذَكَرْتُ كُتُبَ الْأَنْبِيَاءِ.

TRANSCRIPTION

1. Kāna qaḍibun fi yadi l-maliki qabla sā'atin. 2. Dhakara s-safiru l-'inkilīziyyu l-'akhbāra ṭ-ṭayyiba 'ani s-sufuni. 3. 'Aṣḍiqā'u Ḥasanini l-'aghniyā'u maujūdūna fi l-baiti, ma 'a 'aqrībā'i l-'amiri l-'arabiyyi. 4. 'Akhadhati l-bintu jawāhira jamilatan mina l-wazīri. 5. Muḥammadun nabīyu l-'arabi. 6. Hum fi majlisi s-sulṭāni l-yauma. 7. Ḥaḍarū l-majlisa fi manzili l-'amiri. 8. Wajadat kutuban kathīratan jamilatan fi ṣanādiqa qadīmatin. 9. Al-Qāhiratu wa l-'Iskandarīyatu wa Ṭanṭā buldānun kabīratun fi Misra. 10. 'Akhadha s-safiru

finjāna shāyin fi maktabi l-wazīri. 11. Wajada r-rajulu l-makātiba ʿala l-maktabati l-jadīdati. 12. Balaghati l-ʾakhbāru mina l-wazīri ʾau mina l-maliki. 13. Waṣalū t-talāmīdhū naẓīfatunī l-yauma. 15. Tajāribu l-ʾasātidhāti nāfi ʿatun. 16. Ibnu s-safiri wa ʾukhtu l-ʾamiri ṣadīqāni. 17. Hal ʿarafat ʾummu s-sulṭāni ʾakhbāra l-yaumi? 18. Lā, hiya kharajat mina l-madinati qabla yau-maini. 19. ʾAntumu l-ʾaghniyāʾu. 20. Dhakara kutuba l-ʾanbiyāʾi.

EXERCISE 12

1. News about the experiments reached the council of ministers yesterday. 2. They are upright princes. 3. The new ambassador is the friend of (the) rich men. 4. He is near to (مِنَ) the town. 5. There were jewels in the old chests. 6. The king's son mentioned the good news in the council today. 7. The clean cups are in the big boxes. 8. The professor took the king's sons to (the) school. 9. The mothers of the pupils attended with the teachers. 10. They learned (بلغتهم lit. "reached them") the news about the sultan's letters. 11. He is with Hassan's friend in the office. 12. They are in the garden of Muhammad's house. 13. They went to Cairo or Damascus two months ago. 14. She is the daughter of the king and the sister of the prince. 15. The relatives killed the ambassador and left the house. 16. She found old cups in the house. 17. They are old handkerchiefs. 18. He asked for tea in a clean cup. 19. The rich men are present. 20. Are you prophets?

CHAPTER EIGHT

(أَلْبَابُ التَّامِنِ)

The Genitive ^{relationship}
(إِثْبَاتُ) } ?
(إِدَافَةُ)

1. Declension of nouns has been dealt with in Chapter Four. The purpose of this chapter is to explain the genitive further. We have already mentioned that the noun with a following definite genitive مَعْدِيَّة is *ipso facto* definite, and that a noun with idāfa always loses its nūnation.

2. In the dual, and the sound masculine plural, the final nūn and its vowel are omitted. Thus أَبَان and أَبَيْن (āni and aini) become آ and أُ (ā and ai); وَنَ and وَنَيْن (ūna and īna) become وَ and يُ (ū and i).

e.g.

بَيْتَا الرَّجُلِ baitā r-rajuli, the two houses of the man.

بَيْتَا مُحَمَّدٍ baitā Muḥammadin, the two houses of Muhammad.

بَابَا بَيْتَي الرَّجُلِ bābā baitay r-rajuli, the two doors of the two houses of the man.

ابْنَتَا الْوَزِيرِ ibnatā l-wazīri, the two daughters of the minister.

مُعَلِّمُو الْوَلَدِ muʿallimū l-waladi, the teachers of the boy (the boy's teachers).

كَتَبَ لِمُعَلِّمِي الْمَدْرَسَةِ kataba li muʿallimī l-madrasati, he wrote to the teachers of the school.

3. Certain words, when followed by a genitive, have long vowels as their case endings, viz.:

	father	father-in-law	brother	mouth
Nom. و -ū	أَبُو 'abū	حَامُو 'hamū	أَخُو 'akhū	فُو fū
Acc. ا -ā	أَبَا 'abā	حَامَا 'hamā	أَخَا 'akhā	فَا fa
Gen. ي -ī	أَبِي 'abī	حَامِي 'hamī	أَخِي 'akhī	فِي fī
Normal form without gen.	أَب 'ab	حَام 'ham	أَخ 'akh	فَم 'fam

The last named is particularly irregular.

To these should be added the word ذُو dhū (possessor, master, of) which is only used with a following genitive:

Nom. ذُو dhū Acc. ذَا dhā Gen. ذِي dhī

e.g. وَصَلَ أَبُو مُحَمَّدٍ waṣala 'abū Muḥammadin, the father of Muhammad arrived.

قَتَلُوا أَبَا مُحَمَّدٍ qatalū 'abā Muḥammadin, they killed Muhammad's father.

كَتَبَتْ لِأَبِي مُحَمَّدٍ katabat li 'abī Muḥammadin, she wrote to Muhammad's father.

كَانَ رَجُلٌ ذُو مَالٍ كَثِيرٍ kāna rajulun dhū mālin kathīrin fī qasri s-sulṭāni, a rich man was in the sultan's palace (a man, possessor of much wealth).

4. It is a rule of 'idāfa that a noun cannot be separated from its following genitive. If, therefore, it is qualified by an adjective, the adjective must come after the genitive.

e.g. سَاعَةُ الرَّجُلِ الْقَدِيمَةِ sā'atu r-rajuli l-qadimatu, the man's old watch (clock).

بَيْتُ مُحَمَّدٍ الْكَبِيرِ baitu Muḥammadini l-kabīru, Muhammad's large house.

فِي بَيْتِ مُحَمَّدٍ الْكَبِيرِ fī baiti Muḥammadini l-kabīri, in Muhammad's large house.

It should be noted that here the adjective takes the definite article, because when a noun is qualified by a definite genitive it automatically becomes definite. بَيْتُ مُحَمَّدٍ الْكَبِيرِ baitu Muḥammadin kabīrun could only mean "Muhammad's house is big". On the other hand the third sentence above is ambiguous, since it could mean "in old (big) Muhammad's house".

5. If the genitive refers to two nouns, it must follow the first, while the second takes the suffix of the personal pronoun (see Chapter Nine). بَيْتُ الْوَزِيرِ وَبُسْتَانُهُ baitu l-wazīri wa bustānuhu, the minister's house and garden (literally "and his garden").

6. In the case of parts of the body of which there are two, the dual, not the plural, should be used, e.g. عَيْنَا الْبِنْتِ ainā l-binti, not عَيْنُونَ الْبِنْتِ uyūnu l-binti, the girl's (two) eyes.

7. Although the genitive is primarily for possession, it is also used partitively.

e.g. قِطْعَةُ لَحْمٍ qit'atu laḥmin, a piece of meat or flesh.

فِنْجَانُ قَهْوَةٍ finjānu qahwatin, a cup of coffee.

In addition, it may be used to denote the material of which something is composed:

e.g. كُرْسِيُّ خَشَبٍ kursiyu khashabin, a chair (made) of wood, a wooden chair.

In such cases, the *idāfa* may be replaced by the preposition *min*, followed by a genitive. When this happens, of course, the noun, being indefinite, and having no *idāfa* retains its nunation.

e.g. قِطْعَةً مِنَ اللَّحْمِ (اللَّحْمُ) *qit'atun min laḥmin* (or better, *qit'atun mina l-laḥmi*).

كُرْسِيٌّ مِنْ خَشَبٍ (الخَشَبُ) *kursiyun min khashabin* (or *al-khashabi*).

The optional (but more usual) use of the article in the above examples with *لحم* and *خشب* should be noted. When a noun is used in a general sense, not to denote a single unit, the article is more often than not employed.

8. The genitive often occurs after an adjective to define or limit its application; e.g.

قَلِيلُ الْعَقْلِ *qalilu l-'aqli*, little of understanding, stupid.

كَثِيرُ الْمَالِ *kathiru l-māli*, abundant of wealth, rich.

حَسَنُ الْوَجْهِ *ḥasanu l-wajhi*, handsome of face. *

9. Some nouns in Arabic are used with a following genitive noun to denote a quality which, in English, would normally be expressed simply by an adjective. These include:

ذُو *dhū* (already mentioned), dual masc. ذَوَا *dhawā*, plural *dhawū*, fem. sing. ذَاتُ *dhātu*, dual ذَاتَا *dhātā*, pl. ذَوَاتُ *dhawāt*. أَبُو *abū*; أُمُّ *ummū*; ابْنُ *ibnu*; صَاحِبُ *ṣāhibu*.

These words are, of course, un-nunated because of the following genitive, and they all mean, in a loose sort of sense, master of, endowed with, possessor of. They are not so common in modern Arabic.

* See also Appendix C, §3.

e.g. صَاحِبُ عِلْمٍ *ṣāhibu 'ilmin*, "master of learning", learned.
ذَاتُ حُسْنٍ *dhātu ḥusnin* (fem.), "possessor of beauty", beautiful.

أَبُو لِسَانَيْنِ *'abū lisānaini*, "father of two tongues", dissembling.
ابْنُ خَمْسِينَ سَنَةً *ibnu khamāṣina sanatan*, "son of 50 years", 50 years old.

These expressions can nearly always be replaced by simple adjectives. For example, the adjective (fem.) جَمِيلَةٌ *jamīlatun* could replace ذَاتُ حُسْنٍ *dhātu ḥusnin*. The indiscriminate use of the above compound expressions in modern Arabic would be considered an affected mannerism.

VOCABULARY

father	أَبُ (أَبَا) <i>abū</i> (pl. <i>ābā'</i>)	'abun ('abū), pl. 'ābā'un
father-in-law	حَمٌّ (أَحْمَاءَ) <i>ḥamm</i> (pl. <i>aḥmā'</i>)	ḥamun (ḥamū), pl. 'aḥmā'un
brother	أَخٌ (أَخَوَ) <i>akhū</i> (pl. <i>ikhwān</i>)	'akhun ('akhū), pl. 'ikhwānun
mouth	فَمٌّ (أَفْوَاهَ) <i>famm</i> (pl. <i>afwāh</i>)	famun (fū), pl. 'afwāhun
possessor of	ذُو <i>dhū</i>	
palace, castle	قَصْرٌ (قُصُورَ) <i>qaṣr</i> (pl. <i>quṣūr</i>)	qaṣrun, pl. quṣūrun
a piece	قِطْعَةٌ (قِطَعٍ) <i>qit'atun</i> (pl. <i>qitā'</i>)	qit'atun, pl. qitā'un
	أَصْرَاةٌ (أَصْرَاةَ) <i>asrātun</i> (pl. <i>asrātun</i>)	asrātun, pl. asrātun

meat	لَحْمٌ lahmun
wood	خَشَبٌ khashabun
mind, intellect, intelligence	عَقْلٌ 'aqlun, pl. 'uquḷun
wealth, property	مَالٌ māḷun, pl. 'amwālun
face	وَجْهٌ wajhun, pl. wujūhun
friend, companion, master	صَاحِبٌ ṣāhibun, pl. ṣaḥābun
tongue	لِسَانٌ lisānun, pl. 'alsinatun
tribe	قَبِيلَةٌ qabīlatun, pl. qaba'ilu
a morsel, bit	لُقْمَةٌ luqmatun, pl. luqamun
iron	حَدِيدٌ ḥadīdun
sheikh, old man, elder, tribal leader	شَيْخٌ shāikhun, pl. shuyūkhun
room	حُجْرَةٌ ḥujratun, pl. ḥujjarun
kitchen	مَطْبَخٌ maṭbakhun, pl. maṭābikhū
people, men	نَاسٌ nāsun
women	نِسَاءٌ nisā'un
merchant	تَاجِرٌ tājirun, pl. tujjārūn

to fall, befall, happen	وَقَعَ waqa'a
to place, put	وَضَعَ waḍa'a
to carry, bear	حَمَلَ ḥamala
to see	نَظَرَ naẓara
to look at	نَظَرَ إِلَى naẓara 'ilā
very (after <i>adj.</i>)	جِدًّا jiddan
(e.g. حَسَنٌ جِدًّا, very good)	

Iraq العراق Al-'irāqu
 دمشق دِمَشْقُ ~~وَأَسْمَاءُ~~ wasmānūn waik

EXERCISE 13

- ١ - وَقَعَ ابْنُ الْمُعَلِّمِ الصَّغِيرِ عَلَى الْأَرْضِ. ٢ - حَمَلَ التَّاجِرُ الْكُتُبَ الْجَدِيدَةَ وَذَهَبَ إِلَى مَدْرَسَةٍ. ٣ - نَظَرَتِ النِّسَاءُ مُعَلِّمِي الْأَتْنَاءِ فِي شَارِعِ الْمَدِينَةِ. ٤ - هُوَ رَجُلٌ ذُو مَالٍ كَثِيرٍ وَهُوَ قَلِيلُ الْعَقْلِ.
- ٥ - هُنَّ طَبَاخَاتٌ فِي مَطْبَخِ الْمَلِكِ. ٦ - وَضَعَتِ الْأُمُّ لُقْمَةَ لَحْمٍ وَقَطَعَتْ خُبْزًا إِلَى الْمَائِدَةِ. ٧ - نَظَرُوا أَبَا عَمْدٍ الْكَثِيرَ الْمَالِ. ٨ - وَجَدَ الْأَمِيرُ وَلَدَيْهِ الْوَزِيرَ فِي حُجْرَةٍ صَغِيرَةٍ فِي الْقَصْرِ. ٩ - عَيْنَا الْأَمِيرَةِ جَبَلَتَانِ جِدًّا. ١٠ - خَيَالُو دِمَشْقَ طَيِّبُونَ. ١١ - كَانَ مَسْدُوقٌ خَشَبٍ وَمَسْدُوقٌ حَدِيدٍ فِي بَيْتِ الشَّيْخِ. ١٢ - هِيَ مَعَ أَخِي حَسَنٍ. ١٣ -
- نَظَرُوا وَجْهَ صَاحِبِ الْبَيْتِ ثُمَّ ذَهَبَا. ١٤ - هُمَا قَبِيلَتَا الْعِرَاقِ. ١٥ -
- مُعَلِّمُو الْأَوْلَادِ نَاسٌ طَيِّبُونَ. ١٦ - قَتَلَ الْوَزِيرُ ابْنِي الْمَلِكِ أَمْسٍ.

١٧- هِيَ ذَاتُ فَمٍ كَبِيرٍ. ١٨- نَظَرُوا شُبَّانِي (نَافِلَتِي) الْبَيْتَ مِنْ
بَعِيدٍ. ١٩- الْإِنْسَاءُ هُنَّ الطَّبَاحَاتُ فِي بُيُوتِ الْعَرَبِ. ٢٠- طَلَبَ
الْمُعَلِّمُ سَاعَتِي وَلَدَيْنِ لِيَتَجَرَّبَ نَافِعَةً.

EXERCISE 14

1. There are many pieces of wood in the dirty garden of the Sheikh. 2. Two morsels of meat fell on the ground from the table. 3. The teachers of the big new school are good. 4. He is a man of wealth. 5. You are of small intelligence. 6. The Sheikhs of Cairo are learned (lit. "masters of learning"). 7. The woman demanded bread of the merchant. 8. There is an iron chest in the man's room. 9. He placed the Sultan's two old books on the large table. 10. He found a man of learning from Damascus in the market. 11. News of the two sons of the minister arrived yesterday from the city. 12. The two men wrote to the merchant and asked for wood for the kitchen. 13. The cow's tongue is long. 14. The boy saw Muhammad's father's face in the window of the house. 15. The master of the house arrived and killed the Sheikh's two dogs. 16. The bread of the Cairo bakers is beautiful. 17. They are beautiful women. 18. Hassan's teachers have arrived today. 19. The man wrote two long letters to the minister. 20. There were two useful experiments in the school today.

CHAPTER NINE

(الْبَابُ التَّاسِعُ)

The Attached Pronouns

1. In addition to the *detached pronouns* (ضَائِرٌ مُنْفَصِلَةٌ damā'ir munfaṣila) given in Chapters Two and Five, Arabic has also *attached pronouns* (ضَائِرٌ مُتَّصِلَةٌ damā'ir muttaṣila). They are:

	Singular	Dual	Plural
1st Person Masc. and Fem. <i>ي-ī</i>		(as plural)	نَا -nā
			(نِ -nī when attached to a verb)
2nd Person			
Masc. كَ -ka	كُمَا -kumā	كُم -kum	كُنَّ -kunna
Fem. كِ -ki			
3rd Person			
Masc. هُوَ -hu (هِ -hī)	هُمَا -humā	هُم -hum (هِم -him)	
Fem. هَا -hā	هِيَ (هِمَا -himā)	هُنَّ -hunna	هِنَّ (هِنَّ -hinna)

2. They are used in the following ways:

(a) Attached to the verb as direct object:

فَتَحَ الْبَابَ fataḥa l-bāba, he opened the door.

فَتَحَهُ fataḥahu, he opened it.

قَلَّتْ شُبَّانُهَا qafalat shubbākan (modern usage), she closed a window.

قَفَلَتْهُ qafalathu, she closed it.

ضَرَبُونِي ḍarabūnī, they hit me.

(b) Attached to a preposition:

وَصَلُّوا مِنْ بَغْدَادَ waṣalū min Baghdāda (diptote), they arrived from Baghdad.

وَصَلُّوا مِنْهَا waṣalū minhā, they arrived from it (i.e. from there).

قَالَ الْمَلِكُ لَكُمْ qāla l-malik l-kum, the king said to you.

Note that the preposition لِ li, to, changes its vowel to fatha (اَ la) before the attached pronouns, except with the 1st person, لِي li, to me.

(c) Attached to a noun to indicate possession.

كِتَابِي kitābī, my book.

(Note that the final vowel disappears with this particular suffix, consequently there is no distinction of case.)

مِنْ بَيْتِي min baitī, from my house.

بَيْتُهُ baituhu, his house.

The attached pronoun is, in fact, a genitive of 'idāfa, and therefore makes its noun definite. Thus, بَيْتُهُ baituhu tends to imply that he had only one house. If you wish to say "a house of his, one of his houses", you must use some such expression as هَيْتُ لَهْ haitun lahu (lit. a house to him), or هَيْتُ مِنْ بُيُوتِهِ haitun min buyūtihi, a house from his houses.

(d) After the particles إِنَّ 'inna, أَنَّ 'anna, etc. (See Chapter Eighteen).

3. The attached pronouns, هُ hu, هَا huma, هُمْ hum, هُن hunna, take the kasra in place of the damma (as shown in

the above table) when preceded by a kasra or yā', whether long vowel or diphthong. Students should realise that this change of vowel is purely euphonic and has no connection with declension.

e.g. إِلَيْهِ ilaihi, to him, it, عَلَيْهِ 'alaihi, on him, it; لِكُرْسِيهِ li kursiyihī, to his chair, فِيهِمَا fihimā, in them (dual); قَالَ لِحَدِيدِهِ qāla li khādimihī, he said to his servant.

4. The suffixes كُمْ kum and هُمْ hum become كُumu and هُumu, when followed by hamzatu l-waṣl, or in poetry, where the metre demands an extra syllable.

وَجَدَهُمُ الْيَوْمَ wajadahumu l-yauma, he found them today.

5. The following anomalies occur with the first person singular suffix:

(a) the final nūn of مِنْ min, from, is doubled: مِنِّي minnī, from me.

(b) the pronoun becomes يَ -ya, instead of يَ -ī, after an unvowelled ا, و, ي.

e.g. إِلَيَّ 'ilayya, to me; دُنْيَايَ dunyāya, my world.

6. As already stated, these pronouns form an 'idāfa, and when attached to a noun, they make it definite. For this reason, the final nūn of the sound masculine and the dual endings is removed.

مُعَلِّمُونَ mu'allimūna, teachers.

الْمُعَلِّمُونَ al-mu'allimūna, the teachers.

مُعَلِّمُوكَ mu'allimūka, your teachers.

مِنَ الْمُعَلِّمِينَ min al-mu'allimīna, from the teachers.

مِنْ مَعَلِّمِي min mu'allimīya, from my teachers.

الرَّجُلَانِ ar-rijlāni, الرَّجُلَيْنِ ar-rijlaini, the (two) feet.
 رِجْلَايَ طَوِيلَتَانِ rijlāya ṭawīlatāni, my (two) feet are long.
 ضَرَبُوا رِجْلِي ḍarabū rijlayya, they struck my (two) feet.

NOTE: "my teachers" (nom.) is مُعَلِّمِي instead of مُعَلِّمَوِي, the و being replaced by ي which is then doubled ي.

7. When a pronoun is attached to the third person masculine plural of the perfect verb, the conventional and unpronounced final 'alif of the verb is removed.

e.g. ضَرَبُوا الْعَدُوَّ ḍarabū/الـ adūwa, they struck the enemy,
 but ضَرَبُوهُ ḍarabūhu, they struck him.

8. Certain forms of the *Perfect Verb* have been given in Chapter Five. Here are the remaining forms, with فَتَحَ fataḥa, to open:

فَتَحْتُ fataḥtu, I opened.

فَتَحْتَ fataḥta, you (masc. sing., thou) opened.

فَتَحْتِ fataḥti, you (fem. sing., thou) opened.

فَتَحْنَا fataḥnā, we opened (note this is the same ending as the attached pronoun).

فَتَحْتُمْ fataḥtum, you (masc. pl.) opened.

فَتَحْتُنَّ fataḥtunna, you (fem. pl.) opened.

فَتَحُوا fataḥū, they (masc.) opened.

فَتَحْنَ fataḥna, they (fem.) opened.

(For full tables see Chapter Twelve.)

NOTE: The practice in Classical Arabic verb tables is to begin with the 3rd person. This is followed in later chapters of this book.

9. Although Arabic has verbs meaning to possess, these are not usually used where in English the verb "to have" would be used. Instead, phrases introduced by the following prepositions are used: مَعَ ma'a, لِ li, and عِنْدَ 'inda; e.g. كُتُبٌ كَثِيرَةٌ لِّزَيْدٍ (لَهُ) li zaidin (or lahu) kutuhun kathīratun, Zaid (or he) has many books.

The sentence literally means: to Zaid many books ("are" being understood). It is thus a nominal sentence, "many books" being the subject, and "to Zaid" the predicate. Therefore كُتُبٌ كَثِيرَةٌ kutubun kathīratun is in the nominative.

مَعَ الْوُلَادِ جُنَيْهَانِ ma'a l-'aulādi junaihāni, the boys have two pounds (lit. "with the boys", etc.).

The preposition مَعَ usually implies not merely possession, but having the thing possessed actually with one.

عِنْدَ الشَّيْخِ عَدَدٌ مِنَ الْخَادِمِينَ 'inda sh-shaikhi 'adadun mina l-khādimīna, the sheikh has a number of servants.

Although عِنْدَ 'inda is used with the mere meaning of possession, and is particularly common with this implication in modern written and spoken Arabic, in Classical Arabic it frequently means "at or in the house of". Thus عِنْدِي حَسَنٌ 'indī Ḥasanun means "Hassan is (staying) at my house".

Note also its use for time and place, as:

عِنْدَ الْفَجْرِ 'inda l-fajri, at dawn, daybreak.

عِنْدَ بَابِ الْمَدِينَةِ 'inda bābi l-madīnati, at the city gate.

VOCABULARY

here

هُنَا hunā

there

هُنَاكَ hunāka (hunālīka)

to open (<i>trans.</i>)	فَتَحَ fataḥa
to close (<i>trans.</i>)	قَفَلَ qafala
to strike, hit	ضَرَبَ ḍaraba
to enter (with direct object or قِي)	دَخَلَ dakhala
to say	قَالَ qāla
to ride	رَكَبَ rakiba
to leave, abandon	تَرَكَ taraka
enemy	عَدُوٌّ (pl. أعداء) adūwun, pl. 'a'edā'un
world	دُنْيَا (fem.) dunyā (indeclinable)
pound, guinea	جُنَيْهَةٌ (pl. جُنَيْهَات) junaihun, pl. junaiḥātun
by, with, in possession of, at	عِنْدَ 'inda
between	بَيْنَ bainā
paper	وَرَقٌ (pl. أوراق) waraqun, pl. 'aurāqun
a piece of paper	وَرَقَةٌ waraqatun
pen	قَلَمٌ (pl. أقلام) qalamun, pl. 'aqlāmūn
ink	حَبْرٌ ḥibrun
silver	فِضَّةٌ fiḍḍatun
gold	ذَهَبٌ dhahabun
name	اسْمٌ (pl. أسماء) ismun, pl. 'asmā'un
donkey	حِمَارٌ (pl. حِمَار) ḥimārun, pl. ḥamīrun
horse	حِصَانٌ (pl. أحصنة, حصن) ḥiṣānun, pl. 'aḥṣinatun, ḥuṣunūn

slave	عَبْدٌ (pl. عِبِيد) 'abduṇ, pl. 'abidun
noon, midday	نَهْرٌ zuhrun
head	رَأْسٌ (pl. رؤوس) ra'aun, pl. ru'ūsun
chest	صَدْرٌ (pl. صدور) ṣadrun, pl. ṣudūrun
shop	دُكَّانٌ (pl. دكاكين) dukkānun, pl. dakākīnu
roof, ceiling	سَقْفٌ (pl. سقوف) saqfun, pl. auqūfun
wall	حَائِطٌ (pl. حيطان) ḥā'iṭun, pl. ḥiṭānun
motor-car	سَيَّارَةٌ sayyāratun عَرَبَةٌ arabatun
bicycle	عَجَلَةٌ 'ajalatun دَرَّاجَةٌ darrājatun
minute (of time)	دَقِيقَةٌ (pl. دقائق) daqiqatun, pl. daqā'iqu
what?	مَا، مَاذَا mā, mādhā
why?	لِمَاذَا limādhā
soldier	جُنْدِيٌّ (pl. جنود) jundīyun, pl. jundun, junūdun
sad	حَزَنٌ ḥazinun
in, at	فِي fi
by, with, in	بِ bi
Abu Bakr (<i>pr. n. masc.</i>)	أَبُو بَكْرٍ 'Abū Bakrin
Zaid (<i>pr. n. masc.</i>)	زَيْدٌ Zaidun
dirty	وَسِخٌ wasikhun (to previous c)

EXERCISE 15

١ - أَفْتَحْتُ الْأَبْوَابَ هُنَاكَ؟ ٢ - نَعَمْ، فَتَحْتُهَا قَبْلَ سَاعَاتٍ، ثُمَّ قَفَلْتُهَا مِنْ جَدِيدٍ (afresh, again) قَبْلَ دَقِيقَتَيْنِ. ٣ - دَخَلَتِ النِّسَاءُ وَوَجَدْنَ أَوْلَادَهُنَّ. ٤ - وَجَدْنَا كُتُبًا كَثِيرَةً جَدِيدَةً فِي دُكَّانِ أَبِي بَكْرٍ. ٥ - مَاذَا آتَيْتُكَ؟ إِيْسَى حَسَنٌ وَاسْمُ أَبِي مُحَمَّدٍ. ٦ - رَكِبْتُ بَنَاتِ الدَّرَاسَةِ مَجَلَّاتِهِنَّ (دَرَجَاتِهِنَّ) مِنْ يُونَيْتِهِنَّ إِلَى السُّوقِ. ٧ - وَصَلَ الْمَلِكُ مِنَ الْقَصْرِ بِسَارِيهِ (بِعَرَّتِهِ). ٨ - رَكِبَ الشُّيُوخُ خَيْرَهُمْ وَحَصَصَهُمْ. ٩ - كَتَبَ الْوَلَدُ مَكْتُوبًا طَوِيلًا بِقَلَمِهِ وَجَبَّهَ عَلَى وَرَقٍ أَخْيَرٍ. ١٠ - وَجَدَ جُنُودُ الْمَلِكِ ذَهَبًا وَفِضَّةً فِي بَيْتِ الْوَزِيرِ وَقَتَلُوا عَبْدَهُ. ١١ - وَجَدُونِي بَيْنَ عَدُوِّي وَصَدِيقِي. ١٢ - لِي جَنِيهَاتٌ كَثِيرَةٌ فِي الْبَيْتِ. ١٣ - عِنْدِي خَادِمَانِ وَخَادِمَةٌ. ١٤ - ضَرَبْتُ رَأْسَهُ أَمْسٍ. ١٥ - لِمَاذَا تَرَكْتُ بَيْتَكَ؟ حَيْطَانُهُ وَسَخَّةٌ. ١٦ - أَأَنْتُمْ حَزَنُونَ. مَاذَا فِي صُدُورِكُمْ؟ ١٧ - ضَرَبَ الْأَوْلَادُ الصِّغَارَ سَفْفَ الْبَيْتِ بِالْحَجَرِ. ١٨ - الدُّنْيَا صَعْبَةٌ الْيَوْمَ. ١٩ - كَانَ زَيْدٌ هُنَا أَمْسٍ مَعَ أَبْنَائِهِ. ٢٠ - قَفَلَ أَهْلَابُ الدَّكَاكِينِ دَكَاكِينَهُمْ عِنْدَ الظُّهْرِ.

EXERCISE 16

1. Your friend opened the windows and closed the door an hour ago (before an hour). 2. My teachers found me in the street with my father's horse. 3. He hit me on my head. 4. My car is very fast. 5. The room is small and its ceiling is old and dirty. 6. Why did you ride your bicycles to school today? 7. The news about (عَنْ) you reached me yesterday.

8. The enemy is there at the gate of the city. 9. I have two pounds with me today, and he has a pound. 10. The mother is present here, and her many sons are at school (lit. in the school). 11. The schoolmistresses went out of the school and closed its doors. 12. Why have you ridden your donkeys from your homes to the city? 13. What have you written with (بِ) your pen on the paper? 14. He said to the women: You arrived a moment ago (before a minute). 15. His head is big and his feet are small. 16. The wall and ceiling of the room are dirty. 17. The girls are in their father's shop in the market. 18. I entered her house and she struck me. 19. I left her in the atreet far (بَعِيدَةً) from her house. 20. There are many beautiful cities in Egypt. They have wide streets.

CHAPTER TEN

(الْبَابُ الْعَاشِرُ)

Demonstrative Pronouns

1. The *Demonstrative Pronoun* (الْإِشَارَةُ) *ismu-l'ishāra* as normally used is as follows:

This, these.

	Masculine	Feminine
Singular, all cases	هَذَا <i>hādhā</i>	هَذِهِ <i>hādhīhi</i>
Dual Nominative	هَذَانِ <i>hādhāni</i>	هَاتَانِ <i>hātāni</i>
Accusative and Genitive	هَذَيْنِ <i>hādhaini</i>	هَاتَيْنِ <i>hātaini</i>

Plural, all cases, masc. and fem. هَؤُلَاءِ *hā'ulā'i*

It will be noted that the 'alif of the long ā after the initial h of all these forms is written as a short vertical stroke above the letter. In unpointed Arabic, this 'alif is not normally shown. It is *incorrect* to write an ordinary 'alif, thus هَذَا.

There are really two elements in the above forms, the *dhā* which is the basis, and the preceding *hā*, which reinforces it. Sometimes, though infrequently in modern *written* Arabic, the *hā*' is omitted, and the following forms result:

	Masc.	Fem.
Singular	ذَا <i>dhā</i>	ذِي <i>*dhī</i> (or ذِهِ <i>dhīhi</i>)
Dual Nom.	ذَانِ <i>dhāni</i>	تَانِ <i>tāni</i>
Acc., Gen.	ذَيْنِ <i>dhaini</i>	تَيْنِ <i>taini</i>
Plural all cases, masc. and fem.	أُولَئِكَ <i>ulā'ika</i> or أُولَئِذَا <i>ulā'izā</i>	

*NOTE: In the full form, هَذِي *hādhī* sometimes occurs for هَذِهِ *hādhīhi*.

2. That, those.

These are based on the forms already given with the addition of the suffix *ka*, which implies distance, but without the preliminary *hā*. In some examples a *l* is interpolated.

	Masc.	Fem.
Singular	ذَلِكَ <i>dhāka</i>	تِلْكَ <i>tilka</i>
	or	
	ذَلِكَ <i>dhālīka</i>	تِلْكَ <i>tālka</i> (very rarely)
	(more common)	تِيْكَ <i>tīka</i>
Dual Nom.	ذَانِكَ <i>dhānika</i>	تَانِكَ <i>tānika</i>
Gen. and Acc.	ذَيْنِكَ <i>dhainika</i>	تَيْنِكَ <i>tainika</i>
Plural, all cases,	أُولَئِكَ <i>ulā'ika</i> masc. and fem.	
	(very rarely) أُولَئِكَ <i>ulālīka</i> or أُولَئِكَ <i>ulāka</i>	

3. If the demonstrative qualifies a simple noun, it precedes it and the noun takes the article, e.g. هَذَا الْكِتَابُ *hādhā l-kitābu*, this book.

But if the noun is defined by a following genitive or a pronominal suffix the demonstrative is placed after these, e.g. هَذَا ابْنُ الْمَلِكِ *ibnu l-maliki hādhā* this son of the king; هَذَا كِتَابُكُمْ *kitābukum hādhā*, this book of yours. هَذِهِ and تِلْكَ have the meaning of "these" and "those" respectively when used with broken plurals of inanimate objects, e.g. هَذِهِ الْكُتُبُ *hādhīhi l-kutubu*, these books; تِلْكَ الْأَيَّامُ *tilka l-ayyāmu*, those days.

4. If the demonstrative is used pronominally and as subject of a nominal sentence, then:

(a) If the predicate is an indefinite noun, no copula is necessary, e.g. هَذَا كِتَابٌ *hādhā kitābun*, this is a book.

(b) If the predicate is defined by the article the 3rd pers. pron. is used as a copula to prevent the demonstrative from being taken adjectivally (as in 3), e.g. هَذَا هُوَ الْوَلَدُ bādha huwa l-waladu, this is the boy.

(c) If the predicate is defined by a following genitive or a pronominal suffix, the demonstrative is put first and no copula is needed, e.g. هَذَا كِتَابُكَمُ hādhā kitābukum this is your book.

5. The Interrogative pronouns (أَسْمُ الْإِسْتِفْهَامِ ismu li-stifhām) are مَنْ man, who?; مَا mā, what? (sometimes مَاذَا mādhā); أَيُّ ayyun, fem. أَيَّةٌ 'ayyatun, which?; كَمْ kam, how much? how many?

مَنْ is indeclinable (مَبْنِيٌّ mabnī). The genitive relation is expressed by placing it after a noun, e.g. كِتَابُ مَنْ kitābu man, whose book?

مَا is also indeclinable. After some prepositions it is sometimes written as لِمَ lima, for what? why? (for لِمَا or لِمَاذَا).

أَيُّ fem. أَيَّةٌ is declinable and is treated as a noun, so takes a following noun in the genitive, e.g. أَيُّ رَجُلٍ ayyu rajulin, which man? أَيَّةُ بِنْتٍ ayyatu bintin, which girl?

كَمْ takes the following noun in the accusative singular, e.g. كَمْ وَلَدٍ kam waladan, how many boys?

VOCABULARY

a person, individual (شَخْصٌ shakhṣun, pl. أَشْخَاصٌ ashkhāṣun)

shade (ظِلٌّ ḡillun)

famous (مَشْهُورٌ maṣhūrun)

not (with perfect of verb) (مَا mā)

to return (intrans.) (رَجَعَ rajaʿa)

until, up to (with genitive) (حَتَّى ḥattā)

reason, cause (سَبَبٌ ṣababun, pl. أَسْبَابٌ asbābun)

calamity, great misfortune (مُصِيبَةٌ muṣībātun, pl. مَصَائِبٌ maṣāʾibun)

neglect, carelessness (غَفْلَةٌ ḡhaflātun)

woman (إِمْرَأَةٌ imraʿatun)

to study (دَرَسَ darasa)

agriculture (زِرَاعَةٌ zirāʿatun)

mosque (جَامِعٌ jāmiʿun, pl. جَوَامِعُ jawāmiʿu)

university (جَامِعَةٌ jāmiʿatun, pl. جَامِعَاتُ jāmiʿātun)

each, all, everybody, (كُلُّ kullun)

e.g. every man (كُلُّ رَجُلٍ kullun rajulin)

the East (الشَّرْقُ sh-sharqu)

the West (الْغَرْبُ al-gharbu)

inhabitant (سَاكِنٌ sākinun, pl. سُكَّانٌ sukkānun)

village (قَرْيَةٌ qaryatun, pl. قُرَى qurā)

dirty (وَسِخٌ wasikhun) (delete)

and, so (implying a close connection or suggestion of cause and effect between the two sentences joined).

It is written as part of the word it precedes.

EXERCISE 17

- ١- مَا وَصَلَ هَذَا الْكِتَابُ النَّاسَ حَتَّى السَّاعَةِ. ٢- هَذَا كِتَابُ صَعْبٍ. ٣- دَخَلَ الْمَعْلَمُ وَقَالَ لِتَلْمِذِي مِنَ التَّلَامِيذَةِ: كَتَبْتُ هَذِهِ وَسِخَةً جِدًّا. ٤- وَجَدْتُ هَتَيْنِ الْبَيْتَيْنِ فِي تِلْكَ الدَّارِ. ٥- أَحْضَرْتُمُ ذَلِكَ الْمَجْلِسِ أَمْسِي؟ ٦- هُوَ لَا هَؤُلَاءِ الْأَشْخَاصُ قَتَلُوا أَوْلَادَهُ الْمَيِّتَارَ ٧- تِلْكَ الشَّجَرَةُ ذَاتُ نِظْلٍ. ٨- أَوْلَانِكَ الرِّجَالُ ذَوُو عِلْمٍ. ٩- خَرَجَ ذَاكَ الرَّجُلُ الْمَشْهُورُ مِنَ الْمَدِينَةِ وَمَا رَجَعَ حَتَّى الْيَوْمِ. ١٠- عَرَفَ النَّاسُ سَبَبَ هَذِهِ الْمُصِيبَةِ فَقَتَلُوا آبَاءَهُمْ. ١١- مُصِيبَتُكُمْ هَذِهِ مِنْ سَبَبِ غَفْلَتِكُمْ. ١٢- هَذِهِ الْأَيُّوْمَةُ مَنْ؟ هِيَ مِنَ الْغَائِبَاتِ. ١٣- تَرَكَ الْعَالِمُونَ كَمْ وَلَدًا فِي الْمَدْرَسَةِ بَعْدَ الدُّرُوسِ؟ ١٤- أَيْتُهُ أَسْرَاءُ مَوْجُودَةٍ فِي ذَلِكَ الدُّكَّانِ؟ ١٥- مَنْ رَكِبَ حِصَانِي وَمَا قَعَلَ الْبَابُ؟ ١٦- دَرَسَ الزَّرَاعَةَ فِي جَامِعَةِ الْقَاهِرَةِ. ١٨- هَذَا الْجَمِيعُ مَشْهُورٌ فِي الشَّرْقِ وَالْغَرْبِ. ١٩- طَلَبَ سَكَّانُ هَذِهِ الْقَرْيَةِ يَوْمًا جَدِيدَةً وَمَدْرَسَةً كَبِيرَةً. ٢٠- لِمَا أَنتُمْ حَاضِرُونَ وَهُمْ غَائِبُونَ؟

EXERCISE 18

1. Did you know that famous man? No, I knew his elder (big) brother. 2. This is a good man, and that (fem.) is a bad woman. 3. This tree has good shade. 4. These Arabs are nice persons. 5. Those men have not arrived so far (until the hour). 6. This woman returned from Cairo yesterday. 7. Which man did you find in that room? 8. Which woman killed the minister's father? 9. How many persons attended that meeting of the council yesterday? 10. What did you demand of (مِنْ) your students in the university? 11. This is the great (big) mosque of the city. 12. I found these books in Muhammad's shop in the little market. 13. This is a great calamity to the inhabitants of my village. 14. All this has two reasons, the sword of the foe and the neglect of the prince. 15. Whose son is Hassan? He is the minister's son. 16. These two men are friends, and those two are enemies. 17. That daughter of the sheikh is beautiful of face. 18. The two men mounted (rode) their horses and left (went out of) the city. 19. This is a new English car. 20. We have studied agriculture from these two new books.

طَبَّاحٌ ṭabbākhun, cook. جَزَّارٌ jazzārun, butcher.

بَاقِلٌ baqqālun, greengrocer.

CHAPTER ELEVEN

(البَابُ الْحَادِي عَشَرَ)

Adjectives

1. Some of the commonest forms of *adjectives* (اسْمٌ صِفَا ism ṣifa) are given below. Of these, the first is the *active participle*; the rest are forms which give the meaning of the active participle, with, at any rate originally, some intensification in meaning. They are derived from what might be termed 'stative' verbs, that is, verbs which denote a state or condition rather than an act. They are not normally derived from transitive verbs.

(a) فَاعِلٌ fa'ilun (properly the active participle) e.g. سَادِقٌ ṣādiqun, upright; عَادِلٌ 'ādilun, just; جَاهِلٌ jāhilun, ignorant.

(b) فَعِيلٌ fa'īlun, e.g. سَعِيدٌ sa'īdun, happy; كَبِيرٌ kabīrun, great; كَثِيرٌ kathīrun, much, many.

(c) فَعُولٌ fa'ūlun denoting intensity, e.g. جَاهُولٌ jāhūlun, very ignorant; كَسُولٌ kasūlun, very lazy.

(d) فَعْلَانُ fa'alanu (without nunation), e.g. غَضَبَانٌ ghaḍ-bānu, angry.

2. Another intensive form of the active participle is فَاعِلَانُ fa'alanun; but these words are nouns rather than adjectives. They are used to denote occupations, e.g.

خَبَّازٌ khabbāzun, baker. خَيَّاطٌ khayyātun, tailor.

Unlike the adjectives mentioned in paragraph 1, nouns of this form are usually derived from transitive, not stative, verbs. They form the sound masculine plural, e.g. طَبَّاحُونَ ṭabbākhūna, cooks. They add tā' marbūta to form the feminine, and also take the sound feminine plural, e.g. خَيَّاطَةٌ khayyāṭun, pl. خَيَّاطَاتٌ khayyāṭātun, tailoress, needle-woman.

3. Another common form of adjective expressing the meaning of the active participles of stative verbs is that used for colours or defects. They have the masculine singular in فَعْلٌ fa'alu, and the feminine singular in فَعْلَاءُ fa'ālāu (both diptotes). The plural, فُعُلٌ fu'ulun, is a triptote, and is used for both genders.

Here are typical examples.

Sing. Masc.	Fem.	Plural
أَسْوَدٌ 'aswadu, black	سَوْدَاءُ sauda'u	سُودٌ sūdun
أَبْيَضٌ 'abyaḍu, white	بَيْضَاءُ baidā'u	بَيْضٌ biḍun
أَحْمَرٌ 'ahmaru, red	هَمْرَاءُ ḥamrā'u	هَمْرٌ ḥumrun
أَزْرَقٌ 'azraqu, blue	زَرْقَاءُ zarqā'u	زُرْقٌ zurqun
أَخْضَرٌ 'akhḍaru, green	خَضْرَاءُ khaḍrā'u	خَضْرٌ khuḍrun
أَصْفَرٌ 'aṣfaru, yellow	صَفْرَاءُ ṣafrā'u	صَفْرٌ ṣufrun
أُفْرَشٌ 'aṭraṣhu, deaf	طَرَشَاءُ ṭarshā'u	طُرَشٌ ṭurashun
أَخْرَسٌ 'akhrasu, dumb	خَرَسَاءُ kharsā'u	خُرْسٌ khursun
أَعْمَى 'a'ama, blind	عَمْيَاءُ amyā'u	عُمَى umyun
أَعْرَجٌ 'a'araju, lame	عَرَجَاءُ arajā'u	عُرَجٌ urjun

أَحْدَبُ { aḥḍabu, حَدْبَاءُ ḥadbā'u حُدْبُنْ ḥudbun
humpbacked

NOTE: The fem. of the dual changes hamza into و e.g. سَوْدَاوَانِ sudāwāni.

4. For the *comparative* and *superlative* of adjectives, (إِسْمُ التَّفْضِيلِ ismu t-tafḍīl), sometimes termed the Elative, the same form as that for colours and defects, though only in the masculine singular, is employed: أَفْعَالُ af'ālu.

The feminine is فُعْلَى fu'ulā. But though the Arab grammarians imply that this form exists for all elatives, in practice it is only encountered with a few words, except in ancient poetry. The masculine plural is أَفْعَالُ af'ālu, the feminine plural is فُعْلَايَاتُ fu'ulayātun and فُعْلٌ fu'ul. But students will have little use for anything but the masculine singular, because this should always be used when the meaning is comparative. And even when the meaning is superlative, the masculine singular can be used except when the adjective has the definite article أَلْ (This will be dealt with in greater detail in Chapter 40).

e.g. أَكْبَرُ akbaru, greater, fem. كُبْرَى kubrā, from كَبِيرٌ kabīrun, big.

أَسْهَلُ ashalu, easier, fem. سُهْلَى suhlā, from سَهْلٌ sahlun, easy.

أَصْبَرُ aṣbaru, more patient, from صَبُورٌ ṣabūrun.

أَجْهَلُ ajḥalu, more ignorant, from جَاهِلٌ jāhilun.

It will be seen that, to form the elative from any adjective, the three radical consonants only should be taken, then prefixed with a hamza. Long vowels must be removed, like the yā' in كَبِيرٌ and the wāw in صَبُورٌ.

5. If the root has a doubled consonant, as جَدِيدٌ jaḍīdun, new, the superlative form is أَجَدُّ 'ajaddu, instead of أَجْدَدُ 'ajaddu. From قَلِيلٌ qalīlun, little, few, comes أَقْلُ 'aqlu, less, fewer (instead of 's qlalu) and so on.

6. The Arabic preposition for "than" in such English phrases as "smaller than" is مِنْ min (from), e.g. أَصْغَرُ مِنْ 'aṣgharu min.

e.g. حَسَنٌ أَصْغَرُ مِنْ أُخْتِهِ Ḥasanun 'aṣgharu min 'ukhtihī, Hasan is smaller (younger) than his sister.

هِيَ أَكْبَرُ مِنْهُ hiya 'akbaru minhu, she is bigger than him.

التَّلَامِيذَةُ أَجْهَلُ مِنْ إِخْوَانِهِمْ فِي مَدْرَسَةِ الْقَاهِرَةِ at-talāmīdhātu ajḥalu min ikhwānihim fī madrasati l-Qāhiraṭi, the pupils are more ignorant than their brethren (fellows) in the Cairo school.

Note the use of the plural of أَكْ أَخ' akḥun here.

الْمُعَلِّمَاتُ أَجَدُّ مِنَ الْمُعَلِّمِينَ al-mu'allimātu 'ajaddu mina l-mu'allimīna, the schoolmistresses are newer than the schoolmasters.

7. In the Superlative, the Arabs prefer to use the Elative as a noun, followed by a genitive, rather than as an adjective;

e.g. هُوَ أَكْبَرُ رَجُلٍ فِي الْمَدِينَةِ huwa 'akbaru rajulin fī l-madīnati, he is the greatest man in the city,

instead of

هُوَ الرَّجُلُ الْأَكْبَرُ فِي الْمَدِينَةِ huwa r-rajulu l-'akbaru fī l-madīnati,

though the latter is permissible.*

* See Appendix C, §4 (s).

In this case, there is no need to put the Elative in the feminine or plural, e.g.

هِيَ أَصْبَرُ زَوْجَةٍ hiya 'aṣbaru zaujatin, she is the most patient wife.

النِّسَاءُ أَصْبَرُ مَكَانٍ an-nisā' u 'aṣbaru aukkānin, the women are the most patient inhabitants.

8. The substantives خَيْرٌ *khairun*, good, and شَرٌّ *sharrun*, evil, are used as Elatives with the meanings "better" and "worse", e.g. هُوَ خَيْرٌ مِنْكَ huwa *khairun* minka, he is better than you.

VOCABULARY

colour	لَوْنٌ <i>launun</i> , <i>pl.</i> 'alwānun (الْوَانُ)
hair	شَعْرٌ <i>sha'run</i>
yesterday	الْبَارِحَ <i>al-bāriḥa</i>
origin	أَصْلٌ <i>'aṣlun</i> , <i>pl.</i> 'uṣūlun (أُصُولٌ)
boundary, limit	حَدٌّ <i>ḥaddun</i> , <i>pl.</i> ḥudūdun (حُدُودٌ)
a beggar	سَائِلٌ <i>sā'ilun</i>
North	شَمَالٌ <i>shamālun</i>
South	جَنُوبٌ <i>janūbun</i>
army	جَيْشٌ <i>jaishun</i> , <i>pl.</i> juyūshun (جُيُوشٌ)
pleasant	لَطِيفٌ <i>laṭifun</i> , <i>pl.</i> laṭāfā'u, liṭāfun (لُطَفَاءُ, لُطَافٌ)
to stop, stand up	وَقَفَ <i>waqafa</i>

history, date	تَارِيخٌ <i>ta'rikhun</i> , <i>pl.</i> tawārikhu (تَوَارِيخٌ)
better, best	أَحْسَنُ <i>'aḥsanu</i>
Syria (Damascus)	الشَّامُ, أَشْهُامُ <i>ash-shā'mu</i> , <i>ash-shāmu</i>
camel	جَمَلٌ <i>jamalun</i> , <i>pl.</i> jīmālun (جَمَالٌ)
desert	صَحْرَاءُ <i>ṣaḥrā'u</i> , <i>pl.</i> ṣaḥārā (صَحَارَى)

EXERCISE 19

١ - هَذِهِ أَلْيَنَةُ الْجَمِيلَةِ وَصَلَتْ مِنْ بَعْدَادَ قَبْلَ أَشْهُرٍ قَلِيلَةٍ. هِيَ أَجْمَلُ
يَنْتُ فِي تِلْكَ الْمَدِينَةِ الْمَشْهُورَةِ. ٢ - لَوْ أَنَّ وَجْهَهَا أَيْضًا. ٣ - كَانَ
الْعَبْدُ الْأَسْوَدُ فِي الْحَجَرَةِ الزَّرْقَاءِ. ٤ - قَالَ الْمُعَلِّمُ لِلتَلَامِيذِهِ: لِمَاذَا
كُتِبْتُمْ دُرُوسُكُمْ بِالْخَبِيرِ الْأَخْضَرِ؟ ٥ - فِي قَرْيَةِ الْتَشْرِيقِ وَجَدْتُ نِسَاءً
طَرِشًا وَرِجَالًا خُرْسًا! ٦ - هَذَا السَّائِلُ أَغْنَى وَأَعْرَجَ وَهُوَ أَصْفَرُ
الْوَلَدِ. ٧ - الْمَلِكُ أَعْدَلُ، فَالْمَسْكُونُ أَسْعَدُ مِنْ آبَائِهِمْ. ٨ - هِيَ أَكْبَرُ
مُصِيبَةٍ فِي تَارِيخِ الْعَالَمِ حَتَّى الْيَوْمِ. ٩ - أَلَا بَ الصَّبُورُ أَحْسَنُ مِنَ الْآلِبِ
الْفَضِيانِ. ١٠ - خَرَجَ التَّلْمِيذُ اتِّعَابًا مِنَ الدَّرْسِ وَهُوَ أَجْهَلُ وَلَدٍ فِي
الْمَدْرَسَةِ. ١١ - تَرَكَ الْمُعَلِّمُ الْجَدِيدُ الْوَلَدَ الْكَسُولَ فِي الْمَدْرَسَةِ بَعْدَ
الدُّرُوسِ. ١٢ - دَخَلَ جَيْشُ الْأَيُّوبِيِّ الْمَدِينَةَ مِنَ الشَّمَالِ فَخَرَجَ جُنُودُ
الْمَلِكِ مِنَ الْجَنُوبِ، وَتَرَكَوا السَّكَّانَ لِسُيُوفِ الْأَعْدَاءِ. ١٣ - نَظَرَ الرَّجُلُ
أَجَلَ يَنْتُ فِي أَطْوَلِ شَارِعٍ فِي الْمَدِينَةِ، قَوَّفَتْ حَالًا. ١٤ - شَعَرَ
هَذَا الرَّجُلُ الْأَسْوَدُ أَجَلَ مِنْ شَعْرِكَ الْبَيْضِ. ١٥ - هَذَا الطَّرِيقُ

أَصْعَبُ مِنْ ذَلِكَ، هُوَ أَصْعَبُ طُرُقِ الشَّامِ. ١٦ - التَّيْلَانِ الْأَبْيَضُ
وَالْأَزْرَقُ أَصْلًا التَّيْلُ الْكَبِيرُ وَهُوَ نَهْرٌ بِصُرْ. ١٧ - ذَهَبَتْ النِّسَاءُ
لِحُدُودِ الْبِلَادِ الْبَعِيدَةِ. ١٨ - حَضَرَ أَكْثَرُ النَّاسِ الْإِجْتِمَاعَ الْبَارِحَ.
١٩ - عَيْنَا الْأَمْرَأَةِ السُّودَاوَانِ كَبِيرَتَانِ جِدًّا. ٢٠ - الْحِمْلُ خَيْرٌ مِنْ
الْحِمَاةِ لِسُكَّانِ الصَّحَرَاءِ.

EXERCISE 20

1. He is worse than his father, and his grandfather is the worst man in the village. 2. My mother's eyes are blue, and mine (my eyes) are green. 3. The Red Sea is the boundary of Arabia in the West and the South. 4. I have found a book better than that in the city library. 5. My house is more spacious (wider) than yours (your house): it is the most spacious house in Baghdad. 6. The deaf (*plural*) stood up in the meeting, and said: "We are happier than you (*plural*)". 7. This boy is very ignorant, and that [one] is very lazy. Their teacher is angry with (مِنْ) them. 8. The blind hump-backed beggar demanded food of (مِنْ) the women. 9. He arrived from the far (most distant) South yesterday and entered Damascus. 10. I rode my brown (red) horse, and the sheikh rode a white camel. 11. The army of Egypt halted (stopped) in the North of the deserts of Arabia. 12. Men are stronger than women. 13. Hassan has the longest hair of the students. 14. My father bit the biggest boy and left the two smaller [ones]. 15. The students studied the easiest of the books about the origin of (the) animals, in the university. 16. Who closed the newest window in the house? 17. He opened the door, entered the room, and took

(usc ذَهَبَ بِ) the newest plate and the best spoon from the table. 18. This milk is older than that. 19. The two tallest soldiers returned, and mounted the biggest horses. 20. These two ignoramuses have asked for the best books in the book-shop (lit. shop of the books).

CHAPTER TWELVE

(الْبَابُ الثَّانِي عَشَرَ)

The Verb

(اعِلٌ fi ʿil)

1. Arabic verbs are mostly *triliteral*, that is, they are based on roots of three consonants. Thus, the basic meaning of *writing* is given by the three consonants *k-t-b*. The basic meaning of *killing* is expressed by the consonants *q-t-l*. As has been stated, the simplest form of a verb is the third person masculine singular of the Perfect. For example, *كَتَبَ* *kataba* means, he wrote, he has written, and *قَتَلَ* *qatala* means, he killed. In an Arabic dictionary, all words derived from triliteral roots are entered under this part of the verb. Thus, *مَكْتَبٌ* *maktabun*, meaning an office, or the place where one writes, is derived from *كَتَبَ* *kataba*, and will be found in the dictionary under this root. There are also derived verb forms, in which additions to the triliteral root give different shades of meaning; these will be dealt with from Chapter Nineteen onwards.

2. In the simple triliteral verb, the first and third root consonants (or radicals) are vowelless with *fatha*; but the second radical may be vowelless with *fatha*, *kasra*, or *damma*.

e.g. *فَاتَحَ* *fataḥa*, to open, conquer (literally, he opened, he has opened).

حَازَنَ *ḥazina*, to be sad (literally, he was or became sad).

كَبُرَ *kabura*, he was, or became, big or old.

Verbs having *kasra* or *damma* generally denote a state, or the entering of a state: to be or become the basic meaning.

Kasra frequently denotes a temporary state, *damma* a more permanent one. But this can only be taken as a general guide.

3. Some verbs, though often classed as triliteral, have the same letter for the second and third radical. In this case, the second radical has *shadda*, and the verb has the appearance of being biliteral.

e.g. *مَرَّ* *marra*, for *مَرَرَّ* *marara*, to pass (by, *بِ* *bi*),

جَرَّ *jarra*, for *جَرَرَّ* *jarara*, to drag, draw.

حَجَّ *hajja*, for *حَجَجَّ* *hajaja*, to make the pilgrimage.

فَكَكَ *fakka*, for *فَكَكَّ* *fakaka*, to loosen.

NOTE: Arab grammarians and lexicographers differed in their attitude to these roots, which Europeans call "doubled". Some considered them biliteral, others triliteral. Their place in dictionaries therefore varies. For example, *مَرَّ* *marra* may be placed before all other roots beginning with *م* and *ر*; or, it may occur among them, after *مَرَد* *marad* but before *مَرَزَّ* *maraza*. Doubled verbs will be dealt with in Chapter Twenty-four.

4. By reason of the presence of one of the semi-vowels among the three radicals, some roots may appear to be biliteral, e.g. *قَالَ* *qāla*, to say (he said); *رَمَى* *ramā*, to throw, he threw. But these are in reality triliteral, and will be explained among the irregular verbs in Chapters Twenty-seven to Twenty-nine.

5. There is a comparatively small number of quadriliteral verbs, with four radicals. Very few occur among the 5,000 commonest words in the language. They will be discussed in Chapter Thirty-one. An example is *دَحْرَجَ* *daḥraja* to roll (transitive). These also may have derived forms.

TENSES

6. Arabic, in common with other Semitic languages, is deficient in tenses, and this does make for ease in learning. Moreover, the tenses do not have accurate time-significances as

in Indo-European languages. There are two main tenses, the Perfect *الْمَاضِي* al-māḏī, denoting actions completed at the time to which reference is being made; and the Imperfect *الْمُضَارِع* al-muḏāriʿ, for incompleted actions. There is also an Imperative, *الْأَمْر* al-'amr, which may be considered a modification of the Imperfect.

7. The Perfect Stem is obtained by cutting off the last vowel of the 3rd singular masculine perfect, and the perfect is declined by adding to this stem the following endings:

Singular	Dual	Plural
3. masc. <i>ا</i> a	3. masc. <i>ا</i> a	3. masc. <i>وا</i> ū
3. fem. <i>ت</i> at	3. fem. <i>تا</i> ata	3. fem. <i>ن</i> na
2. masc. <i>ت</i> ta	2. m. & f. <i>تما</i> tumā	2. masc. <i>تم</i> tum
2. fem. <i>ت</i> ti		2. fem. <i>تن</i> tunna
1. m. & f. <i>ت</i> tu		1. m. & f. <i>ن</i> nā

e.g.

Sing. 3. masc.	<i>كَتَبَ</i> kataba he has written, (or he wrote).
„ 3. fem.	<i>كَتَبَتْ</i> katabat, she has written.
„ 2. masc.	<i>كَتَبْتَ</i> katabta, you (man) have written.
„ 2. fem.	<i>كَتَبْتِ</i> katabti, you (woman) have written.
„ 1. masc. & fem.	<i>كَتَبْتُ</i> katabtu, I have written.
Dual 3. masc.	<i>كَتَبَا</i> katabā, they two (men) have written.
„ 3. fem.	<i>كَتَبَتَا</i> katabatā, they two (women) have written.

Dual 2. masc. & fem.	<i>كَتَبْتُمَا</i> katabtumā, you two have written.
Plural 3. masc.	<i>كَتَبُوا</i> katabū, they (men) have written.
„ 3. fem.	<i>كَتَبْنَ</i> katabna, they (women) have written.
„ 2. masc.	<i>كَتَبْتُمْ</i> katabtum you (men) have written.
„ 2. fem.	<i>كَتَبْتُنَّ</i> katabtunna, you (women) have written.
„ 1. masc. & fem.	<i>كَتَبْنَا</i> katabnā, we have written.

In the same way from verba of the forms *فَاعِل* fa'ila and *فَاعِلًا* fa'ila, we have: *شَرِبَ* shariba, he drank, *شَرِبَتْ* sharibat, she drank, etc.: from *كَرُمَ* karuma, he was noble, *كَرُمْتُ* karumtu, I was noble, etc.

AGREEMENT OF THE VERB WITH ITS SUBJECT

8. The normal order in an Arabic verbal sentence is *Verb - Subject - Direct Object - Adverbial and other matter*. Even if the subject is not mentioned separately, it is already implicit in the verb as a pronoun. For example, we may say *وَصَلَ زَيْدٌ* waṣala Zaidun, Zaid arrived. Here Zaid is the subject. But if we merely say *وَصَلَ* waṣala, this is still a complete sentence, meaning "he arrived". The final fatḥa of the verb is really a pronominal affix meaning "he".

e.g. *ضَرَبَ أَبُوُّ وَلَدَهُ حَالًا* ḍaraba l-'abu waladahu ḥālan.

Verb Subj. Obj. Adverbial
The father beat his son at once.

When the verb in the 3rd person comes before the subject it is always in the singular.

e.g. كَتَبَ الْمُعَلِّمُ kataba l-mu'allimu, the teacher wrote.

كَتَبَ الْمُعَلِّمَانِ kataba l-mu'allimāni, the two teachers wrote.

كَتَبَ الْمُعَلِّمُونَ kataba l-mu'allimūna, the teachers wrote.

The verb preceding its subject, however, will agree with it in gender.

كَبُرَ الْوَلَدُ kabura l-waladu, the boy grew.

كَبُرَتِ الْبِنْتُ kaburati l-bintu, the girl grew.

كَبُرَتِ الْبَنَاتُ kaburati l-banātu, the girls grew.

كَبُرَتِ الْبَنَاتَانِ kaburati-l-bintāni, the (two) girls grew.

NOTE: the kasta added to "kaburati" is due to the hamzatu l-waṣl which follows.

For this purpose, broken plurals are considered to be feminine, unless they refer to male human beings.

e.g. ظَهَرَتِ النُّجُومُ ṣaḥarati n-nujūnu, the stars appeared.
(pl. of نَجْمٌ najmun.)

But

ظَهَرَ الرِّجَالُ ṣaḥara r-rijālū, the men appeared.

However, in Classical Arabic, a feminine verb will often be found with a broken plural, even referring to male human beings, ظَهَرَتِ الرِّجَالُ ṣaḥarati r-rijālū. The student is not recommended to imitate this which is unusual in modern Arabic, even in literature.

Note that it is the actual gender which counts, not the form of the word. Thus خَلِيفَةُ khalifatun, Caliph, is masculine, though it has a feminine ending.

قَتَلَ الْخَلِيفَةُ الْوَزِيرَ qatala l-khalifatu l-wazīra
(Not قَتَلَتْ qatalat).

Similarly, سَوْنٌ sinūna, one plural of سَنَةٌ sanatun, year, though in the form of the sound masculine plural, would count as a broken plural and take the feminine singular verb.

When the verb follows the subject it agrees with it in number and gender (the rule of the broken plural given above, however, still applies).

e.g. الْأَوْلَادُ فَتَاحُوا الْبَابَ al-'aulādu fataḥū l-bāba, the boys opened the door.

الْبَنَاتُ دَخَلْنَ al-banātu dakhalna, the girls entered.

When the sentence begins with a verb it is known as a verbal sentence (جُمْلَةٌ فِعْلِيَّةٌ jumla fi'liya), e.g. خَرَجَ الْوَلَدُ kharaja l-waladu, the boy went out. A sentence introduced by the subject is called a nominal sentence (جُمْلَةٌ اِسْمِيَّةٌ jumla ismiya) whether or not the subject is followed by a verb,

e.g. الْوَلَدُ صَغِيرٌ al-waladu ṣaḡhirun, the boy is small.

الْوَلَدُ خَرَجَ al-waladu kharaja, the boy went out.

9. Since, as we have already noted, the normal sentence order in Arabic is for the verb (in the singular) to come first, the question of when the 3rd person plural verb is used arises. There are three situations in which it is required:

(a) The subject may not be mentioned by name, e.g.

ذَهَبُوا dhahabū, they went, have gone.

(b) The subject may be placed first for stress or emphasis,

e.g. لَمَّا وَصَلَتِ الْبَنَاتُ الْأَوْلَادُ لَمَّا lamma waṣalati l-banātu

l-'aulādu *kharājū*, when the girls arrived, the boys went out.

Here the juxtaposition of البنات and الاولاد gives stress to the latter.

(c) The subject may already have been mentioned in the preceding sentence,

e.g. وَصَلَتِ الْبَنَاتُ وَجَلَسْنَ فِي الْفَصْلِ *waṣalati l-banātu wa jalasna fi l-faṣli*, the girls arrived and sat down in the class(room).

10. The *Perfect* may be translated by the *Historic Past* or the *Past Perfect*, e.g. وَصَلَ *waṣala*, "he arrived" (at some time in the past) or he has arrived (in the recent past). When translating, the student will often only have the context and common-sense to guide him. However, the particle *qad* *qad* is sometimes placed before the *Perfect* verb. It is a confirmatory particle, which may make the verb definitely *Past Perfect*,

e.g. قَدْ وَصَلَ *qad waṣala*, he has arrived (not "he arrived").

However, this particle may also make the verb *Pluperfect*, so that the verb given might also mean "he had arrived", according to the context.

VOCABULARY

فَهَّمٌ to understand	تَمَدَّ to intend, to travel towards
قَوْلٌ speech	سَالِحٌ a traveller, tourist
طَلَعَ to rise (of the sun); ascend; go out	نَزَلَ to descend, alight, stay (at a place)
غَرَبَ to set (of the sun)	مَاءٌ water
قَمَرٌ moon	

فَمٌ fem., wine	تَوَجَّهَ towards, in the direction of, about
حَوْشٌ courtyard, enclosure	نَصْفٌ a half
نَهَارٌ day, daytime	أَغْنَى pl. غِنَى rich
صَيْدٌ hunt, hunting	فَرَحَ to rejoice
قَبِلَ to accept, receive	صَبَّانٌ pl. صَبِي youth
ضَيْفٌ pl. ضَيْفٌ guest	طَعَامٌ food
كَسَرَ to break	جَلَسَ to sit
كَبَائِلٌ pl. كَبَائِلٌ glass (drinking), tumbler	ظَهَرَ to appear
بَعَثَ to send	شَرِبَ to drink
فَلَّاحٌ pl. فَلَاحُونَ peasant, cultivator	لَيْلٌ pl. لَيَالٍ night, night time
حَكَمٌ pl. حَاكِمٌ governor, ruler	لَيْلَةٌ a (single) night
بَعْدَ to be distant (from)	مَوْضِعٌ pl. مَوَاضِعُ subject (matter)

EXERCISE 21

- ١- أَكْتَبْتَ الْكُتُوبَ؟ ٢- لَا مَا كَتَبْتَ الْكُتُوبَ. ٣- هَلْ فَهَّمْتَ قَوْلَنَا. ٤- نَعَمْ فَهَّمْنَا قَوْلَكُمْ. ٥- طَلَعَتِ الشَّمْسُ. ٦- غَرَبَ الْقَمَرُ.
- ٧- قَصَدَ الشَّامَ السَّائِحُ وَخَادِمُهُ وَدَخَلَ الْمَدِينَةَ. ٨- خَرَجْنَا مِنْ بَابِ الْمَدِينَةِ. ٩- طَلَعَ الرِّجَالُ الْجِبَلَ وَنَزَلُوا. ١٠- هَلْ شَرِبْتُمْ الْمَاءَ؟ ١١- لَا مَا شَرِبْنَا الْمَاءَ شَرِبْنَا الْخَمْرَ. ١٢- أَكْسَرْنَا كَبَايَةَ الْمَاءِ أَنْتَ وَأَخْوَلُ؟ ١٣- لَا مَا كَسَرْنَا كَبَايَةَ الْمَاءِ. ١٤- بَعَثْتُ مَوْلَا

الْفَلَاحِينَ إِلَى بَيْتِ الْحَاكِمِ. ١٥ - رَجَعْتَ إِلَى بَيْتِ أَيْكَ. ١٦ - بَعَلْتَ الدَّارَ غَوْ نِصْفَ سَاعَةٍ. ١٧ - قَصِدْتُ (قَصَدْتُ) هَذِهِ الدَّارَ وَوَجِدْتُ (وَجَدْتُ) أَهْلَهَا مِنَ الْأَغْنِيَاءِ. ١٨ - فَتَحَ لَهُ مَاجِبُ الدَّارِ بَابَ الْخُوشِ. ١٩ - خَرَجْتُ فِي هَذَا النَّهَارِ إِلَى الصَّيْدِ. ٢٠ - قَبِلُوا الصَّنْفَ عَنْدهُمْ هَذِهِ اللَّيْلَةَ. ٢١ - فَرِحَ الْقَبِيْلُ وَطَلَبَ مِنَ الرَّجُلِ الطَّعَامَ.

EXERCISE 22

1. Have you written your letters to your friends today? 2. Yes, we have written them (كَتَبْنَا) and put them on that big table.
3. The beggar sought food from me. 4. The maid opened the door of the house, and they entered. 5. Have you been out hunting (to the hunt) today? No, I did not go out hunting, I went to the city, to the market. 6. The sun has set, and the moon has risen. 7. Muhammad and his son went into the city, and came out of it (use خَرَجَ) an hour later (lit., after an hour).
8. He struck me two minutes ago (lit. before two minutes).
9. The men sat down and drank tea with the sheikh. 10. We returned from the hunt with the minister, then attended the council meeting. 11. They drank (the) coffee with the women.
12. I received the guests at my house (عِنْدِي) and my wife received the female guests. 13. I stayed (use نَزَلَ) with (عِنْدَ) Hassan and his brother Muhammad. 14. Have you understood what I said (lit. my speech)? 15. He said this an hour ago, and you knew it from his books. 16. Why have you (fem. sing.) closed the door and opened the window? 17. The wind is from the North today. 18. You studied this subject months ago (lit. before months). 19. They mounted their horses and made for Damascus, and arrived there two days later. 20. The girls went to (the) school, and asked for the new books.

CHAPTER THIRTEEN

(البَابُ الثَّلَاثُ عَشَرَ)

The Verb with Pronominal Object The Verb "To Be"

1. The use of the *attached pronouns* as direct object to the verb has been illustrated in Chapter Nine. Here it should again be stressed that, for the first person singular pronoun, the form *ني* - *nī* is used, *ي* - *yī*, *ي*.

e.g. ضَرَبَنِي darabani, he struck me.

2. In the third person masculine plural verb, such as وَجَدُوا wajadū, they found, from وَجَدَ wajada, the final 'alif is omitted when a pronoun is attached.

e.g. وَجَدُوهُ wajadūhu, they found him (it).

3. In the second person masculine plural, such as وَجَدْتُمْ wajadtum, you found, a wāw is added to the verb before the pronoun, e.g. وَجَدْتُمُهَا wajadtumūhā, you found her (it), them (with broken plural non-human objects)

وَجَدْتُمُنِي wajadtumūnī, you have found me.

4. Some verbs in Arabic are doubly transitive, and take two direct objects where we would expect one direct and one indirect object. These will be dealt with in greater detail in Chapter 45, 3(a), and they include verbs of giving, seeing and thinking, e.g. حَسِبْتُهُ جَاهِلًا ḥasibtuhu jāhilaṇ.

I considered him ignorant.

5. The verb "to be" كَانَ kāna (lit. he was) is a *weak* (مُعْتَلٌّ mu'atall) verb, and will be treated in full in Chapter

Twenty-eight, where it is included among the hollow verbs. As it is used so often, however, its Perfect is given here.

Sing.	3. masc.	كَانَ kāna, he was.
"	3. fem.	كَانَتْ kānat, she was.
"	2. masc.	كُنْتُمْ kuntū, you (m.) were.
"	2. fem.	كُنْتِ kunti, you (f.) were.
"	1. masc. & fem.	كُنْتُ kuntu, I was.
Dual	3. masc.	كَانَا kānā, they two (m.) were.
"	3. fem.	كَانَتَا kānatā, they two (f.) were.
"	2. masc. & fem.	كُنْتُمَا kuntumā, you two were.
Plur.	3. masc.	كَانُوا kānū, they (m.) were.
"	3. fem.	كُنْنَ kunna, they (f.) were.
"	2. masc.	كُنْتُمْ kuntum, you (m.) were.
"	2. fem.	كُنْتُنَّ kuntunna, you (f.) were.
"	1. masc. & fem.	كُنَّا kunnā, we were.

6. The Perfect كَانَ is used with the Perfect of another verb to express the Pluperfect, the subject being normally placed between the two verbs.

e.g. كَانَ زَيْدٌ كَتَبَ kānā Zaidun kataba, Zaid had written.

Note that, where the subject is plural, referring to human beings, كَانَ will be in the singular, according to the rule of the preceding verb; but the second verb, its subject having been mentioned already, must agree with it in number.

e.g. كَانَ الرِّجَالُ شَرِبُوا kāna r-rijālū sharibū, the men had drunk.

The interpolation of قَدْ qad also occurs,

e.g. كَانَ الرِّجَالُ قَدْ شَرِبُوا kānā r-rijālū qad sharibū, with the same meaning.

7. When كَانَ is used as a copula, its predicate (خَبَرٌ khabar) is put in the accusative as if it were a direct object.

e.g. كَانَ زَيْدٌ وَلَدًا kānā Zaidun waladan, Zaid was a boy.
كَانَتْ فَاطِمَةُ ابْنَةَ الْمَلِكِ kānat Fātimatu bnta l-maliki, Fatima was the King's daughter.

كَانَ الْبُسْتَانُ كَبِيرًا kānā l-bustānu kabīran, the garden was large.

8. The verb "to be" cannot be used impersonally in Arabic, as in English, e.g. "there was a thief in the house". In Arabic, we say "a thief was in the house" (the verb, of course, usually being placed first). كَانَ لَمْ يَلِ الْبَيْتِ kāna lam yali l-baiti. Consequently, in such sentences the verb كَانَ may be feminine, if the subject demands this,

e.g. كَانَتْ قَلْعَةٌ فَوْقَ الْجَبَلِ kānat qal'atun fauqa l-jabali.

There was a fort on top of the hill. Beginners tend to translate such sentences treating the subject of كَانَ as its object, as if the Arabic read "it was a fort on top of the hill"; putting قَلْعَةً in the accusative. They should carefully avoid this common error, which is made even by Arab schoolchildren.

ALL. EACH. EVERY.

9. كُلُّ kullun is used to mean "all", "each", or "every". When followed by an indefinite noun in the genitive singular, it means "each" or "every",

e.g. وَصَلَ كُلُّ وَلَدٍ every, or each boy arrived.

When followed by a definite noun in the genitive plural, it means "all",

e.g. حَضَرَ كُلُّ الْوُزَرَاءِ all the ministers attended.

حَضَرَ كُلُّ وُزَرَاءِ الْحُكُومَةِ الْإِجْتِمَاعَ all the ministers of the government attended the meeting.

In the latter case, if it is the subject of a following verb, the verb will be in the plural, when referring to human beings,

e.g. وَصَلَ كُلُّ الْوُزَرَاءِ وَجَلَسُوا all the ministers arrived and sat down.

جَمْعُ jamī'un also is used to mean "all". Like كُلُّ it is a noun and is followed by a genitive,

e.g. حَضَرَ جَمْعُ الْوُزَرَاءِ all the ministers attended.

Both these words may take a plural attached pronoun as their genitive,

e.g. كُلُّهُمْ all of them.
جَمِيعُكُمْ all of you.

They may occur in apposition to the nouns to which they refer,

e.g. وَصَلَ الْرِّجَالُ كُلُّهُمْ The men arrived, all of them.

ضَرَبْتُهُمْ جَمِيعَهُمْ I hit them, all of them.

(جَمْعُ is in the accusative here).

VOCABULARY

حَزَنٌ to be or become sad

عَلِيّ ³ Ali *pr. n. masc.*

حُزْنٌ sadness

قَلْعَةٌ *pl.* fortress, citadel

تَاجِرٌ *pl.* merchant

سَمِعَ to hear

مُهَمٌّ important

أَسَرَ to take prisoner

رَئِيسُ الْوُزَرَاءِ Prime Minister
pl. بضائع goods, merchandise

أَتَتْ *pl.* حُكُومَةٌ government

أَتَتْ *pl.* سِيَاسَةٌ policy, politics

فَوَأكَهُ *pl.* فَاكِهَةٌ fruit

ذُوْلٌ *pl.* ذُوْلٌ state, power

تَوْبٌ *pl.* ثِيَابٌ garment

لَبَسَ to wear, put on

أَبْضًا also

كَثِيرًا *adv.* greatly, much, a lot

أَقْسَمَةٌ *pl.* قَمَاشٌ cloth

خَيْلٌ *pl.* خَيْلٌ horses (*collective and plural*)

خُرُوفٌ *pl.* خُرْفَانٌ sheep, lamb

أَسْمَاكٌ *pl.* سَمَكٌ fish

رُؤَسَاءُ *pl.* رَئِيسٌ chairman, president, head

وَزَارَةٌ ministry, cabinet

أَعْمَالٌ *pl.* عَمَلٌ work, deed, doing

أَخَذَ (أَخَذَ) to take

EXERCISE 23

١ - سَمِعَتْ النِّسَاءُ الْخَبَرَ عَنْ مَوْتِ رَئِيسِ الْوُزَرَاءِ فَلَيْسَ تَبَاجُنَ

السُّودَاءُ وَحَزَنَ (حَزَنَ) كَثِيرًا. ٢ - وَكَانَ حُزْنُ التَّجَارِ كَثِيرًا

أَيْضًا. ٣ - كَانَ عَلِيٌّ أَخَذَنِي لِثَمَدِيَّةٍ، وَنَظَرْتُ نَوْرًا هُنَاكَ فِي قَلْعَةٍ مِنْ

قِلَاحِ الْمَلِكِ. ٤ - قد بلغتنا أخبارٌ مبهجةٌ عن سياسة الحكومة الجديدة.
 ٥ - كانت إبطايا من (among) الدول الكبرى. ٦ - كنا حزنين لما
 أسر الأعداء كثيرين من جنودنا قبل سنة. ٧ - كانت عندي قواكه
 كثيرة في جنيتي، منها (among them, including) التفاح والتمر.
 ٨ - ذكر أستاذ الجبابة الحيوانات المهمة، منها الخيل والقرآن،
 وذكر الأسماك أيضاً. ٩ - قال لهم: لماذا أخذتم أبي وضربتموه؟
 ١٠ - وجد الأولاد قماشاً في الشارع وأخذوه. ١١ - وضعت أبي
 السكر على المائدة. ١٢ - هذه الزوازة كانت قد عملت ذلك منذ
 سنين كثيرة. ١٣ - وزارتكم ضيفةٌ جداً الآن. ١٤ - أية بضائع عند
 ذلك التاجر الغني؟ ١٥ - عنده أمشة من جميع الألوان. ١٦ -
 السكر أهم بضائع بلادنا اليوم. ١٧ - وصل الوزراء معهم
 ودخلوا القصر وجلسوا على كراسيهم، ثم وصل الرئيس. ١٨ - كان
 اجتماعهم للوزارة الجديدة قبل يومين. ١٩ - طلب العرب
 جالهم فركبوا (them). ٢٠ - كان جمل الشيخ أسرع من خيلنا
 كلها الباريح.

EXERCISE 24

1. Has this news reached you about the death of many of our soldiers? 2. No, and our sorrow is very great now. 3. The Prime Minister said: These merchants have many goods important to our country. 4. He also mentioned the new policy of the government. 5. Ali said: There were many fine fruits in my garden, but the boys of the village have

entered it in the night and taken them. 6. They became sad when they heard what he said (his speech). 7. The cloth of these garments is very old. It is my grandmother's cloth. 8. The soldiers found the enemy and took them prisoner. 9. The women wore their white clothes when the men returned. 10. Cairo is the largest city in the Arab East. 11. These sheep have been mine since the days of your father. 12. Each scholar took an apple and two dates from the fruits of the school garden. 13. What have you done to this fish? 14. The soldiers rode their horses to the fortress, (and) captured it, and took prisoner the inhabitants. 15. They killed the old and left the young, all of them. 16. There were lights from the windows of my friend's house. 17. That merchant has all the sugar in the market. 18. The wives had demanded a great deal of work from their servants, (fem.) so the latter (these) left the food on the table and went out. 19. We have attended every meeting of the council. 20. You were our friends, and now you are our enemies (أعداؤنا) *

* See pp. 114, 115 on the orthography of final hamza.

CHAPTER FOURTEEN

(البَابُ الرَّابِعُ عَشَرَ)

The Imperfect

1. The *Imperfect tense* (المضارع) expresses an action still unfinished at the time to which reference is being made. It is most frequently translated into English by the Present or the Future.

2. Whereas in the Perfect, as we have seen, the different persons were expressed by suffixes, the Imperfect has prefixes. It also has some suffixes to denote number and gender.

The prefixes and suffixes are as follows:

3. masc. يَكْتُبُ 3. masc. يَكْتُبَانِ 3. masc. يَكْتُبُونَ

3. fem. تَكْتُبُ 3. fem. تَكْتُبَانِ 3. fem. تَكْتُبْنَ

2. masc. تَكْتُبُ 2. m. & f. تَكْتُبَانِ 2. masc. تَكْتُبُونَ

2. fem. تَكْتُبْنَ 2. fem. تَكْتُبْنَ

1. m. & f. نَكْتُبُ 1. m. & f. نَكْتُبُونَ

Full form of Imperfect Indicative of كَتَبَ

Sing. 3. masc. يَكْتُبُ yaktubu, he writes (or will write)

„ 3. fem. تَكْتُبُ taktubu, she writes.

„ 2. masc. تَكْتُبُ taktubu, you (masc.) write.

Sing. 2. fem. تَكْتُبِينَ taktubīna, you (fem.) write.

„ 1. masc. & fem. أَكْتُبُ 'aktubu, I write.

Dual 3. masc. يَكْتُبَانِ yaktubāni, they two (masc.) write.

„ 3. fem. تَكْتُبَانِ taktubāni, they two (fem.) write.

„ 2. masc. & fem. تَكْتُبَانِ taktubāni, you two write.

Plur. 3. masc. يَكْتُبُونَ yaktubūna, they (masc.) write.

„ 3. fem. يَكْتُبْنَ yaktubna, they (fem.) write.

„ 2. masc. تَكْتُبُونَ taktubūna, you (masc.) write.

„ 2. fem. تَكْتُبْنَ taktubna, you (fem.) write.

„ 1. masc. & fem. نَكْتُبُ naktubu, we write.

3. It will be noted that after the pronominal prefix the first radical or consonant of the verb has sukūn (the ك in this case). The second radical (ت) has ḍamma. But this is not always so, for the vowel of the second radical in the Imperfect, no less than in the Perfect, may be fatha, ḍamma, or kasra, and in the majority of verbs only the dictionary will show which vowel is used with any particular verb.

The following points may, however, give some guidance:

(a) Most verbs whose second or third radical is a guttural (i.e. ع خ ح هـ) take a - e.g. فَتَحَ to open, Imperfect يَفْتَحُ; مَنَعَ, to hinder, Imperfect يَمْنَعُ. There are, however, many

exceptions as *يَدْخُلُ* to enter, Imperfect *يَدْخُلُ*; *يَبْلُغُ* to reach, Imperfect *يَبْلُغُ*; *يَرْجِعُ* to return, Imperfect *يَرْجِعُ*.

(b) Verbs of the form *فَعَلَ* generally take — as *يَشْرِبُ* to drink; Imperfect *يَشْرِبُ*; exceptions, however, occur as *يَحْسِبُ* to esteem; Imperfect *يَحْسِبُ* (*يَحْسَبُ* to reckon, makes *يَحْسِبُ*).

(c) Verbs of the form *فَعَلَ* may only take — as *يَكْرُمُ* to be noble, Imperfect *يَكْرُمُ*.

4. The Imperfect in itself denotes only unfinished action, but it may be made to indicate the future by putting the independent word *سَوْفَ* before it or prefixing the contraction —, e.g. *سَيَكْتُبُ* or *سَوْفَ يَكْتُبُ* he will write.

But where it is clear from the context that the Imperfect has a Future meaning, these particles need not be inserted.

e.g. *ذَهَبَ الْبَارِحَ وَيَذْهَبُ غَدًا أَيْضًا* He went yesterday and will go tomorrow also.

Here the use of the word “tomorrow” makes it clear that the verb refers to future time.

5. When used with a Present significance, the Imperfect may give the meaning of the *Continuous Present* or the *Habitual Present*, e.g.

(Continuous) *يَذْهَبُ الْآنَ* He is (actually) going now.

(Habitual) *يَذْهَبُ كُلُّ يَوْمٍ* He goes every day.

(Note *كُلُّ* accus. here)

The Past Continuous and Habitual are expressed by the Perfect of *كَانَ* followed by the Imperfect of the verb concerned, e.g.

(Continuous) *لَمَّا مَرَّ بَيْتِي كَانَ يَذْهَبُ لِلسُّوقِ* When he passed by my house, he was going to the market.

(Habitual) *كَانَ يَذْهَبُ لِلسُّوقِ كُلَّ صَبَاحٍ* He used to go to the market every morning.

6. As we have seen, the verb “to be” is not used in Arabic to express the *Present Indicative*. A *Nominal Sentence* is used instead. Consequently, when the Imperfect of *كَانَ* is used, it must have some other meaning. The Imperfect of *كَانَ* is given below. (A fuller explanation of this type of verb will be given under the “Hollow Verb” in Chapter Twenty-eight.)

Sing. 3. masc.	يَكُونُ	yakūnu, he will be.
„ 3. fem.	تَكُونُ	takūnu, she will be.
Sing. 2. masc.	تَكُونُ	takūnu, you (m.) will be.
„ 2. fem.	تَكُونِينَ	takūnīna, you (f.) will be.
„ 1. masc & fem.	أَكُونُ	'akūnu, I shall be.
Dual 3. masc.	يَكُونَانِ	yakūnāni, they two (m.) will be.
„ 3. fem.	تَكُونَانِ	takūnāni, they two (f.) will be.
„ 2. masc. & fem.	تَكُونَانِ	takūnāni, you two will be.
Plur. 3. masc.	يَكُونُونَ	yakūnūna, they (m.) will be.
„ 3. fem.	يَكُنَّ	yakunna, they (f.) will be.
„ 2. masc.	تَكُونُونَ	takūnūna, you (m.) will be.

Plur. 2. fem. تَكُنَّ takunna, you (f.) will be.

„ 1. masc. & fem. نَكُونُ nakūnu, we shall be.

6. The *Future Perfect* is expressed by using the Imperfect of كَانَ with the Perfect of the verb concerned,

e.g. يَكُونُ زَيْدٌ كَتَبَ Zaid will have written.

Frequently, the particle قَدْ is inserted:

يَكُونُ زَيْدٌ قَدْ كَتَبَ

THE ORTHOGRAPHY OF FINAL HAMZA

7. In Chapter One no attempt was made to give exhaustive rules for writing the *hamza* in order to avoid confusing the beginner. However, the final hamza may have already caused some confusion, and a few rules will now be given. It should be mentioned, though, that they do not cover the writing of hamza as a final radical for a verb. First, the student should study the following table:

A.	With pronominal suffix
Nom. جَزْءٌ (a part)	جَزْءُهُ (hia or its part)
Accus. جَزْءًا	جَزْءَهُ
Gen. جَزْءٍ	جَزْءِهِ

بَدْ beginning, and عِبْءٌ burden, may be written in the same way (but the accusative of عِبْءٌ with attached pronoun is عِبْئُهُ, etc.). Note that final hamza, when preceded by an unvowelled letter, is written "on the line", as the Arabs put it; that is, alone. When, however, a pronominal suffix is added, the hamza is no longer final, and is written on the semi-vowel appropriate to its own vowelling (و for damma, and ي, without dots, for kasra) except in the accusative,

when it is written on ي if the previous letter is one which connects, or otherwise "on the line".

Similar rules apply when a long vowel or diphthong, with ا or و or ي precede the final hamza, since from the Arab viewpoint these, too, are unvowelled letters.

e.g.

B.	With pronominal suffix
Nom. ضَوْءٌ light	ضَوْءُهَا its (fem.) light
Acc. ضَوْءًا	ضَوْءَهُ
Gen. ضَوْءٍ	ضَوْءِهِ

C.

Nom. وَزَرَاءٌ (diptote)	وَزَرَاؤُهُم their ministers
Acc. وَزَرَاءً	وَزَرَاءَهُم
Gen. وَزَرَاءٍ	وَزَرَائِهِم (defined as triptote)

In the latter type, however, when 'alif precedes final hamza in a triptote the indefinite accusative is not written with 'alif (as in بَيْتًا a house), to avoid two 'alifs coming together.

e.g.

D.	
Nom. بِنَاءٌ building	بِنَاؤُهُ hia building
Acc. بِنَاءً	بِنَاؤَهُ
Gen. بِنَاءٍ	بِنَاؤِهِ

E.

Nom. نَبِيٌّ a prophet	نَبِيَّوُهُم their prophet
Acc. نَبِيًّا	نَبِيَّيَهُم

Gen. نَبِيٌّ نَبِيَّهِمْ

The orthography of the *hamza* in نَبِيٌّ, thing, is similar to that in نَبِيٍّ.

In table E, note the difference in the writing of *hamza* in the indefinite accusative.

VOCABULARY

NOTE: Verbs marked with an asterisk have been given before but are repeated here to show the vowelling of the Imperfect, indicated in brackets beside the verb in Arabic.

- (عَنْ) مَنَعَ (ـَ) to hinder (from)
 * ذَهَبَ (ـَ) to go
 جَمَعَ (ـَ) to gather
 قَطَعَ (ـَ) to cut
 رَفَعَ (ـَ) to raise, lift
 * سَمِعَ (ـَ) to hear
 لَعَبَ (ـَ) to play
 * عَمِلَ (ـَ) to work, do
 حَمَلَ (ـَ) to carry
 * جَلَسَ (ـَ) to sit
 غَسَلَ (ـَ) to wash *trans.*
 * كَسَرَ (ـَ) to break
 (ـَ) حَسِبَ to estimate
 * بَلَغَ (ـَ) to reach
 * حَضَرَ (ـَ) to attend
 * دَخَلَ (ـَ) to enter
 * دَرَسَ (ـَ) to study
 سَكَنَ (ـَ) to live, dwell, inhabit (with فِي or direct object)
 * طَلَبَ (ـَ) to demand, request
 * كَرَّمَ (ـَ) to be or become noble
 كَبَّرَ (ـَ) to be or become big, old
 أَشْيَاءُ *pl.* thing
 أَجْزَاءُ *pl.* a part

- أَعْبَأَ *pl.* burden حَمَلَ a porter
 أَضَوَّأَ *pl.* light, brightness أَحْمَلَ a load
 بَدَأَ beginning بَدَأَ الظُّهْرَ (in) the afternoon
 بَنَى in accordance with صَبَّاحًا in the morning
 عَلَّمَ (Allāhu) God سَمَاءَ in the evening
 ؟ ... أَمْ ... or (in a double question, the first of which is preceded by أَمْ or هَلْ)
 أَمْ لَا? أَسَابِعُ *pl.* أسبوعَ week
 أَعْوَامَ *pl.* عامَ year
 حَبْلَ rope حِينَ when
 غَدًا tomorrow حِينَ when
 حَقٌّ *pl.* حقَّ a right لَمَّا (with perfect only), when

EXERCISE 25

- ١- مَاذَا يَمْنَعُكَ عَنْ ذَلِكَ بَعْدَ الظُّهْرِ؟ - هَلْ تَحْمِلُ جُزْءًا مِنْ ذَلِكَ
 أَمْ لَا؟ - قَالَتْ الْأُمُّ لِابْنِهَا الصَّغِيرِ: أَيُّ شَيْءٍ كَسَرْتَ الْآنَ؟
 ٢- قَالَتِ الْوَلَدُ: كُنْتُ أَلْعَبُ فِي الْحَجَرَةِ وَوَقَعَ شَيْءٌ (something)
 مِنَ الْمَائِدَةِ. - سَوْفَ يَجْلِسُ الْوُزَرَاءُ أُسْبُوعًا (for a week) بَنَاءً عَلَى
 قَوْلِ الرَّئِيسِ. - غَسَلَتِ الْأَمْرَأَةُ ثِيَابَهَا فِي النَّهْرِ صَبَّاحًا. -
 حَسِبْتُ الْحَمَالِينَ كَسَالَى (كَسَالَانُ *pl.* كَثَمَهُمْ. - كَانَ مُحَمَّدٌ نَبِيًّا
 (نَبِيًّا) كَبِيرًا. - يَكُونُ ضَوْءُ الشَّمْسِ شَدِيدًا بَعْدَ الظُّهْرِ. - كَانَ

الْتَلَاذَةُ يَشْرُونَ الدَّخَانَ فِي الْبَدَءِ وَكَانَ ذَلِكَ عِبْثًا كَبِيرًا عَلَى
 الْمَعْلَمِ. ١١- جَمَعَ الْجَيْشُ وَقَالَ لِلْجُنُودِ: اللَّهُ أَكْبَرُ. ١٢- أَتَمَعَلُ
 هَذَا الْعَمَلُ فِي اللَّيْلِ أَمْ غَدًا؟ ١٣- سَوْفَ تَسْعُ الْأَخْبَارُ مِنْ بَصْرَ
 فِي الْمَسَاءِ. ١٤- السَّكَنُ طَيِّبٌ وَوَزَارَتُهُمْ مِنْ أَحْسَنِ النَّاسِ.
 ١٥- سَتَدْخُلُ الْتِسَاءَ يَبْرَتَنَ وَيَسْكُنَ (يَسْكُنَنَّ) فِيهَا حَتَّى يَدَّ
 الْعَامَ الْخَدِيدِ. ١٦- حِينَ يَكْبُرُ هَذَا الْوَلَدُ يَكُونُ مِنَ أَطْيَبِ الرِّجَالِ.
 ١٧- قَطَعَ الْعَمَالُونَ حَبَالَ أَخَالِيهِمْ وَرَفَعُوها مِنْ حَمِيرِهِمْ. ١٨- بَعْدَ
 هَذِهِ الْأَعْمَالِ سَوْفَ يَكْرُمُ اسْمُكَ بَيْنَ إِخْوَانِكَ وَأَخَوَاتِكَ. ١٩- تَكُونُ
 أَبْنَتِي هَذِهِ قَدْ حَضَرَتْ دُرُوسَ الْمَدْرَسَةِ مِنْذُ بَدَأَ السَّنَةَ وَدَرَسَتْ
 الْمَوْضُوعَ كَثِيرًا فَلَمَّاذَا لَا تَسْمَعُونَ قَوْلَهَا؟ ٢٠- حِينَ تَبْلُغَ مَنْزِلَ
 الشَّيْخِ تَطْلُبُ مِنْهُ الشَّأْيَ.

EXERCISE 26

1. We are students, and we seek learning. 2. At the start (in the beginning) the women saw the light of the sun, and they will also see it in the afternoon. 3. The porters will carry all the loads from the house to the car. 4. Were you (plural) collecting the boxes in the morning or not? 5. The Prophet of God will have gone to Mecca tomorrow evening. 6. The people will hear the news and will kill their ministers. 7. Ali cut the rope from his friend's hands during the night (by night), and they broke a part of (بَيْنَ) the wall, and went out of the fortress. 8. This thing will be a big burden to (عَلَى) vs. 9. She will be in Damascus in two weeks' time (after two weeks). 10. She used to smoke a lot, but her father prevented her a year ago. 11. We have many ancient (old) rights, and the government knows them. 12. My

father used to raise great stones from the ground and carry them from our garden to Hassan's (garden). 13. The clean boy washes his face and hands every day in the morning and evening. 14. What are you doing now? Are you studying your lessons? 15. He has broken everything in the room. 16. The Arabs were noble and used to live in the desert. 17. I considered (حَسِبْتُ) him better than me in this work. 18. In accordance with the president's speech, we attended the meeting. 19. The minister has grown old - he is the oldest minister in the Arab world today. 20. The news will reach you tomorrow when you are in the council.

CHAPTER FIFTEEN

(البَابُ الْخَامِسُ عَشَرَ)

Moods of the Imperfect
The Subjunctive

1. So far we have given only the *Imperfect Indicative*, the Imperfect which makes a plain statement, whether applicable to the present or the future. But the Imperfect, by slight changes, may be in the *Subjunctive* or *Jussive* moods, the former implying wish, purpose (or command in indirect speech), and the latter command (or, with the negative, prohibition). The reader will have noted that in the Indicative the final vowel of the Imperfect is *ḍamma* in the singular number. Thus يَكْتُبُ yaktubu, he writes. For the subjunctive, this *ḍamma* is changed to *faṭḥa*, يَكْتُبَ yaktuba; while, for the Jussive, it is replaced by *sukūn*, يَكْتُبْ yaktub. In addition, those parts which, in the indicative, end in a *nūn* following a long vowel lose the *nūn* in both Subjunctive and Jussive, which are then identical, e.g. يَكْتُبُونَ yaktubūna becomes يَكْتُبُوا yaktubū (as in the Perfect third person plural, the final 'alif here is merely a spelling convention).

يَكْتُبَانِ yaktubāni becomes يَكْتُبَا yaktubā.

تَكْتُبِينَ takṭubīna becomes تَكْتُبِي takṭubī.

But those feminine plural forms which end in the suffix *na* do not change, and are therefore the same for all three moods.

2. Here is the complete table for the Subjunctive (المضارع) :
(المضارع) :

Singular		Dual	
3. masc.	يَكْتُبَ yaktuba	3. masc.	يَكْتُبَا yaktubā.
3. fem.	تَكْتُبَ takṭuba.	3. fem.	تَكْتُبَا takṭubā.
2. masc.	تَكْتُبَ takṭuba.	2. m. & f.	تَكْتُبَا takṭubā.
2. fem.	تَكْتُبِي takṭubī.		
1. m. & f.	أَكْتُبَ aktuba.		
Plural			
3. masc.	يَكْتُبُوا yaktubū.		
3. fem.	يَكْتُبْنَ yaktubna.		
2. masc.	يَكْتُبُوا yaktubū.		
2. fem.	يَكْتُبْنَ yaktubna.		
1. m. & f.	يَكْتُبْ naktuba.		

NOTE. The Imperfect Subjunctive of كَانَ is declined like the indicative subject to the same changes in the endings as in the verb above.

3. The Subjunctive can only be used after certain particles (conjunctions):

أَنْ 'an, that. أَلَّا 'allā (for 'an lā) that not.

لِ li, in order to. لِيْلَّا li'allā, in order not to.

كَى kai, in order to. كَيْلَا kailā, in order not to.

لِانْ li'an in order to.

حَتَّى ḥattā, so that.

لَنْ lan, aḥall not (used as a strong negation of the future).

ع.g. قَالَ لَهُ أَنْ يَذْهَبَ حَالًا he told him to go at once.

أَمَرَ أَلَّا (أَنْ لَا) يَحْضَرَ he ordered him not to attend.

قَدِمَ مُحَمَّدٌ لِيَعْمَلَ وَاجِبَهُ (لِأَنَّ) Muhammad advanced to do his duty.

تَفَحَّ النَّفِيرُ الْبَابَ لِكَيْ يَنْظُرَ حَالَ الْبَيْتِ the watchman opened the door to see (so that he could see) the state of the house.

تَرَكَ الْوَزِيرُ الْقَصْرَ كَيْلَا يَنْظُرَ الْمَلِكَ the minister left the palace so that he should not see the king.

لَنْ أَفْعَلَ ذَلِكَ I shall (certainly) not do that.

لَنْ تَهْرَبَ مِنَ الْقِتَالِ you shall not flee from the fight.

It is not necessary to repeat the particle where two subjunctive sentences follow each other linked by a conjunction such as *و*, *ف*, or *أو*.

e.g.

تَفَحَّ النَّفِيرُ الْبَابَ لِيَدْخُلَ الْبَيْتَ وَيَنْظُرَ حَالَ الْأثاثِ The watchman opened the door to enter the house and see the condition of the furniture.

4. It is difficult to specify which of the above particles should be used in any given context. *لَنْ* is restricted to the denial of the future, and is a fairly strong particle, often carrying the force of 'you shall not', 'they shall not at all' and similar expressions in English. It is common in classical literature. The student who wishes to write modern Arabic should use it sparingly. *حَتَّى* has some sense of finality about it; it tends to mean the ultimate aim.

The rest are synonymous.* But it may be said that *لَنْ* and

* But see Appendix C, §5 for further details, which to some extent replace the following explanation.

كَيْ are the least frequently used.

5. The student should distinguish between the use of *لِ* as a preposition followed by a noun in the genitive and as a particle introducing the Subjunctive.

حَتَّى does not necessarily take the subjunctive. For example, it may take a genitive noun (but not a pronoun) with the meaning of "up to", "until", "as far as" or "even" ("including").

It may also take a Perfect verb, with the meaning of "until", e.g. ضَرَبَهُ حَتَّى صَرَخَ He beat him till he cried out.

VOCABULARY

أَمَرَ <i>pl.</i> أمر command	رَقَدَ (ش) to sleep, lie down
أَمْرٌ <i>pl.</i> أمور affair, matter	عَالِمٌ intelligent
أَمَرَ (ش) to command (with <i>acc.</i> of the person and <i>بِ</i> of thing)	أَمَامَ before (of place)
أَسَحَّ (ش) to allow (with <i>لِ</i> for the person and <i>بِ</i> for the thing)	وَعَدَ to promise (with <i>acc.</i> of the person and <i>بِ</i> of thing)
غُرْفٌ <i>pl.</i> غرف room	أَسْرَارٌ <i>pl.</i> سر secret
سَرَفٌ (ـ) to spend	مَطْلُوبٌ <i>pl.</i> مطلب demand, desire, requirement
فِرَاشٌ bed, bedding	أَتَتْ <i>pl.</i> واجب duty
غَفِيرٌ <i>pl.</i> غفير watchman, caretaker	قَدَّمَ (ش) to advance <i>intrans.</i> , come forward
أَوْرَبَا Europe	بَعَثَ (ش) to send
قُبُودٌ <i>pl.</i> قيد bond	لَجْنَةٌ <i>pl.</i> لجان committee, commission
	سَأَلَ <i>imperf.</i> سأل to ask

زِيَارَةٌ <i>pl.</i> visit	جَسَمٌ <i>pl.</i> body
بَرِيْطَانِيَا Britain	دِمَاءٌ <i>pl.</i> blood
اَلْكَذَابُ <i>pl.</i> a lie	يَدَوِيّ manual
حَقَائِقُ <i>pl.</i> truth, reality	أَعْمَالُ الْيَدَوِيَّةِ manual labour
جَرِيدَةُ جَرِيدَةٍ newspaper	عَمَالٌ <i>pl.</i> a labourer, worker
مُدِيرٌ — <i>pl.</i> director, governor	أَحْزَابٌ <i>pl.</i> party (political)

EXERCISE 27

- ١ — طَلَبَ الْمُدِيرُ مِنْكُمْ أَنْ تَحْضُرُوا عِنْدَهُ . ٢ — أَمَرَهُمَا أَنْ يَخْلِصَا .
- ٣ — حَضَرَ التَّاجِرُ عِنْدِي لِيَطْلُبَ الْبَضَائِعَ . ٤ — هَلْ تَتَحَتُّ لَهُمْ
- الْبَابُ لِيَدْخُلُوا عِنْدَنَا؟ سَأَلَتِ الْبَابَ لَهُمْ جَالًا . ٥ — خَرَجَ الرِّجَالُ
- لِيَذْهَبُوا إِلَى الصَّيْدِ . ٦ — طَلَبَ النَّصِيْ مِنْ الرَّجُلِ أَنْ يَسْمَحَ لَهُ
- بِغُرْفَةٍ نَظِيفَةٍ لِيَصْرِفَ لَيْلَتَهُ فِيهَا . ٧ — تَتَحَتُّ الْبَابَ حَتَّى أَدْخَلَ
- الْغُرْفَةَ . ٨ — كَانَتْ أَوَامِرُ السُّلْطَانِ أَنْ يَرْجِعَ الْحَاكِمُ مِنْ زِيَارَتِهِ
- لِبَرِيْطَانِيَا لِيَعْمَلَ وَاجِبَهُ فِي بِلَادِهِ . ٩ — قَالَ الرَّجُلُ هَذِهِ الْأَكْذَابُ
- لِيَكُونَ مَشْهُورًا فِي جَمِيعِ أَوْرَبَا . ١٠ — أَمَرَ الْمَلِكُ جُنُودَهُ أَنْ يَقْطَعُوا
- قُوْدَ الْغَبِيرِ الْكَسْلَانِ لِكَيْ يَرْجِعَ لِعَمَلِهِ الْمَهْمِ . ١١ — الْمَطْلُوبُ مِنَ
- الْعَمَالِ أَلَّا يَتْرَكُوا أَعْمَالَهُمُ الْيَدَوِيَّةَ حَتَّى يَأْتِيَهُمُ الْحَرْبُ بِذَلِكَ .

- ١٢ — قَالَ الرَّبِيسُ فِي اللَّجَنَةِ : مِنْ وَاجِبَاتِ الْخِرَائِدِ أَنْ تَكْتُبَ
- الْحَقِيقَةَ . ١٣ — لَنْ تَرْقُدَ عَلَى قِرَائِكَ أَمَامَ عَيْنِي ! ١٤ — وَعَدَ الْوَلَدُ
- الْأَتَائِلُ أَنْ يَعْمَلَ مَا (that which) فِي كِتَابِ اللَّهِ وَقَوْلِ النَّبِيِّ
- ١٥ — لِلنَّاسِ الْبَيْضِ وَالسُّودِ دَمٌ أَحْمَرٌ فِي أَجْسَامِهِمْ . ١٦ — بَعَثَ
- الشَّيْخُ أَهْلَهُ الْكَبِيرَ لِيَطْلُبَ الْعِلْمَ مِنْكَ . ١٧ — قَدِمَ الضَّيْفُ حَتَّى وَصَلَ
- إِلَى بَابِ الْقَمَرِ فَطَلَبَ مِنَ الْخِدْمَةِ أَنْ يَفْتَحَهُ . ١٨ — مَاذَا تَقْصِدُ مِنْ
- هَذَا الشَّرِّ؟ ١٩ — سَأَلْتَهُ عَنْ هَذِهِ الْأُمُورِ الْبَارِحِ وَهُوَ طَلَبَ وَقْتُ
- لِيُدْرِسَهَا . ٢٠ — قَالَ لَهُ أَنْ يَأْخُذَ أَقْدَمَ كِتَابٍ مِنَ الْمَكْتَبَةِ كَيْ يَنْظُرَهُ
- ذَوُو الْعِلْمِ .

EXERCISE 28

1. I sent a boy with him to see what (مَا) he would do.
2. Muhammad and his servant intended to go to (إِلَى) the market.
3. I shall return to the house to see what you are (m.sing.) doing.
4. I have commanded the servant to appear (be present) before me.
5. I have promised him that that shall be a secret between me and (between) him.
6. Will (أَيُّ) you permit me to leave these things in front of you until the evening?
7. The teacher has ordered that you spend the day, all of it, in the classroom, to do what he asked (of) you yesterday.
8. It is required of the watchmen that they leave their work to attend a meeting of the Labour Party (the party of the workers) to hear the news of the chairman's visit to Britain and Italy.
9. The ambassador came from Europe two months ago, to ask about the truth of the matter.
10. It is for you to (عَلَيْكَ أَنْ or لَكَ أَنْ) do your duty.
11. The

intelligent man should (لِ... أَنْ) know the truths from the lies in the newspapers. 12. The men asked their wives to be in their houses in the afternoon, and this was difficult for (عَلَيْ) them. 13. Why are you lying on your bed? Is your body weak, or are you lazy? 14. The governor and the Director of Works (أَشْغَالُ) attended the committee meeting to hear the government's orders. 15. These apples have the colour of blood; (هِيَ) they are among (from) the finest fruit in your garden. 16. They opened the windows of the room, so that their relatives should see the sun in the morning. 17. The moonlight (light of the moon) is beautiful tonight. 18. The governor ordered his men to cut Hassan's bonds, so that he could return to his mother. 19. They told the two boys to open the door so that the women could come in. 20. Thou shalt not break anything (a thing) in this house!

CHAPTER SIXTEEN

(الْبَابُ الْسَّادِسُ عَشَرَ)

The Moods of the Imperfect

The Jussive

1. The Jussive Mood (الْمُضَارِعُ الْجَزُومُ) has the same forms as the Subjunctive except that where the third radical is the last letter, it takes jazına (sukūn) e.g.

<i>Singular</i>		<i>Dual</i>	
3. masc.	يَكْتُبُ yaktub.	3. masc.	يَكْتُبَانِ yaktubā.
3. fem.	تَكْتُبُ taktub.	3. fem.	تَكْتُبَانِ taktubā.
2. masc.	تَكْتُبُ taktub.	2. masc.	تَكْتُبَانِ taktubā.
2. fem.	تَكْتُبِي taktubī.		
1. m. & f.	اَكْتُبْ aktub.		

Plural

3. masc.	يَكْتُبُوا yaktubū.
3. fem.	يَكْتُبْنَ yaktubna.
2. masc.	تَكْتُبُوا taktubū.
2. fem.	تَكْتُبْنَ taktubna.
1. m. & f.	تَكْتُبْ taktub.

2. The verb يَكُن in the Jussive loses its و (see Chapter Twenty-eight) when the last radical is vowelless, e.g.

<i>Singular</i>		<i>Dual</i>	
3. masc.	يَكُنْ yakun.	3. masc.	يَكُونَا yakūnā.

3. fem.	تَكُنْ takun.	3. fem.	تَكُونَا takūnā.
2. masc.	تَكُنْ takun.	2. m. & f.	تَكُونَا takūnā.
2. fem.	تَكُونِي takūnī.		
1. m. & f.	اَكُنْ akun.		

Plural

3. masc.	يَكُونُوا yakūnū.
3. fem.	يَكُنْنَ yakunna.
2. masc.	تَكُونُوا takūnū.
2. fem.	تَكُنْنَ takunna.
1. m. & f.	نَكُنْ nakun.

3. The Jussive may be used (a) alone; (b) after certain particles, and (c) in conditional sentences. (This last usage will be dealt with in Chapter 35).

(a) Used alone, its purpose is to express a command. In the second person it would have the same meaning as the Imperative (see Chapter Seventeen), and it is not so used, except, rarely, for the sake of politeness. تَكُنْ would resemble the English "you write!" instead of the peremptory command "write!". Used with the first and third persons, it can often be translated as "let me" or "let him". The first person is comparatively infrequent, e.g. اَذْهَبْ لِسوقٍ let me go to the market, a sort of command to oneself, implying certainty or definite intention.

It is commonly used with the third person, e.g.

حِينَ (عِنْدَمَا) يَحْضُرُ يَلْبَسُ ثِيَابًا نَظِيْفَةً when he attends, let him (he must) wear clean clothes.

In this sense it is generally reinforced by the particle لِ

عِنْدَمَا) يَحْضُرُ يَلْبَسُ ثِيَابَهُ الْبَيْضَاءَ when he attends, (then) let him wear his white clothes.

This لِ is preceded by the conjunction فَ when there is a close connection with the previous sentence. In this case, لِ loses its vowel, e.g.

عِنْدَمَا) يَحْضُرُ قَلْبَسَ ثِيَابًا جَدِيْدَةً when he attends, then let him wear new clothes.

The sukūn of the Jussive is changed to kasra when followed by hamzatu l-waṣl; (for example, with the Definite Article).

عِنْدَمَا) يَحْضُرُ قَلْبَسِ الثِّيَابِ الْجَدِيْدَةَ then let him wear the new clothes.

(b) After certain particles.

(i) After لَا with prohibitions. There is no negative Imperative in Arabic. Consequently, لَا must be used with the Jussive in its place,

e.g. لَا تَكْتُبْ do not write.

لَا تَكُنْ كَذَّابًا don't be a liar.

(ii) After لَمْ to deny a statement. When so used it gives the verb the meaning of the Perfect,

e.g. لَمْ يَكْتُبْ = مَا كَتَبَ he did not write.

An extension of لَمْ, لَمَّا means "not yet".

e.g. أَمَرْتُهُ وَلَمَّا يَذْهَبْ I ordered him, and he has not yet gone.

4. The Jussive may be rendered more emphatic by adding اَنْ or اَنَّا, thus forming the two Energetic Forms (Modus energicus).

*Modus energicus I**Modus energicus II*

Sing. 3. masc.	يَكْتُبَنَّ yaktubanna	يَكْتُبَنَّ yaktuban.
	he shall write	

Sing. 3. fem.	تَكْتُبَنَّ taktubanna	تَكْتُبُ taktuban.
" 2. masc.	تَكْتُبَنَّ taktubanna	تَكْتُبُ taktuban.
" 2. fem.	تَكْتُبِinn taktubinna	تَكْتُبِinn taktubin.
" 1. m. & f.	اَكْتُبَنَّ aktubanna	اَكْتُبَنَّ aktuhan.
Dual 3. masc.	يَكْتُبَانِ yaktubānni.	
" 3. fem.	يَكْتُبَانِ yaktubānni.	
" 2. m. & f.	يَكْتُبَانِ yaktubānni.	
Plur. 3. masc.	يَكْتُبُونَ yaktubunna	يَكْتُبُونَ yaktubun.
" 3. fem.	يَكْتُبْنَ yaktubnānni.	
" 2. masc.	تَكْتُبَنَّ taktubunna	تَكْتُبَنَّ taktubun.
" 2. fem.	تَكْتُبَانِ taktubnānni.	
" 1. m. & f.	نَكْتُبَنَّ naktubanna	نَكْتُبَنَّ naktuban.

Note that certain forms are missing in Energetic Form II. The Energetic Moods are not much used, especially in modern Arabic. In the Qur'an, Sermons, and other rhetorical literature, they are employed for exhortation. They tend to give an antique flavour to the language.

They may be strengthened by prefixing the particle *لَ*

e.g. *لَيَكْتُبَنَّ* let him surely write.

With the negative particle *لَا* they give the meaning of "thou shalt not".

لَا تَقْتُلَنَّ or *لَا تَقْتُلَنَّ* thou shalt not kill.

The beginner is advised not to spend too much time over the energetic moods in the earlier stages of his studies.

5. The commonest particle of the Vocative in Arabic is

يَا. Though sometimes translated by "O", "Oh" in modern idiomatic English, there is frequently no need to translate it at all. It is not used when the following noun has the definite article. It is followed by the nominative without nunation, when the noun is not followed by *ʾidāfa* (a genitive), or by any predicate, whether in the form of a prepositional phrase or a direct object. These latter eventualities will be dealt with in the following chapter.

e.g. يَا حَسَنَ O Hassan!

يَا وَلَدَ Oh! boy (in address).

VOCABULARY

جَوَانِبُ <i>pl.</i> جَوَانِبُ side	ذَهَابُ going <i>n.</i>
غُرَبَاءُ <i>pl.</i> غُرَبَاءُ strange, stranger	قَادِمُ coming, next, approaching
مَوَاضِعُ <i>pl.</i> مَوَاضِعُ place	عُلَمَاءُ <i>pl.</i> عُلَمَاءُ learned (man)
مَكَانَاتُ, أَمَاكِنُ, أَمَاكِنُ <i>pl.</i> مَكَانَاتُ place	سَفَرُ <i>pl.</i> سَفَرَاتُ journey, travel, travelling
قَدَرُ (قَدَرَ) to be able, can	سَفَارَةُ <i>pl.</i> سَفَارَاتُ embassy
غَيْرُ un-, non-, another, other than (with <i>genitive</i>)	طَرِيقَةُ <i>pl.</i> طَرِيقَاتُ manner, way
غَيْرُهُ another (other than he)	أَوْطَانُ <i>pl.</i> أَوْطَانٌ home, homeland, country, fatherland
غَيْرُ طَيِّبٍ not good	جَيِّدٌ excellent
كَذَبَ (كَذَبَ) to lie, to tell lies	جَزِيرُ, جَزَائِرُ <i>pl.</i> جَزَائِرُ island
حُضْرُ need	فَقِيرُ <i>pl.</i> فُقَرَاءُ poor (man)
دُخُولُ entering <i>n.</i>	كَتَبَ <i>pl.</i> كَاتِبٌ clerk

كَاتِبٌ <i>pl.</i> كاتب writer	or pronoun, it means "to say to", "to tell".
مَقَالَةٌ <i>pl.</i> مقالة article, essay	لَكِنْ (lākin), but
بَحَثَ عَنْ (٢) to search for	بَعْضُ some, one of (with genitive)
بَحَثَ (٢) to study, investigate, discuss	تَحْتَ under
خِدْمَاتٌ <i>pl.</i> خدمة service	بِلَادِ الْعَرَبِ Arabia
نَشَرَ (٢) to publish, spread	مَالِطًا Malta
كَانَ to say, conjugated like قَالَ	
Followed by لِ with noun	

EXERCISE 29

- ١- لَمْ يَكُنْ يَسْمَعُ الْوَزِيرُ أَنَّ يَحْمَدَ رَجُلٌ فِي جَانِبِهِ. ٢- لَا تَتْرُكْ صَدِيقَكَ فِي الضَّيْقِ. ٣- عَرَفَهُ الرِّجَالُ وَلَمْ يَمْنَعُوهُ مِنَ الدُّخُولِ فَدَخَلَ. ٤- قَلْبَهَا لَمْ يَكُنْ يَفْرَحُ لِشَيْءٍ. ٥- يَا بَنَتُ لَا تَقْصِي الْبَابَ لِلْغُرَبَاءِ. ٦- لَا تَهْزُوا يَا أَوْلَادَ. ٧- نَحْنُ تَعَامِلُونَ فَلْتَعْمَلُوا دَقِيقَةً فِي هَذَا الْمَكَانِ. ٨- لَمْ يَقْدِرُوا أَنْ يَرْجِعُوا إِلَى الْمَدِينَةِ. ٩- نَظَرَ الْوَلَدُ دَارًا وَلَمْ يَكُنْ غَيْرَهَا فِي ذَلِكَ الْمَكَانِ. ١٠- قَالَ اللَّهُ لِيَكُنْ نُورٌ فَكَانَ نُورٌ. ١١- لِيَكُنْ سَفَرُنَا لِيُوفِّقَنَا فِي الشَّهْرِ الْقَادِمِ لَكِنْ لَا تَكْذِبْ بِهَذِهِ الطَّرِيقَةِ، يَا كَاتِبُ! ١٢- بَحَثَ كَاتِبٌ مِنَ الْكُتَّابِ الْعَرَبِ عَنْ حَالَةِ بِلَادِ الْعَرَبِ وَقَالَ فِي مَقَالَتِهِ فِي جَرِيدَةِ الْيَوْمِ: هُنَاكَ قُرَاءٌ كَثِيرُونَ وَأَعْيَاءٌ قَلِيلُونَ. ١٣- قَدْ كَانَتْ خِدْمَاتُ هَذَا الْعَالَمِ جَيِّدَةً جِدًّا. ١٤- الشَّمْسُ شَدِيدَةٌ هُنَا، فَلْنَنْزِلْ هُنَا فِي هَذَا الْمَوْضِعِ الْكَبِيرِ الْقَطِلِ.

- ١٥- نَشَرَ بَعْضُ الْجُرَّانِدِ تِلْكَ الْأَخْبَارَ تَحْتَ أَسْمِ رَئِيسِ الْوِزَارَةِ. ١٦- لَا تَدْخُلْ دَارَ سَفَارَةِ مِصْرَ بَعْدَ هَذَا يَا كَذَّابُ. ١٧- لَا أَكُنْ أَنَا صَدِيقَكَ. ١٨- لَا تَنْشُرَنَّ هَذِهِ الْمَقَالَةَ. ١٩- أَمَرَتْهُ الْحُكُومَةُ أَنْ يَنْشُرَ الْحَقَائِقَ. ٢٠- تَذَهَّبِي لِلسُّوقِ، يَا ابْنَتِي.

EXERCISE 30

1. I did not (لَمْ) know the affair and did not (لَمْ) understand it. 2. O boys, do not open the door. O girl, do not lie. 3. The pupils were idle (كَسَلًا *pl.* of كَسَلٌ) and did not do their duty. 4. They heard your speech and did not understand it. 5. Do not leave your friends in (the) anxiety. 6. Do not prevent me from going. 7. Let us drink (the) coffee. 8. The father and his son were not able to return to their house (. . . that they should return.) 9. Let me be (jussive) at your side among (بَيْنَ) these strange people in this strange place. 10. Oh Muhammad, I told Hassan to come in, but someone else (other than he) entered. 11. In the coming week a famous scholar will come to the embassy to discuss the state of the schools in our homeland. 12. The poor clerks shall not work every day in the service of this government. 13. Let the newspapers publish the good news, so that the people may know it at once. 14. I told him to go but he did not go. 15. Malta is a small island, and travelling to it is very nice. 16. One of the writers wrote an excellent article on this subject. 17. Do not work in this manner, workman! 18. Let Baghdad be the most beautiful city under the sun, workers; so you must do your duties. 19. He has left our country, so let him not return. 20. This is the truth; let her mention it in her speech!

CHAPTER SEVENTEEN

(الْبَابُ السَّاعِي عَشْر)

The Imperative

1. The Imperative (فعل أمر) is formed from the Jussive, of which it may be considered a modification, by taking away the pronominal prefix, and replacing it by an 'alif, e.g.

يَكْتُبْ to write; Jussive, يَكْتُبْ let him write.

Imperative, اَكْتُبْ write!

This 'alif may be vowelised with damma or kasra.

(a) Verbs having damma on the middle radical in the Imperfect take damma also on the 'alif of the Imperative, e.g.

(i) see كَتَبَ above.

(ii) يَكُنْ to be distant, Jussive, يَكُنْ let him keep at a distance, Imperative, اَكُنْ keep at a distance!

(b) All other verbs (i.e. those taking fatha or kasra on the middle radical of the Imperfect) take kasra with the initial 'alif of the Imperative, e.g.

(i) ضَرَبَ to strike; Jussive, يَضْرِبْ let him strike.

Imperative, اِضْرِبْ strike! اِضْرِبْ strike him!

(ii) مَنَعَ to prevent; Jussive, يَمْنَعْ let him prevent.

Imperative, اَمْنَعْ prevent! اَمْنَعْ prevent him!

Note that with a pronominal suffix as direct object, the verb still takes sukūn.

2. The 'alif of the Imperative, perhaps, originally served to prevent the word beginning with an unvowelled consonant, e.g. "ktub". This is borne out by the fact that the 'alif carries

hamzatu l-waṣl, and could be also written اُ, اِ. Consequently, the above vowelings only apply at the beginning of a statement, or of direct speech (in Modern Arabic usage). Otherwise, this 'alif takes the vowel of the end of the previous word, e.g.

اِذْهَبْ لِبَابٍ وَاَفْتَحْ go to the door, and open it.

اِجْلِسْ وَاَكْتُبْ sit down and write.

But

ثُمَّ قَالَ الْوَزِيرُ هَذَا الْقَوْلَ : اَكْتُبْ مَكْتُوبًا طَوِيلًا لِأَخِي Then the minister made this statement: "Write a long letter to my brother".

3. The parts of the Imperative, naturally all second person, are as follows:

Sing. 2. masc.	اَكْتُبْ uktub
„ 2. fem.	اَكْتُبِي uktubī
Dual 2. masc. & fem.	اَكْتُبَا uktubā
Plur. 2. masc.	اَكْتُبُوا uktubū
„ 2. fem.	اَكْتُبْنَ uktubna.

The Imperative of كَانَ is:

Sing. 2. masc.	كُنْ kun
„ 2. fem.	كُونِي kūnī
Dual 2. masc. & fem.	كُونَا kūnā
Plur. 2. masc.	كُونُوا kūnū
„ 2. fem.	كُونْنَ kunna.

4. As expressed in the previous chapter, the negative Imperative is expressed by the Jussive preceded by لَا,

e.g. لَا تَكْتُبْ, do not write.

THE VOCATIVE

5. The use of the *Vocative* with **يَا** has been mentioned in the previous chapter. When the noun after **يَا** has a following Genitive it is in the Accusative instead of the Nominative. This commonly occurs in certain proper names which consist of **أَبُو** plus a Genitive or **عَبْدُ** followed by one of the ninety-nine names of God, e.g.

يَا أَبَا بَكْرٍ Oh Abu Bakr | **يَا عَبْدَ اللَّهِ** Oh Abdullah
يَا عَبْدَ الْحَمِيدِ Oh Abdul Hamid |

But it may also occur with ordinary *ʾiḍāfa*, e.g.

يَا كَاتِبَ الْمَحْكَمَةِ Oh clerk of the court!

Another vocative particle, **يَا أَيُّهَا** fem. **يَا أَيُّهَا** is used only when the following noun has the definite article.

يَا أَيُّهَا السَّالِمَةُ Oh scholar! | **يَا أَيُّهَا الْبَيْتُ** Oh girl!

It may be preceded by **يَا**, e.g. **يَا أَيُّهَا الْوَزِيرُ** Oh minister!

Note that the noun after **يَا أَيُّهَا** must be in the Nominative.

THE ACTIVE PARTICIPLE

6. The *Active Participle* (**اسْمُ الْفَاعِلِ**), which is better so called than by the European term "Present Participle", is of the form **فَاعِلٌ** for the simple trilateral verb, e.g.

كَاتِبٌ writing; **طَالِبٌ** demanding.

7. The Active Participle is also used as a noun with what might be termed a technical meaning. Thus, **كَاتِبٌ** writing, has come to mean a clerk; **طَالِبٌ** demanding, has come to mean a student (originally **طَالِبُ عِلْمٍ** "seeker of learning");

فَارِسٌ riding, a horseman or knight. In such instances, the participle takes one of several broken plural forms, e.g.

كُتِبَ clerk, pl. **كُتَبَةٌ**

كُتِبَ writer, pl. **كُتَّابٌ**

طُلَّابٌ student, pl. **طَلَّابَةٌ** or **طُلَّابٌ**

فَوَارِسٌ knight, pl. **فَوَارِسٌ**

These plurals should not be employed when the participle has a verbal force, e.g.

هُمْ كَاتِبُو هَذِهِ الْمَكَاتِبِ they are the writers of these letters.

أَنَا كَاتِبٌ مَكْتُوبًا I am writing a letter.

8. When used with **كَانَ**, the Active Participle gives the meaning of the Past or Future Continuous, and as such, may replace the Imperfect, e.g.

كَانَ يَخْرُجُ مِنْ بَيْتِهِ for **كَانَ خَارِجًا مِنْ بَيْتِهِ** he was going out of his house.

يَكُونُ يَنْزِلُ عِنْدِي for **يَكُونُ نَازِلًا عِنْدِي** he will be staying with me.

9. The Active Participle, when used verbally, may take a direct object, and in these circumstances it retains its nunations, as the object, being in the Accusative, is not an *ʾiḍāfa*, e.g.

هُوَ رَاكِبٌ حَصَانًا he is riding a horse.

كَانَ رَاكِبًا حَصَانًا he was riding a horse.

هُمْ قَاتِلُونَ أَعْدَاءَهُمْ they are killing their foes.

كَانُوا قَاتِلِينَ أَعْدَاءَهُمْ they were killing their foes.

THE VERBAL NOUN (INFINITIVE) OF THE
SIMPLE TRILITERAL VERB

10. There is no set form for the *Infinitive* or, more properly, *Verbal Noun*, of the triliteral verb in its root form. Instead there is a large number of noun forms (three or four dozen), any one of which may be used for any particular verb. Indeed, only the dictionary will show what form of Verbal Noun is used with any particular verb. The Arabs call the Verbal Noun the *مصدر*, literally, "source".

Here are a few examples:

قَتَلَ to kill	v.n.	قَتْلٌ the act of killing
فَرِحَ to rejoice	„	فَرَحٌ rejoicing
دَخَلَ to enter	„	دُخُولٌ entering
خَرَجَ to go out	„	خُرُوجٌ going out
نَزَلَ to descend,	„	نَزُولٌ descending, staying.
alight, stay (in a place)		

The Verbal Noun is sometimes placed in the accusative after its own verb, as a sort of adverb or object, with little or no addition to the meaning.

قَتَلَ قَتْلًا, he killed him.

With some authors this may become a mannerism; though at times it may serve either to balance the sentence from the musical point of view, to add a sense of finality, or to give some stress. On the other hand, when the Verbal Noun so used is qualified by an adjective, it then describes the manner of the action. In this connection it must be remembered that Arabic has no adverbs.

e.g. ضَرَبْتُهُ ضَرْبًا شَدِيدًا I struck him hard (lit. a hard or strong striking).

This usage is termed the Absolute Object (المفعول المطلق).

VOCABULARY

صَدَّقَ (١) to tell the truth	الإِسْلَامُ Islam (religion)
سَكَتَ (٢) to be or remain silent	سَرَقَةٌ pl. سَارِقٌ a thief
سَيِّدٌ pl. سَادَةٌ lord, master (term of respect), Mr. (mod.)	بَيْتٌ pl. (f.) بَيْتٌ a well
سَيِّدَةٌ pl. سَيِّدَاتٌ lady, mistress (term of respect), Mrs. (mod.)	بَخِيلٌ pl. بَخِيلَةٌ a miser, avaricious
فَعَلَ (٣) to do	جَدَنٌ pl. جَدَنٌ body
أَوَسَطَ pl. وَسْطٌ middle, centre	بَرْدٌ cold n.
ظَرِيفٌ pl. ظُرَفَاءٌ witty (witty person), amusing, agreeable	بَارِدٌ cold adj.
مَحْكَمَةٌ pl. مَحَاكِمٌ court, law court	بَرٌّ land (as opposed to بَحْرٌ sea)
شَهِدَ pl. شُهَدَاءٌ witness	بَرٌّ by land, on land
كَفَرَ pl. كُفْرًا unbeliever, infidel	بَيْرُوتٌ Beirut
أَدْبَانَ pl. دِينٌ religion	تَبَعَ (٤) to follow
	تُرْكِيَا Turkey
	تُرْكِيَّ Turkish, pl. أَتْرَاقٌ a Turk
	تَقَاتَل fighting, battle

EXERCISE 31

- ١- اِفْتَحِ الْبَابَ يَا أُمِّي. ٢- يَا أَوْلَادَ لَا تَدْخُلُوا. ٣- اُصْدُدُوا يَا تَلَامِيذَهُ وَلَا تَكْذِبُوا. ٤- اُسْكُتْ يَا أَيُّهَا التَّلَامِيذُ وَاجْلِسْ عَلَى مَكَانِكَ.
- ٥- يَا عَبْدَ اللَّهِ افْتَحْ بَابَ الدَّارِ. ٦- يَا أَيُّهَا الرِّجَالُ امْنَعُوهُمْ مِنْ الدُّخُولِ عَلَيْنَا. ٧- انْظُرِي أَيُّهَا السَّيِّدَةُ مَا فَعَلْتَ.

- ٨- وَجَدُوا امْرَأَةً جَالِسَةً فِي غُرْفَةٍ صَغِيرَةٍ. ٩- اَتَّبِعُوا دِينَ الْإِسْلَامِ يَا أَيُّهَا الْكَافِرُونَ. ١٠- يَا بَنَتُ، اأَسْمِعِي كَلَامَ الشَّهَوْدِ فِي الْمَحْكَمَةِ. ١١- وَجَدْتُ (وَجَدْتُ) السَّارِقَ قَرِيبًا مِنَ الْبَيْتِ مَعَ قَبِيلَةِ تُرْكِيَّةٍ. ١٢- فِي جِبَالِ تُرْكِيَا بَرْدٌ شَدِيدٌ. ١٣- أَيُّهَا السَّيِّدَةُ، لَا تَقْعِي ذَلِكَ. ١٤- تَحْنُ فِي وَسْطِ الْبَرْقِ الْبَارِدِ مِنْ بِلَادِ تُرْكِيَا. ١٥- ذَهَبُوا لِيَبْرُوتَ عَلَى الْبَرِّ وَتَحْنُ ذَهَبْنَا بِالْبَحْرِ. ١٦- لَا تَكُنْ بِغِيْلًا، يَا ابْنِي. ١٧- نَظَرْنَا أَبْدَانَ الْأَسْوَابِ (مَيْتِ pl.) فِي الصَّحْرَاءِ لَمَّا ذَهَبْنَا لِدِمَشْقٍ. ١٨- كُنْ صَادِقًا يَا عَبْدَ اللَّهِ، فَذَلِكَ شَيْءٌ مُهِمٌّ فِي دِينِ الْإِسْلَامِ. ١٩- تَحْنُ تَأْبَعُونَ الْجَيْشَ لِلْقِتَالِ. ٢٠- لَا تَكُونُوا مِنَ الْكَذَّابِينَ.

EXERCISE 32

1. See, O boys, what you have done. 2. O friend, enter and sit by my side. 3. O scholar, open the door of the room. 4. I was going to the city. 5. Where is Mr. (السَّيِّدِ) Hassan living? 6. He is living in the middle of the city. 7. I was writing a letter, when (فَ) our friend entered. 8. Do not prevent me from entrance to (عَلَى) you. 9. They are famous thieves. I have seen them in the court when I was a witness. 10. Lady, do not be one of (مِنْ) the unbelievers; follow the religion of Islam. 11. The miserly Turk returned to his fatherland by land. 12. The sultan said to the Arabs: "Be silent, you witty men!" 13. Tell the truth, women! Have the men of the village gone to the fight or not? 14. The dead man's

body was extremely cold. 15. The cold is extreme (شَدِيدٌ) in the mountains of Turkey. 16. The Arabs were riding their camels to the nearby well. 17. There are many clerks in the government offices in Cairo. 18. Go to school (the school), boys, and learn your lessons. 19. The students of Damascus University have arrived in Cairo for an important meeting with their Egyptian brethren (brothers.) 20. Leave this work to the women.

CHAPTER EIGHTEEN

(البَابُ الثَّانِي عَشَرَ)

The Passive Verb

1. The Active voice of the verb is called in Arabic معلوم ("known"), whereas the *Passive* is termed مجهول ("unknown"). The *Passive* is formed by merely changing the vowelling of the Active, and is standard for all verbs, irrespective of the varied vowelling of the Active. It is characterised by damma on the first syllable, so that in unvowelled Arabic, when it is desired to draw the reader's attention to the fact that a verb is passive, the placing of damma over the first syllable is usually considered sufficient to indicate this. However, after the initial damma, kasra follows in the Perfect, and fatha in the Imperfect, e.g.

ACTIVE

PASSIVE

Perfect

كَتَبَ he wrote.

كُتِبَ it was written.

كَتَبَ خِطَابًا he wrote a letter.

كُتِبَ خِطَابٌ a letter was written.

ضَرَبَنِي he struck me.

ضُرِيتُ I was struck.

Imperfect

يَكْتُبُ he writes.

يُكْتُبُ it is (being) written.

يَضْرِبُكَ he strikes (or will strike) you

تُضْرَبُ you are (will be) struck

The following tables will illustrate the vowelling:

PERFECT

Sing. 3. masc.	ضَرِبَ	ḍariba he was struck.
„ 3. fem.	ضَرِبتُ	ḍaribat she was struck.
„ 2. masc.	ضَرِبتَ	ḍaribta you (m.) were struck.
„ 2. fem.	ضَرِبتِ	ḍaribti you (f.) were struck.
„ 1. m. & f.	ضَرِبتُ	ḍaribtu I was struck. etc.

IMPERFECT

Sing. 3. masc.	يُضْرَبُ	yudrabu he is struck.
„ 3. fem.	تُضْرَبُ	tudrabu she is struck.
„ 2. masc.	تُضْرَبُ	tudrabu you (m.) are struck.
„ 2. fem.	تُضْرَبِينَ	tudrabīna you (f.) are struck.
„ 1. m. & f.	أُضْرَبُ	uḍrabu I am struck. etc.

Similarly, the Imperfect Subjunctive and Jussive may be made *Passive* by a change in the vowelling.

2. Unlike the practice in English and other Indo-European languages, it is not correct to use the *Passive* in Arabic when the doer of the act is mentioned particularly if a *human being* is mentioned in this capacity. Thus, "Hassan was struck by Zaid" must be turned into "Zaid struck Hassan", or "Zaid was the one who struck Hassan", e.g.

كَانَ زَيْدٌ الَّذِي ضَرَبَ حَسَنًا (who) ضَرَبَ زَيْدٌ حَسَنًا

This rule is not broken by such sentences as قُتِلَ بِالسَّيْفِ, "he was killed by the sword".

Here, بِ introduces the instrument, not the actual killer of the person concerned. At times in modern Arabic, especially journalese, the rule may appear to be circumvented, if not

broken, and this is often due to the literal translation of European phraseology. The student will notice these instances in the course of his reading.

3. The Passive is sometimes used in what appears to be an impersonal manner, e.g. ذَكَرَ "it has been mentioned". (See below under اَنَّ). But in such cases, what follows the verb is really its subject, even though it may be a whole sentence.

4. The Arabs do not term the subject of a Passive Verb its فَاعِلٌ, as this means literally "doer"; they call it, instead, نَائِبُ الْفَاعِلِ "the deputy or representative of the doer".

PASSIVE PARTICIPLE

5. The Passive Participle (the term "Past Participle" is not recommended) is formed on the measure مَفْعُولٌ for the simple triliteral verb, e.g. مَضْرُوبٌ struck; مَفْتُوحٌ opened. It is declined like other nouns, and takes the Sound Plural

6. But, as is the case with the Active Participle, it sometimes acquires a technical meaning and is used as a noun in its own right. It then usually takes a broken plural of the measure مَفَاعِيلُ e.g.

from كَتَبَ to write	مَكْتُوبٌ written,	مَكَاتِبٌ
	a letter, pl.	
سَجَنَ to imprison	مَسْجُونٌ imprisoned,	مَسَاجِينُ
	a prisoner, pl.	
جَنَّ to make mad	مَجْنُونٌ mad,	مَجَانِينُ
	madman, pl.	

THE PARTICLE اَنَّ AND ITS SISTERS

7. There is a type of nominal sentence in Arabic which is introduced by one of certain particles, all of which are

characterised by a doubled final letter, usually nūn. They are as follows:

اِنَّ usually not translated, though old grammars translate it by the Biblical "verily".

اَنَّ that

لَكِنَّ but, like لَكِنْ but the latter should be followed by a verb.

لَآَنَّ because

لَعَلَّ perhaps – comparatively rare in modern Arabic.

All these participles resemble verbs, in that they must be followed either by a noun in the accusative, or by an attached pronoun which is grammatically considered to be in the accusative. After them the verb "to be" is understood, therefore a predicate may follow in the nominative.

e.g. اِنَّ حَسَنًا مَوْجُودٌ

(verily) Hassan is present.

(It is not necessary for اِنَّ to be translated by "verily" except in ancient or religious literature.)

After اِنَّ the predicate is sometimes strengthened by لَ,

e.g. اِنَّكَ لَعَاقِلٌ you are intelligent.

This is more often the case when some phrase interposes between the subject and predicate, or when the subject after اِنَّ is a long sentence or phrase, e.g.

اِنَّكَ، يَا سَلَمَانَ، لَرَجُلٌ عَظِيمٌ (verily) you, O Solomon, are a great man.

اِنَّ الرَّجُلَ الْمَوْجُودَ فِي بَيْتِي لِعَمْدِي أَخِي The man present in my house is my brother's friend.

8. When the subject after these particles is an attached pronoun in the First Person Singular or Plural, there are alternative orthographical variants.

e.g. أَنِّي 'innanī or إني 'innī
إِنَّا 'innā or إِنَّا 'innā

9. قَالَ is used to introduce speech after the verb أَتَى to say, as well as to begin an ordinary nominal sentence.

e.g. قَالَ سُلَيْمَانُ إِنَّ دَاوُدَ حَاضِرٌ. Solomon said that David (was) present.

10. أَنَّ is used for indirect speech after verbs other than قَالَ, or in what resembles indirect speech or thought. It is also used to introduce a sentence which occupies the place of the subject or object of a sentence.

بَلَغَنِي أَنَّ زَيْدًا عَاقِلٌ lit. "that Zaid is intelligent has reached me" (I have heard that Zaid is intelligent, it has come to my notice that Zaid is intelligent).

Note that here the verb بَلَغَ is *not* impersonal; its subject is the whole clause introduced by أَنَّ.

ذُكِرَ أَنَّ الْمَلِكَ مَرِيضٌ It has been mentioned (it is said) that the king is ill.

أَعْلَمُ أَنَّ زَيْدًا يَحْضُرُ I know that Zaid will be present.

لَنْ and لَكِنَّ similarly introduce nominal sentences. لَكِنَّ is often prefixed with وَ.

11. All these particles may have a verb in their predicates, provided that their own accusative noun or pronoun comes first, e.g.

إِنَّ الْخَوْفَ قَدْ غَلَبَهُ (verily) fear had overcome him.

غَضِبْتُ لِأَنَّ خَادِمِي لَمْ يَغْسِلْ ثِيَابِي I was angry because my servant did not wash my clothes.

لَعَلَّ السُّرُورَ قَتَلَهُ perhaps joy killed him.

حَضَرَ الْيَهُودُ لَكِنَّ الدَّرَبَ غَابُوا the Jews attended, but the Arabs stayed away.

The only circumstance in which anything is allowed to interpose between these particles and their accusative is when that accusative is an indefinite noun, and the predicate is a prepositional phrase, or هُنَا "here" or هُنَاكَ "there". This prepositional phrase then comes after the particle, e.g.

إِنَّ فِي الشَّارِعِ رَجُلًا in the street is a man.

Further details on the use of these particles will be found later in this grammar.

VOCABULARY

letter (<i>mod.</i>), speech, discourse (<i>class.</i>)	يَهُودٌ <i>pl.</i> يَهُودِيّ Jewish, Jew
deputy, representative, M.P.	وَنَ <i>pl.</i> مؤرخ historian
sick, ill	تَوَارِيخٌ <i>pl.</i> تاريخ history, date
conquer, defeat, overcome (with direct obj. or with عَلَى)	شَجَاعَةٌ bravery, courage
fear <i>n.</i>	مَشْغُولٌ busy, occupied
to be, become, angry (with عَلَى)	أَخْطَارٌ <i>pl.</i> خطر danger
	سِيرَةٌ <i>pl.</i> سيرة life, biography, manner of living
	خَسَارَةٌ loss

نَجْم <i>pl.</i> <i>atar</i>	أُمَّة <i>pl.</i> <i>nation, people</i>
عَظِيم <i>pl.</i> <i>عَظَمَاءَ</i> great, powerful	عَبَرَ (عَبْرَ) to cross, cross over
سُرُور joy, pleasure	مَدَّة <i>pl.</i> <i>period (of time)</i>
هَدِيَّة <i>pl.</i> <i>هدايا</i> gift, present	مَادَّة <i>pl.</i> <i>substance, matter</i>
نَفِيس precious, valuable	حَرْب <i>f. pl.</i> <i>war</i>
مَجْرُوحُونَ, مَجْرُوح <i>pl.</i> <i>مَجْرُوح</i> wounded, wounded man	حَضْرَةٌ a term of respect, his honour, etc. (lit. presence)
مِفْتَاح <i>pl.</i> <i>مفاتيح</i> key	فَقَدَ (فَقْدَ) to lose, miss
	سَمَاء <i>pl.</i> <i>سموات</i> sky, heaven

EXERCISE 33

- ١- ذَكَرَ اسْمَ حَمْنٍ لِّشَجَاعَتِهِ، وَلِأَنَّهُ كَانَ مِنَ الْمَجَارِجِ. ٢- إِنَّ زَيْدًا الْقَارِبَ وَغَمْرٌ هُوَ الْمَضْرُوبُ. ٣- عَرَفْنَا مِنْ كُتُبِ التَّارِخِ وَمِنْ سِيرَةِ النَّبِيِّ أَنَّ جَبَشَةَ غَلِبَ فِي هَذَا الْيَوْمِ، لَكِنَّهُ غَلِبَ عَلَى أَعْدَائِهِ بَعْدَ ذَلِكَ. ٤- وَصَلْنَا أَخْبَرَ مِنْ حَضْرَةِ النَّائِبِ أَنَّهُ مَشْغُولٌ. ٥- كَتَبْنَا خَطَابًا لَهُ قَبْلَ شَهْرَيْنِ وَلَمْ نَسْعَ أَخْبَارَهُ. لَعَلَّهُ قَدْ غَضِبَ عَلَيْنَا. ٦- إِنَّ فِي السَّمَاءِ ضُوءًا عَظِيمًا مِنْ بَلَكِ النُّجُومِ الْإِلَهَةِ. ٧- قَالَ هَذَا الطَّبِيبُ الْمَشْهُورُ إِنَّ خَوْفَ الْمَوْتِ أَكْبَرُ خَطَرٍ لِلْمَرِضِيِّ. ٨- أَمَرَ الْيَهُودِيُّ أَنْ يَقْدَمَ لِلْوِزِيرِ وَأَنْ يَعْمَلَ مَعَهُ هَدَايَا نَقِيسَةً. ٩- إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ (Qur'an, Sūra 2, 151). ١٠- كُنِيَ سَيِّدُ الْخِنْدِيِّ

- تَكَبَّرَ سُرُورُ الْمَسَاجِينِ. ١٢- بَلَلْنَا فِي أَخْبَارِ الْحِرَانِ الْيَوْمَ أَنَّ خَسَارَةَ هَذَا التَّاجِرِ النَّفْيِ كَثِيرَةٌ جَدًّا. ١٣- إِنَّ أَلْخَشَبَ مَادَّةٌ مُهِمَّةٌ. ١٤- لَمْ تَدْخُلِ الْبَيْتَ الْبَيْتَ لِأَنَّ الْمَنَاحَ قَدْ. ١٥- إِنَّ هَذِهِ الْمَدَّةَ طَوِيلَةٌ لِعَمَلِكَ الصَّغِيرِ. ١٦- كُتِبَ فِي التَّارِخِ أَنَّ الْهَيْشَ عَبَرَ النَّهْرَ وَوَصَلَ إِلَى بَغْدَادَ بَعْدَ سَاعَتَيْنِ. ١٧- يَا أَحَدُ، مَاذَا دَرَسْتَ عَنْ أَسْمِ الدُّنْيَا الْكَثِيرَةِ؟ إِنَّكَ جَاهِلٌ. ١٨- إِرْجِعِي لِمَكَانِكَ، أَيُّهَا الْبَيْتُ. لَعَلَّكَ تَكُونِينَ عَاقِلَةً بَعْدَ هَذَا. ١٩- قَالَ لِلنِّسَاءِ أَرَكُنَّ فَرَكَيْنِ خَيْرَهُنَّ. ٢٠- أَقْتُلُوا أَعْدَاءَكُمْ يَا جُنُودُ. إِنَّ ذَلِكَ مِنْ وَاجِبَاتِكُمْ.

EXERCISE 34

1. The doors of the house were opened, and the presents were received with (ب) joy. 2. I did not know that you were (are) busy today. 3. I know that the Arabs are the conquerors and the enemies the conquered. 4. The men mentioned are [some] of (مِنْ) my friends. 5. His courage has been mentioned in the history books. 6. He was killed with the sword because the madmen were angry with him. 7. You have been here a long time (period), perhaps you will go now. 8. The sick M.P.s attended this meeting, because the nation demanded that of them. 9. (إِنَّ) Courage is better than fear. 10. He said that all the wood had been put on the fire. 11. Look at the lives of (the) great men in the books of the historians. 12. Many soldiers crossed the river, but (لَكِنَّ) the wounded were not able to leave their positions (places), so they were killed. 13. There are (begin with (إِنَّ)) many valuable substances in the stars. 14. His honour the M.P. lost the key of

his car, so he returned home (to his house) in his friend's old car. 15. I heard that (أَنَّ) the merchants' losses have been very great this year. 16. The reason for that is the danger of war. 17. (أَنَّ) The Jews are a very old nation in the history of the world. 18. Verily the fear of God is in your hearts. Let it open the gates of heaven to you! 19. Oh Hassan, you are a great man today. A year ago you were [one] of (مِنْ) the poor. 20. The teacher said that Solomon was king of the Jews.

CHAPTER NINETEEN

(الْبَابُ الْتَّاسِعُ عَشَرَ)

Derived Forms of the Trilateral Verb General Introduction

1. Although Arabic is poor in verb tenses, it is rich in *derived* verb forms which extend or modify the meaning of the root form of the verb, giving many exact shades of meaning. This is a common feature of Semitic languages, though it perhaps reaches its greatest extent in Arabic. The simple or root form of the verb is called *أَفْعُلُ الْجُرْدِ* (the "stripped" or "naked" verb), while the derived forms are said to be *مَزِيدٌ* ("increased"). Derived forms are made by adding letters before or between the three radicals. Thus *كَتَبَ* means "to write"; *كَاتَبَ* "to write to", "correspond with"; and *تَكَاتَبَ* "to write to each other", "to correspond with each other". *قَتَلَ* means "to kill"; *تَقَتَلَ* "to massacre". *كَسَرَ* "to break" (trans.); *تَكَسَّرَ* and *اِنْكَسَرَ* "to be broken", "to break" (intrans.).

2. Beginners often consider these forms a bugbear. But once their peculiarities are grasped, and it is realised that each derived form is associated with certain meaning patterns, they become a great help to the speedy acquisition of vocabulary. As we have said, the acquisition of an understanding of word patterns is of prime importance in learning Arabic.

3. The derived forms are generally numbered by Europeans from II upwards, I being the root form. The exact number of derived forms is open to dispute: fourteen (Nos. II-XV) could be given, but this number would increase if one took into account a number of quasi-quadrilateral

Form No.	Perfect	Imperfect
II	(3rd pers. sing. m.) عَالَا fa'ala (e.g. عَلِمَ to know; عَلَّمَ to teach)	(3rd pers. sing. m.) يُعَالِي yufa'ilu
III	فَاعَلَ fa'ala (e.g. كَتَبَ to write; كَاتَبَ to write to)	يُفَاعِلُ yufa'ilu
IV	أَفَاعَلَ 'af'ala (e.g. عَلِمَ to know; أَعْلَمَ to inform)	يُفَاعِلُ yuf'alu
V	تَفَاعَلَ tafa'ala (e.g. كَسَرَ to break; تَكَسَّرَ to be broken)	يَتَفَاعَلُ yatafa'alu
VI	تَفَاعَلَ tafa'ala (e.g. كَاتَبَ to write to one another)	يَتَفَاعَلُ yatafa'alu
VII	إِنْفَاعَلَ inf'ala (e.g. انْتَبَسَرَ to break intrans.)	يَنْفَاعِلُ yanfa'ilu
VIII	إِفْتَاعَلَ ifta'ala (e.g. نَفَعَ to profit, benefit trans.; أَنْتَفَعَ to profit by)	يُفْتَاعِلُ yaf'talu (note insertion of ت after first radical)
IX	إِفْعَالَ if'alla (e.g. احْمَرَّ to become red)	يُفْعَلُّ yaf'allu
X	إِسْتَفَاعَلَ istaf'ala (e.g. احْسَنَ to be good; اِسْتَحْسَنَ to think good, admire)	يَسْتَفَاعِلُ yastaf'alu
XI	إِفْعَالَ if'alla	يُفْعَلُّ yaf'allu
XII	إِفْعَوْعَلَ if'aw'ala	يُفْعَوْعَلُّ yaf'aw'alu
XIII	إِفْعَوَّلَ if'awwala	يُفْعَوَّلُّ yaf'awwila
XIV	إِفْعَنْلَلَ if'anlala	يُفْعَنْلَلُّ yaf'anlila
XV	إِفْعَنْلَّأَ if'anlā'a	يُفْعَنْلَلُّ yaf'anlā'a

Verbal Noun	Meaning Patterns
تَفْعِيلٌ taf'ilun تَفْعِيلَاتٌ taf'ilatun تَفْعَالٌ taf'alun (rare)	Strengthening or intensifying of meaning. Applying act to a more general object. Causative. Transitive of intransitive roots.
فِيعَالٌ fi'alun مُفَاعَلَةٌ mufa'alatun	Relation of the action to another person. Attempting the act.
إِفْعَالٌ if'alun	Transitive of intransitive verbs. Causative of transitive verbs. Also for "stative verbs" derived from nouns.
تَفْعُلٌ tafa'ulun	Reflexive of II (or sometimes of I). Verbs derived from nouns of quality or status. To consider or represent oneself as having a quality expressed in the root meaning.
تَفَاعُلٌ tafa'ulun	Reflexive of III, often implying the mutual application of the action.
إِنْفِعَالٌ inf'alun	Passive sense (perhaps originally reflexive).
إِفْتِعَالٌ ifti'alun	Reflexive of I, but used for varied twists of meanings from the root idea.
إِفْعَالٌ if'alun	The possession or acquisition of colours or defects.
إِسْتِفْعَالٌ istif'alun	Asking for the act or quality of the root. Esteeming or thinking someone or thing to have the quality of the root. Originally, perhaps, a reflexive of IV.
إِفْعَالٌ if'alun	Similar to IX, perhaps intensive.
إِفْعَوَالٌ if'aw'alun إِفْعَوَالٌ if'aww'alun إِفْعَنْلَالٌ if'anl'alun إِفْعَنْلَالٌ if'anlā'un	Very rare, with specialised meanings.

forms listed by Lane on page xxviii of Vol. One of his "Arabic Lexicon". However, the beginner will only be concerned with forms II to X: the remaining rare forms, if ever encountered at all, will be easily understood by the more experienced scholar.

(There are also three derived forms of the quadriliteral verb which will be dealt with in their appropriate place.)

4. Even leaving out of account the very rare derived forms from number XI upwards, very few verb roots have all the other derived forms from II to X; some have only one or two, while four or five is a good average. Despite this, there is often a good deal of overlapping of meaning between the forms. On the other hand, we sometimes find that the root form is no longer in use, whereas the derived forms are. It is the presence of available, but neglected, derived forms which makes Arabic potentially one of the very richest of languages, able to coin new words to meet modern requirements without necessarily adopting foreign words. This fact has been exploited by linguistic academies in centres like Cairo and Damascus in their efforts to abolish non-Arabic words.

5. In this chapter the common derived forms will be listed, together with their meaning patterns, for reference only. (They should not be learned by heart at this stage.) The various forms will be dealt with in detail in later chapters.

6. It may be noticed that, in respect of their vowelings (in the Imperfect), the derived forms II to X fall into three classes:

- II, III and IV, which have damma followed by kasra.
- V and VI which have fatha throughout.
- VII, VIII and X which have kasra on the middle radical (or *ain*), but fathas on preceding *vowelled* letters.

(NOTE: IX may be considered to have had this form, *yaf'alilu*, originally, but to have lost the kasra when the two limbs were written together with *taḥdid*.)

7. The verbal nouns of all the forms except II, V, VI and sometimes III, have a long *ā* between the last two radicals.

8. Verbal nouns regularly take the sound feminine plural,

e.g. *نَحَبَ* VIII), to choose, elect.

v.n. *اِنْخَابَاتُ* pl. *اِنْخَابَاتُ* elections.

Some verbal nouns of form II also take a broken plural (in addition to the sound feminine) of the pattern *تَفَاعِيلُ*.

9. The Participles are easily grasped, as for all forms they are prefixed with *mim* vowelised with damma (4). The middle radical (or *ain*) is vowelised with kasra for the Active and fatha for the Passive, except for form IX where, in any case, there is only an active participle.

No. of Form	Perfect	Participles	
		Active	Passive
II	عَالَا <i>fa'alā</i> فَعَّلَ	مُفَاعِلٌ <i>mufa'ilun</i> عَالَا	مُفَاعِلٌ <i>mufa'alun</i> عَالَا
III	عَالَا <i>fā'alā</i> فَاعَلْ	مُفَاعِلٌ <i>mufā'ilun</i> عَالَا	مُفَاعِلٌ <i>mufā'alun</i> عَالَا
IV	عَالَا <i>'af'alā</i> أَفْعَلَ	مُفَاعِلٌ <i>muf'ailun</i> عَالَا	مُفَاعِلٌ <i>muf'alun</i> عَالَا
V	عَالَا <i>tafa'alā</i> تَفَعَّلَ	مُتَفَاعِلٌ <i>mutafa'ilun</i> عَالَا	مُتَفَاعِلٌ <i>mutafa'alun</i> عَالَا
VI	عَالَا <i>tafa'alā</i> تَفَاعَلَ	مُتَفَاعِلٌ <i>mutafā'ilun</i> عَالَا	مُتَفَاعِلٌ <i>mutafā'alun</i> عَالَا
VII	عَالَا <i>infa'alā</i> اِنْفَعَلَ	مُنْفَاعِلٌ <i>munfa'ilun</i> عَالَا	مُنْفَاعِلٌ <i>munfa'alun</i> عَالَا
VIII	عَالَا <i>ifta'alā</i> اِفْتَعَلَ	مُفْتَاعِلٌ <i>mufta'ilun</i> عَالَا	مُفْتَاعِلٌ <i>mufta'alun</i> عَالَا
IX	عَالَا <i>if'alā</i> اِفْعَلَ	مُفْعِلٌ <i>muf'allun</i> عَالَا	—
X	عَالَا <i>istaf'alā</i> اِسْتَفْعَلَ	مُسْتَفَاعِلٌ <i>mustaf'ilun</i> عَالَا	مُسْتَفَاعِلٌ <i>mustaf'alun</i> عَالَا

VOCABULARY

NOTE: The following additional vocabulary is not based specifically on the preceding chapter. The two exercises which follow it may be regarded as partly for grammatical revision.

ثَابِت fixed, firm	الصَّيْف summer
ثَقِيل heavy	الخَرِيف autumn
خَفِيف light (in weight)	الْشِّتَاء winter
جَبِينٌ <i>pl.</i> forehead	خُصُومِي private
أَوْجَاعٌ <i>pl.</i> pain <i>n.</i>	خُصُوصًا especially
جَلَسَتْ <i>pl.</i> session, sitting	دِرْهَمٌ <i>pl.</i> dirhem (coin or weight) (in the plural, also money)
جَمَالٌ beauty	دَفَعَ (—) to push, pay
أَجْنَبِيٌّ <i>pl.</i> foreign(er)	دَوْلِيٌّ international
مَجْهُولٌ unknown	اِنتِخَابَات elections (political, etc.)
أَجُوبَةٌ <i>pl.</i> جوابٌ reply, answer	بَلَا without (with genitive)
جَارٌ neighbour	أَجْسَامٌ <i>pl.</i> أجسامٌ body (anatomical)
حُرِّيَّة liberty, freedom	فُصُولٌ <i>pl.</i> فصلٌ season
حُرَّاسٌ <i>pl.</i> حراسٌ guard, sentry	لُبْنَانٌ Lebanon
حُوسَيْنٌ Hussein (pr. n. masc.)	
نَاصِلٌ or الرِّيعٌ spring	

EXERCISE 35

- ١- هَلِىَ الْحَجَرَةُ ثَابِتَةٌ فِي الْحَائِطِ وَهِيَ ثَقِيلَةٌ جِدًّا. ٢- لِي وَجَعٌ شَدِيدٌ فِي جَبِينِي يَا وَلَدُ. ٣- سَتَكُونُ الْجَلْسَةُ الْجَدِيدَةُ لِلْجَنَةِ الدَّوْلِيَّةِ فِي مِصْرَ. ٤- وَسَوْفَ يَمُضُّهَا بَعْضُ الْأَجَانِبِ. ٥- وَإِنَّ سَبَبَ الْاجْتِمَاعِ وَوُضُوعِهِ الْحَرِيَّةُ. ٦- كَتَبْتُ لِحُسَيْنٍ فِي الرَّبِيعِ وَوَصَّلَنِي جَوَابُهُ فِي الْخَرِيفِ. ٧- وَجَدْتُ جِسْمَهُ فِي بَيْتِ جَارِهِ، وَهُوَ مَيِّتٌ، وَقَاتَلَهُ مَجْهُولٌ. ٨- تَرَكُوا أَبْوَابَ الْمَدِينَةِ يَدُونِ حَارِسٍ لِأَنَّهُمْ قَدْ ذَهَبُوا كُلُّهُمْ لِلِاتِّخَابِ. ٩- إِنَّ جَالَ لُبْنَانَ فِي الصَّيْفِ مَشْهُورٌ بَيْنَ الْأَجَانِبِ، لَكِنَّهَا أَجْمَلُ بَكْبَرٍ فِي الشِّتَاءِ. ١٠- كَانَ الْمَطَرُ خَفِيفًا وَخُصُوصًا فِي الرَّبِيعِ. ١١- قَدْ دَفَعْتُ أَجْنَبِيَّيْنِ مِنْ دَرَاهِمِي الْخُصُومَةِ. ١٢- فَلِذَلِكَ إِنِّي غَضِبْتُ عَلَيْكَ. ١٣- أَتَنْ كِتَابًا هَذَا الْكُتَابِ الْكَبِيرِ، فِي الْمَكْتَبَةِ؟ ١٤- قَفَلْتُ الشَّبَابِيكَ (التَّوَانِذَ) قَوْلًا وَجَلَسْتُ بِجَانِبِ النَّارِ الْخَفِيفَةِ. ١٥- تَرِكَ الْوَلَدَ الصَّغِيرَ يَلَا أَبَ وَلَا أُمَّ. ١٦- كَمْ دِرْهَمًا مَلَكَ؟ ١٧- لَا تَكُنْ مِنَ الْكَاذِبِينَ. كُنْ حَالِجًا. ١٨- إِنَّ كِتَابَ سِرِّهِ النَّبِيِّ نَاقِعٌ جِدًّا لِلْمُسْلِمِينَ. ١٩- أَطْلُبُ مِنْ صَدِيقِكَ أَنْ يَمُرَّ الشَّارِعَ وَيَذْهَبَ لِدُكَّانِ الْخَبَازِ فِي السُّوقِ الْقَدِيمِ. ٢٠- إِنَّ الْوَاجِبَ عَلَيْكَ أَنْ تَسْمَعَ قَوْلَ الْأَقْرِبَاءِ.

EXERCISE 36

1. The elections are near and I am without my car. 2. Pay the two dirhems and go back to your house, you thief!
3. This is my private book, so do not take it away (use ذَهَبَ ب).

4. International meetings are important, especially in this period of danger. 5. Hussein is the father of Hassan and the brother of Muhammad. He is the tallest man in the room, and the newest M.P. in the Lebanon. 6. I have heard that you have a pain in the head. 7. Why don't you ask for the doctor? 8. The foreigner said to the girl that he had heard about her beauty from his neighbour. 9. This is a heavy book ~ that light one is better for a small boy. 10. Liberty (the liberty) was unknown among the Egyptians before the days of Islam. 11. What is your reply to the sentry's words? 12. I saw Hussein in the spring, then I did not see him until the new year. 13. Summer is better than winter in our country, but autumn is the best season. 14. This session is very important to the Arabs. 15. Will you be at school (in the school) this evening after lessons? 16. I asked you not to return without your sister. So where is she? 17. Let her go to her grandmother's (house). 18. You are worse than him. 19. The minister has been struck in the streets, and his assailants (strikers) are unknown. 20. Ask of the prisoners, perhaps they know.

CHAPTER TWENTY

(الْبَابُ الْعِشْرُونَ)

Derived Forms of the Triliteral Verb:

II, III and IV

1. It will help the student to consider Derived Forms II, III and IV as one group, since they all have the vowel pattern of *ḍamma* for the prefix and *kasra* for the middle radical in the Imperfect.

e.g. from عَلِمَ al-*alima*, to know.

II عَلَّمَ al-*lama*, to teach; يُعَلِّمُ YU-al-LI-mu

III عَالَّمَ al-*lama*, to vie in learning with; يُعَالِّمُ YU-ā-LI-mu.

IV أَعْلَمَ al-*lama*, to inform; يُعْلِمُ YU-ʾ-LI-mu.

FORM II فَعَّلَ

2. Conjugation of كَسَرَ II, كَسَّرَ to break in pieces, smash.

Imperf.

Perf.	Indic.	Subj.	Juss.
كَسَرَ	يَكْسِرُ	يَكْسِرَ	يَكْسِرْ
كَسَّرَ	يَكْسِرُ	يَكْسِرَ	يَكْسِرْ
كَسَّرَتْ	يَكْسِرُ	يَكْسِرَ	يَكْسِرْ
كَسَّرَتْ	يَكْسِرُ	يَكْسِرَ	يَكْسِرْ
كَسَّرَتْ	يَكْسِرِينَ	يَكْسِرِي	يَكْسِرِي
كَسَّرَتْ	اَكْسِرُ	اَكْسِرِ	اَكْسِرِ
etc.	etc.	etc.	etc.

* Note: This is not a very common verb, but is used so as to show the three forms from a single root. This illustrates the difficulty of finding a root with commonly used verbs from a number of derived forms.

It will be seen that the prefixes and suffixes used to specify person, gender and number are exactly the same as in the root form of the verb. There are no different conjugations in Arabic in the sense in which they are encountered in languages like Greek, Latin and French. Consequently, in explaining derived forms, the conjugation table or paradigm will only be shown for the singular: the student will be able to work out the dual and plural for himself.

3. The Imperative does not have the prefixed 'alif, and is as follows:

mase. sing. كَسِّرْ

fem. sing. كَسِّرِي

dual كَسِّرَا

masc. pl. كَسِّرُوا

fem. pl. كَسِّرْنَ

4. The participles are as follows: Active, مَكْسِرٌ

Passive, مَكْسَرٌ

5. The normal form for the Verbal Noun is تَفْعِيلٌ, e.g. تَكْسِيرٌ. An alternative form occasionally met with is تَفْعِيلَةٌ, e.g. تَجَرِبَةٌ from جَرَّبَ to try, experiment. This form will be found to be usual with irregular verbs with wāw, yā' or hamza as final radical (see Chapters Twenty-six and Twenty-nine). Even rarer is تَفْعَالٌ, e.g. تَرْحَابٌ from رَحَّبَ to welcome.

6. The Passive is: Perfect

كُسِرَ

etc.

Imperfect

يُكْسَرُ

etc.

MEANING PATTERNS

7. (a) *Stative* or *intransitive* verbs are made *transitive*, e.g.

قَرَبَ to be near.

قَرَّبَ to make near, bring someone or something near.

كَثَرَ to be numerous.

كَثَّرَ to make numerous.

(b) *Transitive* verbs are made *causative* or *doubly transitive*,

e.g. عَلَّمَ to know or learn; عَلَّمَ to teach.

ذَكَرَ to mention, remember; ذَكَرَ to remind.

(c) The meaning of the root form is strengthened, either by making the act more final, or making it more intense and wider in application, e.g.

كَسَرَ to break; كَسَّرَ to smash, break in pieces.

قَطَعَ to cut; قَطَّعَ to cut in pieces.

قَتَلَ to kill; قَتَّلَ to massacre.

(d) Sometimes it has an *estimative* meaning, where the root verb is intransitive, e.g.

صَدَقَ to be sincere; صَدَّقَ to believe, consider sincere.

كَذَبَ to lie; كَذَّبَ to consider a liar, accuse of lying.

(e) This form is also found in *denominal* verbs, that is, verbs derived from nouns, giving the meaning of making, dealing with, or collecting, e.g.

فَرَسَ type, kind; فَرَّسَ to compose, assort.

جَلَّدَ skin, leather; volume. جَلَّدَ to skin, bind.

جَنَدَ soldiers, army; جَنَّدَ to levy troops.

FORM III فاعل

8. Conjugation of كَاتَبَ to write to, correspond with.

Imperf.

Perf.	Indic.	Subj.	Juss.
كَاتَبَ	يُكَاتِبُ	يُكَاتِبْ	يُكَاتِبْ
كَاتَبَتْ	تُكَاتِبُ	تُكَاتِبْ	تُكَاتِبْ
كَاتَبَتِ	تُكَاتِبِي	تُكَاتِبِي	تُكَاتِبِي
كَاتَبُوا	يُكَاتِبُونَ	يُكَاتِبُوا	يُكَاتِبُوا
كَاتَبُوا	يُكَاتِبُونَ	يُكَاتِبُوا	يُكَاتِبُوا
etc.	etc.	etc.	etc.

Imperative

كَاتِبْ	Part. Active مُكَاتِبٌ
كَاتِبِي etc.	Part. Passive مُكَاتَبٌ

Verbal noun كِتَابٌ, more usually مَكَاتَبَةٌ

Passive, Perf. كُوتِبَ Imperf. Indic. يُكَاتَبُ

9. The Verbal Noun has two alternative forms. The dictionary will show which one is normally used, though often both are possible. Where this is so, there may be different shades of meaning. Thus, in the verb given above, مَكَاتَبَةٌ is the usual Verbal Noun, signifying the act of writing to, or corresponding with, anyone. Its plural مَكَاتِبَاتٌ means "correspondence". The other form, كِتَابٌ, is used as a simple noun to mean "a book", though in older Arabic it may mean "a letter".

MEANING PATTERNS

10. (a) Normally this form expresses the relation or application of the act of the root form to another person, e.g.

كَتَبَ to write; كَاتَبَ to write to.
 جَلَسَ to sit; جَالَسَ to sit with.
 شَرِبَ to drink; شَارَبَ to drink with.

Note also:

عَمِلَ to do; عَامَلَ to treat anyone, to behave to someone, deal with.

Verbal Noun, مُعَامَلَةٌ treatment, dealing.

(b) It also often expresses the meaning of attempting to do something, e.g.

قَتَلَ to kill; قَاتَلَ to try to kill (therefore, normally) to fight against.

سَبَقَ to precede; سَابَقَ to try to precede, (therefore, normally) to compete with, race against (سِبَاقٌ, a race).

Note that the verb حَاوَلَ to try, attempt, is of this form. (The wāw is radical; see Chapter Twenty-eight on the Hollow Verb.)

11. This verbal form is, of course, transitive, and it takes the accusative of the person, e.g.

كَانَ الشَّاعِرُ يَجَالِسُ السُّلْطَانَ the poet used to sit with the sultan.

كَاتَبَهُ he wrote to him.

قَاتَلَ الْعَرَبُ أَعْدَاءَهُمْ قَتَالًا شَدِيدًا the Arabs fought their foes fiercely.

FORM IV أَفْعَلَ

12. Conjugation of أَفْعَلَ to make to sit, seat.

Perf.	Imperf.		
	Indic.	Subj.	Juss.
أَجْلَسَ	يُجْلِسُ	يُجْلِسَ	يُجْلِسْ
أَجَلَسْتُ	تُجْلِسُ	تُجْلِسَ	تُجْلِسِي
أَجَلَسْتُ	تُجْلِسُ	تُجْلِسَ	تُجْلِسِي
أَجَلَسْتُ	تُجْلِسِينَ	تُجْلِسِي	تُجْلِسِي
أَجَلَسْتُ	أُجْلِسُ	أُجْلِسَ	أُجْلِسْ
etc.	etc.	etc.	etc.

Imperative

أَجْلِسْ

Part. Active يُجْلِسُ

أَجْلِسِي etc.

Part. Passive مُجْلَسٌ

Verbal noun إِبْلَاسٌ

Passive, Perf. أُجْلِسَ

Imperf. Indic. يُجْلِسُ

MEANING PATTERNS

13. (a) The Fourth Form is Causative. It makes intransitive verbs transitive, and transitive verbs doubly transitive, e.g.

حَضَرَ to be present; أَحَضَرَ to cause to be present, bring.

جَلَسَ to sit; أَجْلَسَ to seat.

(b) Often forms II and IV have the same meaning, with perhaps a slight difference, e.g.

أَخْبَرَ and أَخْبَر both mean to inform, give news.

صَلَحَ to repair; أَصْلَحَ to rectify, reform.

عَلَّمَ to teach; أَعْلَمَ to inform.

As a doubly transitive verb, a Form IV Verb may have two direct objects in the accusative, e.g.

أَخْبَرْتُ حَسَنًا الْخَبَرَ I informed Hassan of the news.

(more often بِالْخَبَرِ).

(c) More rarely, Form IV verbs may be formed from nouns, e.g.

أَصْبَحَ to do in the morning

from صَبَاحٌ morning. This verb is commonly used meaning "to become".

(d) There are a few intransitive verba of this form, e.g.

أَسْلَمَ to become a Muslim.

اقْبَلَ to approach.

VOCABULARY

لِكَ like, as (preposition attached to nouns only, not pronouns)	أَفَقٌ pl. أَفَاقٌ horizon
بَعْدُ	بَعْدُ distance
سَلَامٌ (عَلَى) peace, greeting (to, upon).	عَنْ from, concerning
لُطْفٌ friendliness, kindness	وَالِدٌ father } (lit. 'begetter')
بَادِيَةٌ	وَالِدَةٌ mother }
بَدْوٌ pl. بَدَوِيٌ Bedouin	أَتَاءٌ فِي أَتَاءٍ during
حَوْلَ around prep.	أَتَاءٌ pl. مَرَّةٌ time (occasion)

VERBS OF FORM II

سَلَّمَ to deliver	تَقَشَّ عَنْ to search for
سَلَّمَ عَلَى to greet	مَفْتِشٌ inspector
كَلَّمَ to speak to, address; to tell (+ subjunctive)	بَشَّرَ to take good news to
قَبَّلَ to kiss	ذَرَّ to propose, manage
قَدَّمَ to bring	قَدَّرَ to determine, estimate
بَلَّغَ to convey, inform	بَلَّغَ value,
تَقَشَّشَ to inspect	صَدَّقَ to believe

VERBS OF FORM III

خَالَفَ to disobey, go against, contravene	رَاقَبَ to watch, supervise, oversee
شَاوَرَ to consult, ask advice of	خَالَطَ to mix with, have inter- course with
شَاهَدَ to witness, see	سَافَرَ to travel
دَافَعَ to defend	جَارَ to be neighbour to, adjacent to
قَاطَعَ to interrupt	جَوَارَ neighbourhood
هَاجَمَ to attack	

VERBS OF FORM IV

أَرْسَلَ to send	أَظْلَمَ to be or become dark
أَصْبَحَ to become	أَحْضَرَ to bring forward, present
أَخْبَرَ to inform (with acc. of person and ب of thing)	أَغْرَمَ to be fond of
أَعْلَمَ to inform	أَحْسَنَ to treat anyone kindly, to do anything well

EXERCISE 37

١- كَلَّمْتُهُ أَنْ يُرْسِلَ مُفْتِشًا لِشَاوِرِ الْبَدْوِ. ٢- قَتَلُوا الْأَعْدَاءَ، يَا
جُنُودَ. ٣- قَالَ الْأَبُ لِابْنِهِ الصَّغِيرَةِ: قَبَّلِي أُمَّكَ. ٤- شَاهَدَ
مُفْتِشُ الْوِزَارَةِ أَعْمَالَ الْأَوْلَادِ عَنْ بَعْدِ. ٥- إِنَّ الرِّجَالَ قَتَلُوا ذَلِكَ
الْجَوَارَ وَيَعِدُّ التَّقَشِّيشَ رَجْعًا. ٦- أَمَرَهُمُ الشَّيْخُ أَنْ يَذْهَبُوا خَالًا
لِشَيْخِ الْأُمَيْرِ. ٧- طَلَبَ زَيْدٌ أَنْ يُخْبِرُوا أَبَاهُ أَنَّهُ وَجَدَ ابْنَهُ وَأَنَّهُ
سَيَكُونُ عَنْدهُ غَدًا. ٨- عَرَفَ الشَّيْخُ أَنَّ فَيْعَهُ خَالَطَ الْبَدْوِ. ٩-
الْإِنْسَانُ يَذِيرُ وَاللَّهُ يَقْدِرُ (proverb). ١٠- تُرْسِلُ لَهُ مَنْ يُخْبِرُهُ
بِذَلِكَ. ١١- أَخْبَرْنَا عَنْ أَسْمَعِكَ. ١٢- سَلَّمْتُ عَلَى الْوَالِدِ بِالطَّرِيقَةِ
الْعَرَبِيَّةِ، وَهِيَ: «السَّلَامُ عَلَيْكَ». ١٣- إِنَّ وَاجِبَكَ أَنْ تُصَدِّقَ
أَصْدِقَاءَكَ وَأَنْ تُدَافِعَ عَنْهُمْ. ١٤- يُحْسِنُ هَذَا الْكَاتِبُ عَمَلَهُ فِي
الْمَكْتَبِ، وَيُعَامِلُ إِخْوَانَهُ بِالطَّبَعِ، فَاصْبَحَ أَطْيَبَ رَجُلٍ فِي الْمَكْتَبِ
وَكُنَّ هُنَاكَ كَمَلَيْنِ الْأَبِ فِي الْإِيْتِ أَوْ الْمَلِكِ فِي الْبِلَادِ. ١٥-
سَافَرْتُ إِلَى أَمْدٍ أَقَاتِي الدُّنْيَا، لِأَنَّكُمْ مُغْرَمُونَ بِالسَّفَرِ. ١٦- نَظَرْتُ
جَيْشَ الْعَدُوِّ حَوْلَ الْمَدِينَةِ، فَدَخَلْتُ قَلْعَةَ الْحَاكِمِ وَأَعْلَمْتُهُ بِذَلِكَ،
لِكُنْهُ قَاطِعِي فِي كَلَامِي. ١٧- ثُمَّ هَاجَمَ الْأَعْدَاءُ الْمَدِينَةَ أَثْنَاءَ
الْأَمْلِ، وَتَحَوُّهَا بِدُونِ تَحَالٍ. ١٨- فِي ذَلِكَ الْيَوْمِ الْمَظْلَمِ، أَحْضَرَ
الْحَارِسُ جُنْدِيًّا، وَبَلَّغَ هَذَا (the latter) الْمَلِكُ أَنَّ الْوَالِدَةَ قَدْ قَتَلَتْ
فِي الْمَدِينَةِ الْجَوَارِيَّةَ. ١٩- قَدِّسِ الْقَهْوَةَ يَا نِسَاءَ. ٢٠- طَلَبَ
الرَّجُلُ مِنْ صَاحِبِ الدُّكَّانِ أَنْ يَجِدَّ الْكَتَابَ.

EXERCISE 38

1. Servant, bring us fresh (new) coffee at once from the kitchen. 2. The minister commanded them to bring forward the robber. 3. I ordered them to tell their friends about this affair, but they did not believe me. 4. Man proposes, but God disposes. 5. Send that man to me, so that I may supervise his work. He has disobeyed my orders many times. 6. Bring in the doctor so that we can consult him about the prince's condition. 7. God brings you good news about a son, whose name is (his name is) Jesus (يَسُوعُ). 8. Attack (the attack) is the best way of defence. 9. Do not mix with the people next door (lit. in the neighbouring house). 10. The government inspectors travelled to the village, greeted the sheikh, and witnessed the horse races. Then they inspected the new house. 11. We saw the bedouins round the well, from a distance, during the journey. 12. He kissed her hands and informed her that he (أَنَّهُ) had become prime minister. 13. They are fond of travel. 14. I will inform you during the coming (مُقْبِل) month. 15. He was big like his father, but his sister was small like her mother. 16. He was speaking to his wife, but she cut him short. 17. The horizon was dark, but the bedouin mounted his camel and left the village. 18. My son did his studies well, and his teacher treated him kindly (use يُطْفِل). 19. Where is peace in this world of ours? 20. They are the new inspectors of agriculture.

CHAPTER TWENTY-ONE

(الْبَابُ الْخَادِي وَالْعِشْرُونَ)

Derived Forms of the Trilateral Verb: Forms V and VI

1. Derived Forms V and VI form a pair. They tend to be Reflexives of Forms II and III, from which they are formed by prefixing ت. Moreover, they are both vowelless entirely by fatha in the imperfect, but take damma on the middle radical in the verbal noun.

FORM V تَفَعَّلَ

2. Conjugation of تَفَعَّلَ to take over, receive:

	Imperf.		
	Indic.	Subj.	Juss.
Perf.	تَفَعَّلَ	تَفَعَّلَ	تَفَعَّلَ
	تَفَعَّلْتَ	تَفَعَّلْ	تَفَعَّلْ
	تَفَعَّلَ	تَفَعَّلْ	تَفَعَّلْ
	تَفَعَّلْتُمْ	تَفَعَّلُوا	تَفَعَّلُوا
	تَفَعَّلْتُمْ	تَفَعَّلُوا	تَفَعَّلُوا
	تَفَعَّلْتُمْ	تَفَعَّلُوا	تَفَعَّلُوا
	تَفَعَّلْتُمْ	تَفَعَّلُوا	تَفَعَّلُوا
	تَفَعَّلْتُمْ	تَفَعَّلُوا	تَفَعَّلُوا
	تَفَعَّلْتُمْ	تَفَعَّلُوا	تَفَعَّلُوا
	تَفَعَّلْتُمْ	تَفَعَّلُوا	تَفَعَّلُوا
etc.	etc.	etc.	etc.
Imperative			
	تَفَعَّلْ	Part. Active	تَفَعِّلُ
	تَفَعَّلِي	Part. Passive	تَفَعِّلِي
	etc.		
Verbal noun	تَفَعُّلٌ		
Passive, Perf.	تَفَعِّلْتُ	Imperf. Indic.	تَفَعِّلُ

MEANING PATTERNS

3. (a) This is most frequently the reflexive of II.

فَرَّقَ to separate; تَفَرَّقَ (to separate oneself), to scatter.

عَلَّمَ to teach; تَعَلَّمَ (to teach oneself), to learn.

ذَكَرَ to remind; تَذَكَّرَ (to be reminded), to remember.

- (b) It is also used to form verbs from nouns, especially nouns of quality or status, e.g.

from نَصْرَانِيٌّ a Christian; تَنَصَّرَ to become a Christian.

يَهُودِيٌّ a Jew; تَهَوَّدَ to become a Jew.

- (c) Closely related to meaning (b) is that of thinking or representing oneself to have a certain quality or status, e.g.

كَبِيرٌ great; تَكَبَّرَ to think oneself great, to be proud.

نَبِيٌّ prophet; تَنَبَّأَ to represent oneself to be a prophet.

FORM VI تَعَاَلَى

4. This only differs from V in having the 'alif after the first radical. It is conjugated as follows:

Conjugation of تَعَاَلَى to fight with one another:

Perf.	Imperf.		
	Indic.	Subj.	Juss.
تَعَاَلَى	يَتَعَاَلَى	يَتَعَاَلَى	يَتَعَاَلَى
تَعَاَلَيْتَ	تَتَعَاَلَى	تَتَعَاَلَى	تَتَعَاَلَى
تَعَاَلَيْتَ	تَتَعَاَلَى	تَتَعَاَلَى	تَتَعَاَلَى
تَعَاَلَيْتَ	تَتَعَاَلَى	تَتَعَاَلَى	تَتَعَاَلَى
تَعَاَلَيْتَ	تَتَعَاَلَى	تَتَعَاَلَى	تَتَعَاَلَى
تَعَاَلَيْتَ	تَتَعَاَلَى	تَتَعَاَلَى	تَتَعَاَلَى
etc.	etc.	etc.	etc.

Imperative

تَعَاَلَى

Part. Active

مَتَعَاَلَى

تَعَاَلَى etc.

Part. Passive

مَتَعَاَلَى

Verbal noun تَعَاَلَى

Passive, Perf. تَتَوَاتَلَى

Imperf. Indic. يَتَعَاَلَى

MEANING PATTERNS

5. (a) The reflexive of III, e.g.

قَاتَلَ to fight; تَعَاَلَى to fight each other.

حَارَبَ to fight; تَحَارَبَ to fight each other.

عَاوَنَ to co-operate with; تَعَاوَنَ to co-operate together.

وَفَّقَ to agree with; تَوَفَّقَ to agree together.

In this sense, this form of verb must always have a dual or plural subject, though, of course, when the *third person* verb comes first it will always be in the singular.

تَوَفَّقَ الْحِزْبَانِ the two parties agreed with each other.

تَعَاَلَى الْجَيْشَانِ the two armies fought each other.

But the subject is sometimes a collective word such as نَاسٌ or قَوْمٌ people.

تَعَاوَنَ الْقَوْمُ the people co-operated (together).

- (b) Even more than Form V, Form VI is used with the meaning of simulating a state or status, or representing oneself to have it, e.g.

جَاهِلٌ ignorant; تَجَاهَلَ to affect ignorance.

مَشْغُولٌ busy; تَشَاغَلَ to pretend to be busy.

ظَاهِرٌ clear (from ظَهَرَ to appear); تَظَاهَرَ to feign.

VOCABULARY

أَثَرٌ <i>pl.</i> آثار trace, footstep (in <i>pl.</i> also means "antiquities")	أُطْفَالٌ <i>pl.</i> طفُلٌ child, baby
شَجَاعٌ <i>pl.</i> شُجَاعٌ brave	نَصَارَى <i>pl.</i> نصْرَانِيّ Christian
جِهَةٌ <i>pl.</i> أَثَرٌ side, point of view	أَقْوِيَاءُ <i>pl.</i> قَوِيّ strong
كَذَلِكَ in the same way likewise, moreover	قُوَّةٌ <i>pl.</i> قُوَاتٍ power, strength, force
شِدَّةٌ strength, severity, vio- lence	أُذْرُعٌ <i>pl.</i> ذِرَاعٌ arm, forearm
بَشِدَّةٌ violently, strongly	أَسْلِحَةٌ <i>pl.</i> سِلَاحٌ weapon; arm

VERBS OF FORM V

تَكَلَّمَ to speak (may be <i>transi-</i> <i>tive</i>)	تَسَمَّلَ to go slowly, to be slow
تَتَّبَعَ to follow	تَعَجَّبَ to wonder, be astonished
تَقَدَّمَ to come forward	تَعَلَّمَ to learn
تَفَرَّقَ to separate, one from another	تَشَرَّفَ to have the honour, be honoured
تَشَكَّرَ to be grateful	تَوَقَّعَ to expect
تَذَكَّرَ to remember	

VERBS OF FORM VI

تَحَادَثَ to converse together	تَنَاقَلَ to fight each other
تَفَارَقَ to disperse	تَوَافَقَ to agree together
تَقَابَلَ to meet each other	تَطَاهَرَ to feign, show, demon- strate
تَعَاوَنَ to co-operate together	

EXERCISE 39

- ١ - هَلْ تَتَكَلَّمُ اللُّغَةَ الْعَرَبِيَّةَ؟ نَعَمْ، يَا سَيِّدِي، اَتَكَلَّمُهَا قَلِيلًا.
- ٢ - الْأَمِيرُ وَأَخُوهُ جَلَسَا يَتَحَادَثَانِ (about) نَهْكَ الْأَسُورَ. ٣ - لَمَّا سَمِعَ الرِّجَالُ ذَلِكَ، تَقَدَّمُوا جَمِيعًا إِلَى جِهَتِهِ. ٤ - هَلْ تَتَذَكَّرِينَ مَا أَمَرْتُكَ بِأَخَذِهِ؟ ٥ - تَعَجَّبْنَا مِنْ قُوَّةِ الْعَدُوِّ وَشِدَّةِ الْقِتَالِ فِي ذَلِكَ الْيَوْمِ الْمَشْهُورِ. ٦ - ضَحِكَ الطِّفْلُ عَلَى جَدِّهِ لِتَهْنِئِهِ لَمَّا عَبَرَ الشَّارِعَ. ٧ - إِنَّ التَّعَاوُنَ مَعَكُمْ شَيْءٌ مِمِّمْ وَتَشَرَّفَ بِهِ. ٨ - لَا تَتَفَانَلُوا بِأَعْدَائِكُمْ، بَلْ (but) تَتَفَاهَرُوا التَّوَاقُ. ٩ - تَفَارَقَ الْعَرَبِيُّ وَالْأَنْكَلِيزِيُّ وَلَمْ يَتَبَاهَا حَتَّى هَذَا الْوَقْتِ. ١٠ - إِنِّي مُتَشَكِّرٌ لَكَ لِأَنَّكَ عَلَّمْتَنِي كَثِيرًا مِنْ لُغَتِكَ الصَّغْبَةِ. ١١ - الذِّرَاعُ الطَّوِيلَةُ أَهَمُّ (more important) مِنَ السِّلَاحِ الْجَمِيلِ لِلْجُنْدِيِّ الْقَوِيِّ.
- ١٢ - تَتَبَّعُوا أَثَارَ أَعْدَائِهِمُ الشُّجْعَانَ، ثُمَّ تَفَرَّقُوا بَعْدَ ذَلِكَ. ١٣ - قَالَ أَبِي: الْأَمْرُ كَذَلِكَ، فَلَا تَتَوَقَّعْ حُضُورِي بَيْنَ مَوَاقِفِكَ. ١٤ - تَرَكَنَاهُمْ يَتَحَادَثُونَ. ١٥ - هَلْ مِنْ وَاجِبِي أَنْ أَتَصَرَّ لِأَنَّكَ زَوْجَتِي وَفَدَّ تَتَضَرَّعْتُ أَيْ؟ ١٦ - ذَكَرْتُهُ لِكَيْتَ لَمْ يَذْكُرْ. ١٧ - لَا تَعَاوُنْ ذَلِكَ الرَّجُلَ الْمَتَكَبِّرَ. ١٨ - تَتَوَقَّعْ كَمْ ضِيَاءَ اللَّيْلَةِ؟ ١٩ - إِنَّهُ مِنْ الْمُتَوَقَّعِ أَنْ يَذْهَبَ إِلَيْكَ لِمَكَّةَ. ٢٠ - نَسَلَّمُ الْبُضَائِعَ غَدًا.

EXERCISE 40

1. We conversed about this affair yesterday morning, but did not agree. 2. The Muslims and Christians fought each other a long time (use مَدَّةٌ) ago, but they agree today in

many things. 3. The learned men were talking together about the antiquities of Egypt. 4. We expect the enemies' advance from this side. 5. The children were grateful to their grandmother, and kissed her; she was astonished at this. 6. She remembered that they (القوم) used to laugh at her. 7. Let us agree and co-operate; let us learn our new and important work, and be strong in everything. 8. Moreover, let us follow the road of duty. 9. Hassan and Zaid fought violently, but Hassan's arm broke, and his sword fell to the ground. 10. Strength is more important than weapons to the brave. 11. The travellers separated in the desert and were killed by the Bedouins. 12. I do not understand you. Speak Arabic! 13. I am a foreigner. Can you go slowly in your speech; then perhaps I will understand you? 14. You are feigning ignorance, sir. You know our language. 15. We met in Damascus two years ago. 16. The king was astonished at the bravery of his young soldiers. 17. I am going to the university to meet a professor. 18. We co-operated during the war, then separated after it. 19. The learned man used to feign ignorance, and the people did not hear his words. 20. It was anticipated (مِنَ الْمَتَوَقَّعِ) that the session would be long, because the subject was difficult and important.

CHAPTER TWENTY-TWO

(الْبَابُ الثَّانِي وَالْعِشْرُونَ)

Derived Forms of the Triliteral Verb:
Forms VII and VIII

1. Derived forms VII, VIII, IX and X, as already stated, really form a group. They all begin with 'alif, which has hamzatu l-waṣl, but which takes kasra when beginning a statement. (They should be distinguished in this respect from Form IV, in which the additional 'alif has the proper hamza, or hamzatu l-qat'ع). Moreover, in the Imperfect, all except IX take a kasra on the Middle Radical, after previous fathas. In Form IX we may imagine that there was originally a kasra but with the telescoping of the doubled final radical, it disappeared.

FORM VII اِنْفَعَلَ

2. Conjugation of اِنْكَسَرَ to break (intransitive):

	Imperf.		
Perf.	Indic.	Subj.	Juss.
اِنْكَسَرَ	يَنْكَسِرُ	يَنْكَسِرَ	يَنْكَسِرْ
اِنْكَسَرَتْ	تَنْكَسِرُ	تَنْكَسِرَ	تَنْكَسِرْ
اِنْكَسَرْتُ	تَنْكَسِرُ	تَنْكَسِرَ	تَنْكَسِرْ
اِنْكَسَرْتُمْ	تَنْكَسِرُونَ	تَنْكَسِرُوا	تَنْكَسِرُوا
اِنْكَسَرْتُمْ	اِنْكَسِرُوا	اِنْكَسِرُوا	اِنْكَسِرُوا
etc.	etc.	etc.	etc.

Imperative

إِنكسرْ

Part. Active مَنكسرٌ

إِنكسِرِ etc.

Part. Passive مَنكسرٌ

Verbal noun إِنكسارٌ

(Passive, Perf. اِنكسرَ (rare) Imperf. Indic. يَنكسرُ)

MEANING PATTERN

3. Though originally the Reflexive of the root form, it is, to all intents and purposes, a Passive now, e.g.

كَشَفَ to uncover; اِنكشَفَ to be uncovered.

كَسَرَ to break (tr.); اِنكسَرَ to break (intr.).

عَقَدَ to hold (*mod.*, of meetings, conferences); اِنعَقَدَ to be held.

قَلَبَ to overturn; اِنقَلَبَ to be overturned or reversed.

Note, however, اِنصَرَفَ to go off, depart.

The use of this form as a pure Passive has become very widespread in colloquial language. In Classical Arabic it might be argued that there is a subtle difference between the Passive of Form I and Form VII. If one says كَسَرَ الشَّباكُ the window was broken, one ought to imply, theoretically at any rate, that the agent is discoverable; whereas if one uses the VII form and says اِنكسَرَ الشَّباكُ one ought, again theoretically, to suggest that the human agency, if any, is undiscoverable!

4. Form VII is not found in verbs beginning with hamza, ya³, ra³, lam, and nun. (See below, Form VIII).

FORM VIII اِتَّعَلَ

5. This may present some difficulty at first, because a tā³ is inserted between the first and second radicals, in addition to the prefixing of 'alif with hamzatu l-waṣl.

Conjugation of اِتَّعَلَ to assemble.

Imperf.

Perf.	Indic.	Subj.	Juss.
اِتَّعَلَ	اِتَّعَلَ	اِتَّعَلْ	اِتَّعَلْ
اِتَّعَلْتَ	اِتَّعَلْتَ	اِتَّعَلْ	اِتَّعَلْ
اِتَّعَلْتُ	اِتَّعَلْتُ	اِتَّعَلْ	اِتَّعَلْ
اِتَّعَلْتُمْ	اِتَّعَلْتُمْ	اِتَّعَلْ	اِتَّعَلْ
اِتَّعَلْتُمْ	اِتَّعَلْتُمْ	اِتَّعَلْ	اِتَّعَلْ
اِتَّعَلْتُمْ	اِتَّعَلْتُمْ	اِتَّعَلْ	اِتَّعَلْ
اِتَّعَلْتُمْ	اِتَّعَلْتُمْ	اِتَّعَلْ	اِتَّعَلْ
etc.	etc.	etc.	etc.

Imperative

اِتَّعَلْ

Part. Active اِتَّعَلٌ

اِتَّعَلْ etc.

Part. Passive اِتَّعَلٌ

Verbal noun اِتِّتَاعٌ

Passive, Perf. اِتَّعَلَ

Imperf. Indic. اِتَّعَلْ

6. The tā³ introduced after the first radical undergoes certain changes:

(a) If the first radical is one of the emphatic letters ض, ط, ظ, the tā³ is changed into a ط; this is assimilated to a ط or ظ which is then written with *tashdīd* e.g. مَنَعَ "to make" forms مَنَعَ, مَنَعَ; ضَرَبَ "to strike" forms ضَرَبَ, ضَرَبَ; اِطْرَبَ "to rise" forms اِطْرَبَ, اِطْرَبَ; ظَلَمَ "to be dark" forms ظَلَمَ, ظَلَمَ.

(b) If the first radical is د, ذ or ز, the tā' is softened to د; this is assimilated to a ذ, which is then written with tashdid e.g. دَرَكَ forms إِدْرَكَ; زَحَمَ forms إِزْدَحَمَ; ذَخَرَ forms إِذْخَرَ and إِذْخَرُ.

(c) If the first radical is ث, it sometimes assimilates the ت e.g. ثَبَّتَ forms اِثْبَتَ or اِثْبَتَ.

MEANING PATTERNS

7. (a) Form VIII is the most elusive from this point of view, and is difficult to pin-point. Indeed, it seems to be reserved for odd by-ways of meaning, e.g.

ضَرَبَ to strike; اِضْطَرَبَ to be disturbed, shaken.

حَمَلَ to carry; اِحْتَمَلَ to bear, in the sense of endure, to be probable.

حَرَّمَ to forbid; اِحْتَرَمَ to respect.

It often has the same meaning as the root form, e.g.

اِسْمَ to smile; اِئْتَمَسَ (same meaning).

(b) Like VII, it can be the reflexive of the Simple Verb, e.g. جَمَعَ to collect; اِجْتَمَعَ to collect themselves, assemble.

(hence اِجْتِمَاعُ meeting)

سَمِعَ to hear; اِسْتَمَعَ (لِ) to listen (to).

شَغَلَ to occupy, keep busy; اِشْتَغَلَ to be busy, to work.

(c) It also has the sense of doing something for oneself:

كَسَبَ to acquire; اِكْتَسَبَ to gain.

كَشَفَ to uncover; اِكْتَشَفَ to discover.

بَدَعَ to initiate; اِبْتَدَعَ to invent.

(d) There is occasionally a reflexive meaning such as one might expect of Form VI, اِخْتَصَمَ to strive; اِخْتَصَمَ to strive with one another; اِشْرَكَ to take part with; اِشْتَرَكَ to contribute towards, participate.

(شَرَكَةٌ = a commercial firm or company)

8. Some triliteral verbs have ت as final radical. In the Perfect, where the pronominal suffix of the person has vowel-
ed ت, the two letters are assimilated, and may be written as one, with tashdid, e.g. اِنْتَفَتَ VIII, اِنْتَفَتَ to turn towards, pay attention to.

اِنْتَفَتَ I turned towards.

اِنْتَفَتَ you (masc. sing.) turned towards.

اِنْتَفَتَ you (fem. sing.) turned towards.

اِنْتَفَتَ you (masc. pl.) turned towards.

Similar assimilation may take place where the final radical is د and ط, and even ذ, ث, ن, and ت. In these instances, however, the two letters are written separately, but the ت of the affix may have tashdid, e.g.

عَدَدَ to tie, hold (a meeting);

عَدَدْتُ I tied.

اِنْبَسَطَ (مِنْ) to be pleased, VII of بَسَطَ to spread out:

اِنْبَسَطْتُ you (masc. sing.) were pleased.

بَعَثَ to send; بَعَثْتُ I sent.

قَبَضَ to grasp, arrest (with direct object or عَلَى)

قَبَضْتُ I grasped.

VOCABULARY

قسم (قَسَمَ) to divide	فرنسا France
قسم pl. أَقْسَام division, part	فرنسيّ، فرنسائيّ French
إِذَا، إِذَا behold! see!	بريطانيا Britain
إِذَا، إِذَا therefore, then	ألمانيا Germany
قدم pl. أَقْدَام foot (part of body, or measurement)	ممكّن possible (Act. Part. of أَكُن)
شاب pl. شُبَّان youth, young man	راكب pl. رُكَّاب passenger (rider)
أمثال pl. أمثال like (this word is a noun and takes a following <i>genitive</i> ; it does not change for the <i>feminine</i>)	أعداد pl. عَدَد number, amount
أخير last, recent	عدم lack
أخيرا recently, finally	عمال pl. عَمَال labourer, worker
سياسيّ (pl. of noun سَاسَة and sound plural); political politician	مستشفى hospital

VERBS OF FORM VII

إنبسط (مِنْ) to be pleased (with)	هُزِمَ to be defeated
انصرف to depart, go away	تُعَدَّ to be tied, to be held (meeting)
انكسر to be broken	انقلب to be overturned, reversed
انكشف to be disclosed	

VERBS OF FORM VIII

افكر to think	اقرب to approach (with مِنْ)
Note: افكر (فَكَرَ) Form II, to think about	انفت (إِلَى) to turn (to), pay attention (to)

اضطرب to be disturbed, excited	احترم to respect
انتظر to await, expect	اشتغل to be busy, occupied, to work
اعترف (بِ) to recognize, confess	اجتمع to gather together, assemble
انتصر (عَلَى) to be victorious (over) (lit. to be helped)	المجتمع society in the general sense

EXERCISE 41

- ١- قَدْ اُنْبَسَطْنَا مِنْ اُنْكِشَافٍ هَذِهِ الدَّرَاهِمِ فِي الْجَنِينَةِ. ٢- اُنْقَلَبَتْ سَيَّارَةٌ فِي شَارِعٍ رُبَيْسِيٍّ وَافْتَكِرَ اَنْ رَاكِبَيْنِ مِنَ الرُّكَّابِ حِمْلًا إِلَى الْمُسْتَشْفَى. ٣- لِمَاذَا اَنْهَزْتُمْ؟ اِنْكُمْ كَثِيرُونَ وَالْاَعْدَاءُ قَلِيلُو الْعَدَدِ.
- ٤- قَالَتْ اَلْحَادِمَةُ: يَا سَيِّدِي، اُنْكَسَرَ الْفِنْجَانُ، وَمَا كَسَرْتُهُ اَنَا.
- ٥- اِنْعَقَدَ امْسِي اُجْتِمَاعٌ بَيْنَ سَفَرَاءِ بَرِيْطَانِيَا وَلُرَنْسَا وَالْمَانِيَا، وَبَعْدَ سَاعَةٍ اُنْصَرَفَ السَّيْفَرُ الْفَرَنْسِيّ. ٦- فَكَّرَ فِي هَذَا الْأَمْرِ مَدَّةً طَوِيلَةً.
- ٧- افْتَكِرَ اَنْ اِلْاضْطِرَابَ اَلْسِيَاسِيّ سَبَبُهُ عَدَمُ الْحُرِّيَّةِ. ٨- اَيْنَ احْتَرَامَ الْآبَاءِ وَالْاَسْهَابِ فِي الْمَجْتَمَعِ الْيَوْمِ؟ ٩- اِنْفَتَتْ اِلَى يَا وَلَدُ، كَيْفَ تَشْتَغِلُ؟ ١٠- يُمَثِّلُ هَذَا الْعَمَلُ غَيْرَ مُمَكِّنٍ فِي الْمَجْتَمَعِ الْعَرَبِيِّ. ١١- لَمَّا اقْتَرَبَ بِنَا كُنَّا فِي اَنْظَارِهِ. ١٢- اِعْتَرَفَتْ اَلْحُكُومَةُ اَخِيرًا بِمَقُوقِ الشُّبَّانِ. ١٣- اُقْسِمَ اَلْفَتْحَا قَسَمَيْنِ.
- ١٤- اِنْتَصَرَتْ بَرِيْطَانِيَا عَلَى اَلْمَانِيَا وَاِيطَالِيَا فِي الْحَرْبِ الْاَخِيرَةِ.
- ١٥- اِنْتَبَرْنَا وَاِذَا بِجَنْدِيٍّ مِصْرِيٍّ يُقْبِلُ عَلَيْنَا. ١٦- لَنَا سَيُوفٌ

قَاطَعَةً، إِذَا لَا تَقْرَبُوا مِنَّا. ١٧ - ذَهَبْتُ عَلَى قَدْسَى وَزَوْجَتِي
رَكِبْتُ جَلِي. ١٨ - أَكْتُبُ هَذَا الْخُطَابَ بِكُلِّ أَحْتِرَامٍ. ١٩ - الْأَوْلَادُ
غَائِبُونَ. إِذَنْ تَنْصَرِفُ وَتَرْجِعُ بَعْدَ الظُّهْرِ. ٢٠ - التَّفَكُّرُ قَبْلَ
الْعَمَلِ!

EXERCISE 42

1. The Labour Party (lit. party of the workers) was victorious in the recent elections. 2. How many hours have you been waiting for us? 3. I turned to him respectfully (with respect), greeted him, then went off. 4. You will be pleased with your large shares. 5. I told the politicians recently to recognize the rights of the Arabs. 6. They said that is not possible now. 7. Do you think that Germany was not defeated in the recent war? Then who was victorious? 8. A meeting was held between the Prime Ministers, and it was attended by (use *Active*) a number of Arab ministers. 9. The state of the world has become disturbed, and we do not know the reasons. 10. Why do you not think about the matter? Perhaps the truth will be revealed to you. 11. The vehicle turned over and the merchandise was broken. 12. Lo and behold [there was] a man riding a white horse. 13. The young men divided everything (translate literally). 14. Men like these (the likes of these men) do not recognize the truth, even (حَتَّى) when they hear it. 15. Go away, girl, and occupy yourself in the kitchen. That is your duty. 16. I told you to approach me. Why do you not do so (that)? 17. There is a political disturbance in the streets today. 18. I was angry at the breaking of the two plates. 19. My grandmother thinks that the youth of today are lazy. 20. She is not pleased with them.

CHAPTER TWENTY-THREE

(الْبَابُ الثَّالِثُ وَالْعِشْرُونَ)

Derived Forms of the Triliteral Verb:
Forms IX, X, and XI

1. Form IX, اِفْعَلْ is characterised by a prefixed 'alif with hamzatu l-waṣl and the doubling of the final radical. In certain parts, however, the doubled letter is written as two separate letters; in which case, the first of these two has kasra in some instances, thus bringing it into line, as regards vowel, with forms VII, VIII and X. In this connection note especially the Jussive and Imperative in the following table.

Conjugation of اِفْعَلْ to be or become red:

	Perfect		
	Sing.	Dual	Plur.
3. p. m.	اِحْمَرَّ	اِحْمَرَّا	اِحْمَرُوا
3. „ f.	اِحْمَرَتْ	اِحْمَرْتَا	اِحْمَرْنَ
2. „ m.	اِحْمَرْتَ	اِحْمَرْتُمَا	اِحْمَرْتُمْ
2. „ f.	اِحْمَرْتِ		اِحْمَرْنَ
1. „	اِحْمَرْتُ		اِحْمَرْنَا
	Imperfect Indic.	Subj.	Juss.
Sing. 3. p. m.	يَحْمَرُّ	يَحْمَرْ	يَحْمَرْ
„ 3. „ f.	تَحْمَرُّ	تَحْمَرْ	تَحْمَرْ
„ 2. „ m.	تَحْمَرُّ	تَحْمَرْ	تَحْمَرْ

	Imperfect Indic.	Subj.	Juss.
Sing. 2. „ f.	تَحْمِرِينَ	تَحْمِرِي	تَحْمِرِي
„ 1. „	أَحْمِرْ	أَحْمِرْ	أَحْمِرْ
Dual 3. „ m.	يَحْمِرَانِ	يَحْمِرَا	يَحْمِرَا
„ 3. „ f.	تَحْمِرَانِ	تَحْمِرَا	تَحْمِرَا
„ 2. „	تَحْمِرَانِ	تَحْمِرَا	تَحْمِرَا
Plur. 3. „ m.	يَحْمِرُونَ	يَحْمِرُوا	يَحْمِرُوا
„ 3. „ f.	يَحْمِرْنَ	يَحْمِرْنَ	يَحْمِرْنَ
Plur. 2. „ m.	تَحْمِرُونَ	تَحْمِرُوا	تَحْمِرُوا
„ 2. „ f.	تَحْمِرْنَ	تَحْمِرْنَ	تَحْمِرْنَ
„ 1. „	أَحْمِرْ	أَحْمِرْ	أَحْمِرْ

Imperative

Sing. 2. m.	أَحْمِرْ	Dual 2.	أَحْمِرَا	Plur. 2. m.	أَحْمِرُوا
„ 2. f.	أَحْمِرِي	„ 2. f.	أَحْمِرْنِ		

Part. Active أَحْمِرُ

Part. Passive not used.

Verbal noun أَحْمَارٌ

Passive tenses not in use.

2. The rule as to when the final doubled radical is to be written as one letter with tashdid, and when as two separate letters, is the same as the rule that will be given in the next chapter for the Doubled Verb. It is quite simple:

(a) When the final letter has sukūn, either because of the suffix, or because it is Jussive or Imperative, the two letters must be written separately, e.g.

أَحْمَرُ iḥmarra, he became red. BUT

أَحْمَرْنَا iḥmaranā, we became red.

أَحْمِرْ iḥmarir, become red! (Imperative masc. sing.)

BUT

أَحْمِرِي iḥmarri, become red! (Imperative fem. sing.)

(b) When the final letter is vowelised, the two are coalesced. This does not, of course, apply to the verbal noun, where the long 'alif interposes between the two final letters.

3. Form IX is only used for colours and defects, and therefore the corresponding adjectives will also be found of the measure أَفْعَلْ (see Chapter Eleven).

e.g. أَسْوَدَ black. اِسْوَدْ to be or become black.

4. Form XI, اِفْعَالٌ, is rarely found except in poetry. Some Arab grammarians describe it as stronger, others as weaker than IX, But the truth may well be that it is used, either for the exigencies of metre, or for the musical effect. It is conjugated exactly the same, save that the 'alif comes before the last (doubled) radical. See the table in Chapter Nineteen.

FORM X اِسْتَفْعَلَ

5. This is an extremely common form.

Conjugation of اِسْتَحْسَنَ to think beautiful, and, more commonly, to consider preferable or desirable, to admire.

Imperfect

Perfect	Indic.	Subj.	Juss.
اِسْتَحْسَنَ	يَسْتَحْسِنُ	يَسْتَحْسِنَ	يَسْتَحْسِنَ
اِسْتَحْسَنْتَ	تَسْتَحْسِنُ	تَسْتَحْسِنَ	تَسْتَحْسِنَ
اِسْتَحْسَنْتَ	تَسْتَحْسِنُ	تَسْتَحْسِنَ	تَسْتَحْسِنَ

Perfect	Indic.	Subj.	Juss.
اِسْتَحْسَنْتُ	اَسْتَحْسِنُ	اَسْتَحْسِبْ	اَسْتَحْسِبْ
اِسْتَحْسَنْتَ	اَسْتَحْسِنِ	اَسْتَحْسِبْ	اَسْتَحْسِبْ
etc.	etc.	etc.	etc.

Imperative

اَسْتَحْسِنْ

Part. Active مَسْتَحْسِنٌ

اَسْتَحْسِنِ etc.

Part. Passive مَسْتَحْسَنٌ

Verbal noun اِسْتِحْسَانٌ

Passive, Perf. اُسْتُحْسِنَ

Imperf. Indic. يَسْتَحْسِنُ

MEANING PATTERNS OF FORM X

6. (a) There are two common meanings. The first is to desire or ask for oneself the action or state of the root verb.

e.g. اَحْضَرَ to attend; اِسْتَحْضَرَ to summon (to ask for the attendance of).

عَلِمَ to know; اِسْتَعْلَمَ to ask for information, to inquire about.

اُذِنَ to permit; اِسْتَأْذَنَ to ask for permission (to ask leave to depart).

غَفَرَ to forgive; اِسْتَغْفَرَ to ask forgiveness.

(b) Equally common is the estimative significance. This is usually from intransitive verbs.

e.g. حَسَنَ to be beautiful; اِسْتَحْسَنَ to find beautiful, to consider preferable.

قَبِيحَ to be ugly; اِسْتَقْبَحَ to loathe, find ugly.

(c) Causative.

خَدَّمَ to serve; اِسْتَخْدَمَ to employ (cause to serve).

شَهِدَ to witness; اِسْتَشْهَدَ to call to witness (cause to witness).

(d) This form is particularly rich in various extensions of meaning from the root, which cannot be classified.

e.g. عَمِلَ to do; اِسْتَعْمَلَ to use.

حَقَّ to be or become true or certain;

اِسْتَحَقَّ to deserve, merit.

قَبِلَ to receive, accept; اِسْتَقْبَلَ to welcome or receive a person.

VOCABULARY

اَلْمُسْتَقْبَلُ the future

اَلْيَابَانُ Japan

رَأَى *pl.* اَرَاءَ opinion

يَابَانِي Japanese

وَقَائِعَ *pl.* واقعة event

رُوسِيَا Russia

قَلَمَ رِصَاصٍ pencil

رُوسِي *pl.* رُوسِي Russian

وَطَنِي national, nationalist

اِنْكِلَتْرَا England

mod.

رَسَمَ (رَسَمَ) to draw, sketch

اَمْرِيكََا , اَمْرِيكََا America

رَسَمَ *pl.* رَسُومَ sketch, drawing

اَمْرِيكِي American

رَسْمِي *adj.* official

عَدَدَ *prep.* against

اَعْضَاءَ *pl.* اَعْضَاءَ member

اُورُوبَا , اُورُوبَا Europe

قَتَائِلَ *pl.* قَتَائِلَ bomb

اَتُومِي ذَرِي atomic

قَانُونِ *pl.* قَانُونِ law (cf. caupon)

قَانُونِ *pl.* قَانُونِ law (cf. caupon)

شَأْنٌ pl. شُؤْنٌ matter, affair	صُورَةٌ pl. صُورٌ picture
رِئَاسَةٌ leadership, chairmanship, presidency	الْمَصْحَفَةُ the press (newspapers)
فَرَسَانٌ pl. فَرَسٌ horse-man, knight	أَمَّا... فَ... as for ...
قِصَّةٌ pl. قِصَصٌ story	ضَرُورِيٌّ necessary, essential

VERBS OF FORM X

اسْتَعْمَلَ to enquire	اسْتَكْبَرَ to consider great
اسْتَبَلَّ to receive, entertain	اسْتَعْجَلَ to hasten, be in a hurry
اسْتَعْدَمَ to employ	
اسْتَعْمَلَ to use	اسْتَعْلَمَ to ask anyone for information about something
اسْتَحْسَنَ to approve, think best, admire	

EXERCISE 43

- ١ - نَظَرَ الْمَلِكُ أَحْمَرَارَ ابْنَتِهِ حِينَمَا قَابَلَتِ الْأَمِيرَ الْأَجَنَبِيَّ. ٢ - إِيضَ وَجْهَ الْفَارِسِ لَمَّا أَقْبَلَ الْأَعْدَاءَ عَلَيْهِ. ٣ - لَا تَحْمَرَّرْ يَا وَلَدِي، إِنِّي لَا أَكَلِمَ أَبَاكَ عَمَّا (عَنْ مَا) فَعَلْتَ الْبَارِحَ. ٤ - اسْتَعْمِلَ قَلَمَ رِصَاصِ لِرِسْمِكَ. ٥ - نَسْتَحْسِنُ أَنْ يُعْضَرَ كُلُّ الْأَعْضَاءِ الْجَدِيدِ لِيَسْمَعُوا كَلَامَ الرَّوْسِيِّ وَالْأَمْرِيكِيِّ عَنْ (فِي) هَذِهِ الشُّؤْنِ الْمُهْمَةِ. ٦ - كَانَ الْاسْتِعْجَالُ سَبَبَ تِلْكَ الْوَأَقَعَةِ. ٧ - اسْتَعْدَمَتِ الشَّرْكَةَ عَمَالًا أَجَانِبَ كَثِيرِينَ قَبْلَ الْقَانُونِ الْأَخِيرِ. ٨ - اسْتَعْمَلَتِ أُسْرِيكَ الْقَنْبِلَةَ الدَّرِيَّةَ حَيْثُ

- الْيَابَانِ فِي الْحَرْبِ. ٩ - سَوْفَ لَا نَسْمَعُ إِلَى آرَائِكُمْ فِي الْمَسْتَبَلِّ. ١٠ - اسْتَبَلَّ رَئِيسُ الْوُزَرَاءِ الْيَابَانِيِّ سَفَرًا دَوَّلِيًّا أَوْرُبَا اسْتِقْبَالَ رَسْمِيًّا وَتَكَلَّمُوا عَنْ سِيَاسَةِ رُوسِيَا. ١١ - جَلَسُوا تَحْتَ رِئَاسَةِ رَئِيسِ وَزَرَاءِ إِنْكُتَرَا. ١٢ - بَا بَنَاتُ، أَرَسَمْنَ صُورًا لِهَذِهِ الْقِصَّةِ الْعَرَبِيَّةِ الْقَدِيمَةِ الْمَشْهُورَةِ. ١٣ - «هَلْ» حَرْفٌ (particle) اسْتَفْهَامٌ فِي اللُّغَةِ الْعَرَبِيَّةِ. ١٤ - لَا نَعْرِفُ شَيْئًا عَنْ ذَلِكَ، فَلْنَسْتَفْهِمِ الْأَسَازَ. ١٥ - إِنَّ الْمَصْحَفَةَ الْعَرَبِيَّةَ ضَعِيفَةٌ جِدًّا. أَمَّا الْمَصْحَفَةُ الْإِنْكِلِيزِيَّةُ فَتَسْتَكْبِرُهَا. ١٦ - لَا يَسْتَحْسِنُونَ سِيَاسَةَ أَحْزَابِ الْوُطَنِيِّ. ١٧ - اسْتَعْمَلَ الْفَارِسُ قَوَاقِعَ مِنْ حِصَانِهِ. ١٨ - اسْتَعْمِلَتِ الْقَنَابِلُ فِي الْحُرُوبِ مِنْذُ سِنِينَ كَثِيرَةٍ جِدًّا. ١٩ - اخْضَرَ الْبَحْرُ وَكَبُرَ خَوْفُ رُكَّابِ السَّفِينَةِ. ٢٠ - يَزْرُقُ التَّيْلُ (Nile) الْأَبْيَضُ، فَمَا هُوَ سَبَبُ اسْمِهِ الْغَرِيبِ؟ ٢١ - إِنِّي لَمْ أَسْمَعْ تِلْكَ الْقِصَّةَ.

EXERCISE 44

1. What have you done girl? Why did you blush (become red)? 2. The garden will become green in the summer after the rains of spring. 3. I do not think much of (use) the English press today. 4. We expect reform in the future; for that is the reason for the new law. 5. The official view is that haste is necessary to these two states, because the enemy have used these weapons for (since) many years. 6. Enquire of the inspector about the employment of Japanese workers in agriculture. 7. I fought against the enemy in Europe. 8. The king received the members of the council in his palace. 9. That was the work of the nationalists. 10. They

are under the leadership of Hassan Abdullah. 11. (إِنَّ) His story is very strange. 12. He used to be (كَانَ) a teacher in Cairo University. 13. My friend was employed in a foreign embassy for a long period. 14. But he was not happy there, so he thought best to leave his work (use أُو with the subjunctive). 15. A bomb fell on the Minister's car and killed him. 16. They used (the) atomic power. 17. Two atomic bombs fell on Japan during the late war. 18. Do not think much of the small; but do not also belittle (لِئَسْخَفَ) the great. Remember the story of David (دَاوُد). 19. I drew a sketch of this picture, but people thought it ugly. 20. What is your opinion of (هَذِهِ) these Italian pictures? Do you find them good or not?

CHAPTER TWENTY-FOUR

(الْبَابُ الرَّابِعُ وَالْعِشْرُونَ)

Irregular Verbs. The Doubled Verb

1. The term "irregular" is, perhaps, inaccurate with regard to Arabic Verbs, if by "irregular" we mean isolated idiosyncrasies. Yet there are whole classes of verbs in which certain changes or deviations take place owing to the laws of contraction and assimilation. There are three causes:

(a) Where one of the three radicals is a weak letter, that is, a wāw or a yā'.

(b) Where one of the three radicals is a hamza. Early Arab philologists classed the hamza as a weak letter with the و and ي, but in fact the main trouble is in rules of orthography, rather than in actual changes.

(c) Where the second and third radical are identical, i.e. the doubled verb. We have already encountered nouns and adjectives from these verbs, e.g.

جَدُّ a grandfather; جَدِيدٌ new.

The Arabs divide verbs into two classes:

(a) *Sound* (فَعْلٌ سَالِمٌ).

(b) *Unsound* (فَعْلٌ غَيْرٌ سَالِمٍ).

These latter are further divided into:

(i) فَعْلٌ مَحْجُوحٌ, comprising

(1) *The doubled verb.* (2) *The hamzated verb.*

(ii) The weak verb فَعْلٌ مَعْتَلٌ in which one of the radicals is wāw or yā'.

Note: مَعْتَلٌ = sick

THE DOUBLED VERB نَعَلَ مُضَاعَفٌ

2. It has been argued that the Semitic languages were originally bi-literal rather than trilateral, thus bringing them into line with, and postulating common ancestry with, Hamitic languages. However this may be, we do find a large number of roots in Arabic in which there are only two radicals, but (except in a few particles), the second radical has been doubled, thus moulding the root into trilateral form.* Apart from this, the three radicals of a root are practically always different. We have odd cases of the first and third radical being identical, e.g.

بَابٌ door (from *b.w.b.*), and تَلَّى to be restless, disturbed.

But it is almost unknown for the first and second radicals to be the same. An exception is بَغَاةٌ parrot.

3. The rules affecting the doubled verb have already been touched upon in explaining form IX of the trilateral verb.

(a) *Assimilation* (إِدْغَامٌ) takes place, and the two identical radicals are written as one with *tashdīd*, when the third radical carries a vowel.

e.g. رَدَّ (عَلَى) to restore, to reply (to); رَدَّ he replied;
رَدُّوا they replied.

In the Imperfect, this necessitates shifting the vowel forward from the second radical:

رَدُّ yaruddu, he restores, for رَدُّدُ yardudu.

Exception: the Passive Perfect of III is رُدِّدَ rūdida.

(b) Assimilation does not take place where the third

* When we discuss quadrilateral roots, we shall find that sometimes the biliteral root is doubled, e.g. سَلَسَلَ from سَلَسَ.

radical has sukūn. This, of course, applies especially to the Imperative and Jussive, as well as certain other forms.

e.g. رَدُّدْنَا we restored.

رَدُّدْنَ they (fem.) restored.

يَرَدُّدْنَ they (fem.) restore.

نَرُدُّدْ we restore (Jussive).

ارُدُّدْ restore! (Imperative).

NOTE Thus verbs of the form نَعَلَ and نَعِّلَ are only distinguished from those of نَعَّلَ in the uncontracted forms, e.g. سَلَّ to be bored with; مَلَّت I was bored.

(c) Where the second radical is separated from the third by a long vowel no assimilation can take place.

e.g. مَرْدُودٌ Passive Participle, I.

إِرْدَادٌ Verbal Noun, IV.

4. Conjugation of دَلَّ to show:

	Perfect			
	Sing. 3. m.	Dual	Plur.	
	دَلَّ	دَلَّا	دَلُّوا	
" 3. f.	دَلَّتْ	دَلَّتَا	دَلَّلْنَ	
" 2. m.	دَلَلْتَ	دَلَلْتُمَا	دَلَلْتُمْ	
" 2. f.	دَلَلْتِ		دَلَلْتُنَّ	
" 1.	دَلَلْتُ		دَلَلْنَا	
	Imperfect Indic.	Subj.	Juss.	
	يَدُلُّ	يَدُلَّ	يَدُلُّ, also يَدُلْ	يَدُلُّ or يَدُلْ
	تَدُلُّ	تَدُلَّ	تَدُلُّ	تَدُلُّ or تَدُلْ

Imperfect Indic.	Subj.	Juss.
تَدُلُّ	تَدُلْ	تَدُلْ
تَدُلِينَ	تَدِيْ	تَدِيْ
أَدُلْ	أَدِلْ	أَدِلْ
يَدُلَانِ	يَدُلَا	يَدُلَا
تَدُلَانِ	تَدُلَا	تَدُلَا
تَدُلْنَ	تَدُلَا	تَدُلَا
يَدُلُونَ	يَدُلُوا	يَدُلُوا
يَدُلْنَ	يَدُلْنَ	يَدُلْنَ
تَدُلُونَ	تَدُلُوا	تَدُلُوا
تَدُلْنَ	تَدُلْنَ	تَدُلْنَ
تَدُلْ	تَدُلْ	تَدُلْ

Imperative

أَدُلْ	or	دُلْ	دُلْ
أَدُلِيْ	or	دِيْ	
أَدُلَا	or	دُلَا	
أَدُلُوا	or	دُلُوا	
أَدُلْنَ			

Part. Active دَالٌّ

Part. Passive دَؤُولٌ

It will be noted that in the Imperative and Jussive the rule may be broken and the two repeated radicals may be written with tashdid. In this case, the third radical is vowelled, usually with fatha, but occasionally with damma or kasra.

5.	Passive.		
	Perf.	Imperf. Indic.	Juss.
	دُلْ	يُدُلْ	يُدُلْ
	دُلْتُ	تُدُلْ	تُدُلْ
	دُلْتُ	تُدُلْ	تُدُلْ
	دُلْتُ	تُدُلِينَ	تَدِيْ
	دُلْتُ	أَدُلْ	أَدِلْ
	etc.	etc.	etc.

DERIVED FORMS

6.	Perf.	Imperf.	Imper.	Part. Act.	Verbal Noun
II	دَلَّ	يَدُلُّ	دَلِّ	مُدِّلٌ	تَدْلِيْلٌ
III	دَالَّ	يُؤَالُّ	دَالِلٌ	مُدَالٌّ	دِلَالٌ
(Passive)	دُوِلَ	(يُدَالُّ)			
IV	أَدَلَّ	يُدُلُّ	أَدِلْ	مُدِّلٌ	إِدْلَالٌ
V	تَدَلَّلَ	يَتَدَلَّلُ	تَدَلَّلْ	مَتَدَلِّلٌ	تَدَلُّلٌ
VI	تَدَالَّ	يَتَدَالُّ	تَدَالِّلْ	مَتَدَالِّلٌ	تَدَالُّلٌ
VII	إِنْدَلَّ	يَنْدُلُّ	إِنْدَلِّلْ	مَنْدِلٌّ	إِنْدِلَالٌ
VIII	إِمْتَدَّ	يَمْتَدُّ	إِمْتَدِّ	مُتَمَدِّدٌ	إِمْتِدَادٌ

(The VIII form of مَدَّ to stretch out, is given here, because in the VIII form of دَلَّ there is assimilation = (إِدَلَّ)).

IX Seldom occurs.

X	إِسْتَدَلَّ	يَسْتَدِلُّ	إِسْتَدِلِّلْ	مُسْتَدِلِّلٌ	إِسْتِدْلَالٌ
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VOCABULARY

عَادَةٌ <i>pl.</i> عَادَاتُ custom, habit	أَهَالُ <i>pl.</i> أَهَالُ people
مَسْأَلَةٌ <i>pl.</i> مَسَائِلُ problem, question, matter	أَمَلٌ <i>pl.</i> آمَالُ hope
مَوْثَقٌ <i>pl.</i> مَوْثَقَاتُ official n.	حَرٌّ، حَرَاةٌ heat
سُورِيَا Syria	حَارٌ hot
سُورِيٌّ Syrian	أَتُ، أَتٌ <i>pl.</i> حِكَايَةٌ story
أَتُ، مَشَارِيعُ <i>pl.</i> مَشْرُوعٌ scheme, project	بَسْرَعَةً quickly, with speed
	أَفْضَلُ (مِنْ) preferable (to)

DOUBLED VERBS

مَدَّ (لَهُ) to stretch out <i>tr.</i>	قَرَّرَ II to lay down, ordain, decide
أَمَدَ IV to help	تَقَارَّرَ <i>pl.</i> تَقَرَّرَ report
أَمَدَ VIII to stretch <i>intr.</i>	قَرَّارٌ decision, determination
قَصَّ (لَهُ) to narrate, recount, tell	عَمُّ uncle (paternal)
فَضَمَّ (لَهُ) to collect <i>tr.</i>	عَمَّةٌ aunt (paternal)
إِنْضَمَّ معَ، إِلَى VII to join, adhere	إِهَمَّ بِهِ VIII to be concerned about, bother about, be interested in
عَدَّ (لَهُ) to count, consider	ظَنَّ (لَهُ) to think, consider
أَعَدَّ IV to prepare <i>tr.</i>	أَحَبَّ IV to love, like
أَسْتَعَدَّ X to prepare oneself, be prepared	ضَرَّ (لَهُ) to injure
قَرَّرَ (لَهُ) to be settled	إِضْطَرَّ VIII to compel

سَرَّ (لَهُ) to rejoice <i>tr.</i> , make glad	جَنَّ (لَهُ) to be or go mad
جَدَّ (لَهُ) to be new	مَرَّ بِهِ، عَلَى (لَهُ) to pass (by)
تَجَدَّدَ V to be renewed	تَمَّ (لَهُ) to be completed
أَحَسَّ IV to feel, be aware of	أَتَمَّ IV to complete
	اسْتَحَقَّ X to deserve, merit

EXERCISE 45

- ١ - مَدَّتِ الْأَمِيرَةُ يَدَهَا إِلَى الْأَمِيرِ السُّورِيِّ كَعَادَتِهَا قَبْلَهَا.
- ٢ - كَانَتْ الطَّرِيقُ الطَّوِيلَةُ تَمْتَدُّ أَمَانًا فَاسْتَعْدَدْنَا لِلسَّيْرِ، وَأَحْسَنَّا بِسُرُورٍ فِي قُلُوبِنَا.
- ٣ - إِنَّ النِّسَاءَ جِنَّ حِينَمَا نَنْظُرْنَ هَذَا الْمَشْرُوعَ، لَكِنَّ رِجَالَهُنَّ لَمْ يَهْتَمُّوا بِهِ.
- ٤ - كَانَ عَمِّي رَجُلًا طَائِفًا بِحُبِّ الْكُتُبِ وَالْمَدْرَسِ.
- ٥ - قَدْ قَرَّرَ هَذَا الْكُتَّابُ لِلْمَدَارِسِ الْأَصْغَرِ كِتَابًا.
- ٦ - مَا هِيَ حِكَايَةُ ذَلِكَ الْمُؤَلَّفِ؟ أَقَصَّصَهَا عَلَيَّ مِنْ فَضْلِكَ (please).
- ٧ - أَعَدَّ الْمَسَافِرُونَ الْخَيْلَ لِسَفَرِهِمْ لِسُورِيَا.
- ٨ - لِلشَّرِكَاتِ الدَّوْلِيَّةِ أَنْ تُتِمَّ الْمَشْرُوعَ.
- ٩ - عَلَى كُلِّ حَالٍ (in any case) هِيَ أَضْطَرَّتْ إِلَى التَّعَاوُنِ مَعَ الْحُكُومَةِ.
- ١٠ - كَتَبَ الرَّئِيسُ فِي (concerning) الْمَسْأَلَةِ فِي جَرِيدَةٍ مِنَ الْجَزَائِرِ.
- ١١ - سَرِنِي أَنَّ اسْتِحْقَاقَكَ مَذْكُورَةً فِي التَّقْرِيرِ.
- ١٢ - إِنْضَمَّ جَيْشُ سُورِيَا مَعَ جَيْشِ مِصْرَ لِمُعَامَلَةِ تِلْكَ الْأَيَّامِ الصَّعْبَةِ.
- ١٣ - تَجَدَّدَ تَجْلِيدُ الْكُتَابِ.
- ١٤ - أَسْرَرْتُمْ بِأَهْلِ الْقَرْيَةِ بِالقُرْبِ مِنَ الْبَيْرِ؟
- ١٥ - ضَمَّ الْجُنُودَ وَعَدَّهُمْ حَالًا.
- ١٦ - إِنَّ هَذَا الْقَرَّارَ صَعْبٌ جِدًّا فِي أَوْقَاتِ الْبَرْدِ الشَّدِيدِ.
- ١٧ - تَظَنَّ عَمِّي الْخَرَّ

أَفْضَلَ مِنَ الْبَرِّ. ١٨ - الْأَمَلُ يَسُرُّ الْإِنْسَانَ. ١٩ - حَاطَ الْبَيْتَ
بَارِدٌ جِدًّا وَكَانَ حَارًّا قَبْلَ سَاعَةٍ. ٢٠ - تَمَّ سُرُورُنَا لَمَّا أَمَرْنَا ذَلِكَ
أَنْ تَسْحَبَ.

EXERCISE 46

1. The minister has written long reports on this matter, so the government has been compelled to do something (literally: a thing) for the deserving officials. 2. Syria asks for an international scheme for the renewal of the people's hopes, and the completion of their happiness. 3. Help your friends in times of anxiety, as is (like) the custom of the Christians, Muslims and Jews. 4. I realized that he (يَاثَرُ) had gone mad through (from) the heat. 5. I passed many fine buildings during my visit to the West. 6. Affairs have settled down in the foreign companies. 7. The government has laid it down that the people should be ready to fight, all of them, and to join the army at all times. 8. Tell me (عَلَيَّ) the story, for I like it greatly. 9. The English like horse racing in the cold season. 10. Do you think he is pleased? (translate: do you think him pleased?) 11. He is angry at the government's decision. 12. I am not bothered about the Syrian question. 13. Hope is preferable to fear. 14. The cultivation (agriculture) stretches from here to Damascus. 15. My work will be complete in a week's time. 16. Go quickly, and tell that passing man to wait a minute. 17. May you deserve what I have done for you and your brother. 18. Work does not harm. 19. Be ready in front of the door and wait for me. 20. It is your duty to be concerned with the future of your country.

CHAPTER TWENTY-FIVE

(الْبَابُ الْخَاسِ وَالْعَشْرُونَ)

Hamzated Verbs. Hamza as Initial Radical

1. The main trouble with hamzated verbs is orthography, since the hamza may be written on the 'alif (أ a, or إ i), under the 'alif (إ i), on the wāw (و) or on the yā (ي) which then loses its two dots - or even unsupported by another letter (except at the beginning of a word). In addition, there is some irregularity in Form VIII of the verb.

2. The hamza is a consonant, and, as such, may be the initial or first radical, as in أَكَلَ to eat, and أَخَذَ to take; the middle or second radical, as in سَأَلَ to ask; بَوَّسَ to be brave; سَتَمَ to be disgusted at; and the final or third radical as in قَرَأَ to read; خَطِيَ to transgress; and بَطَأَ to be slow.

3. The whole question of the orthography of hamza, especially with verbs, is very confused, and, in some cases, alternative usages will be encountered. The following rules are only general guides, and should be taken in conjunction with the verb tables in this chapter and the next:

(a) At the beginning of a word hamza is invariably written over or under 'alif (except in certain Quranic usages),

e.g. أَخَذَ he took; أُخِذَ he or it was taken;

إِسْحَاقُ Ishāq (Isaac); إِذْذَارٌ a warning.

(b) When this initial hamza is followed by an 'alif of prolongation (long vowel ā), the latter is replaced by a madda over the initial 'alif.

e.g. أَخَذَ أَخْkhidhun, for إِأْkhid, Active Participle of أَخَذَ.

(c) Otherwise, the hamza tends to be written over the semi-consonant corresponding to the vowel of the preceding letter.

e.g. ^{يَأْخُذُ} ya'khudhu, he takes.

^{يُؤْخَذُ} yu'khadhu, he or it is taken.

^{سُؤَالٌ} su'alun, a question.

^{إِسْتِنَافٌ} isti'nafun, Verbal Noun of ^{اسْتَأْذَنَ} X, to appeal.

(d) Where the previous consonant has sukūn, the hamza tends to be written over the semi-consonant coinciding with its own vowel.

e.g. ^{مَسْأُولٌ} mas'ulun, asked, responsible, passive participle of ^{سَأَلَ} to ask.

^{أَسْئَلَةٌ} as'ilatun, questions, pl. of ^{سُؤَالٌ}

^{يَيْسٌ} yay'asu, he despairs, Imperf. of ^{يَسَّ}

In the Perfect of verba with medial hamza, this rule is applied instead of (c) above, even though the previous radical is vowelised, because otherwise there would be no visible difference between the varied vowelings of the middle radical. Thus, ba'uaa, to be brave, is written ^{بَوَّسَ}; as'ima min, to be disgusted with, is written ^{سَمَّيْنِ}.

In the Perfect of the Passive Verb, the hamza of the middle radical is always written on kasra, ^{سُئِلَ} he asked; ^{سُئِلَ} he was asked.

(e) In Form VIII of the verb, however, two variations occur. For ^{إِنْتَبَهَ} to be familiar with (أَلْفَ VIII), in addition to the regular form, we find ^{إِنْتَبَهَ}, the ya' replacing the bamza. Moreover, in some verbs instead of this hamza we find the tā' of Form VIII doubled,

e.g. from ^{أَخَذَ}, ^{أَتَّخَذَ} for ^{اِتَّخَذَ} to take, adopt.

4. The reader may find books printed in France and North Africa, as well as in India, Pakistan and Persia – especially older editions – in which hamza is not shown, and the hamza over yā' will therefore appear merely as a proper yā' with the two dots, e.g.

جَرَائِدٌ for جَرَائِدُ, pl. of جَرِيدَةٌ newspaper.

This calls to mind the fact that in Classical Spoken Arabic only certain tribes actually pronounced non-initial hamza. Indeed, such hamzas are almost unknown even in modern spoken Arabic. In the recension of the Quran, the hamza was introduced into the standard dialect of Arabic – the literary language – and the orthography was such that, if the hamza were not pronounced but replaced by the weak letters 'alif, wāw or yā', the written form would still be correct. Thus ^{مُؤَلِّفٌ} with the hamza would be pronounced mu'allifun; without the hamza, it would be muwallifun. ^{يَأْخُذُ} with hamza would be ya'khudhu, without hamza, yākhudhu; ^{جَرَائِدٌ} with hamza jarā'idu, without hamza, jarāyidu, and so on. This fact may help the student to write the hamza correctly.

5. The following idiosyncrasies of individual verba may be noted here.

(a) In certain verbs: ^{أَخَذَ} to take; ^{أَمَرَ} to command; ^{أَكَلَ} to eat, the initial hamza is dropped in the Imperative, and we have:

Verb	Imperative		
	m. sing.	f. sing.	dual, etc.
^{أَخَذَ}	^{خُذْ}	^{خُذِي}	^{خُذَا}
^{أَمَرَ}	^{مُرْ}	^{مُرِي}	^{مُرَا}
^{أَكَلَ}	^{كُلْ}	^{كُلِي}	^{كُلَا}

(b) The verb سَأَلَ to ask, is sometimes written in the Imperfect as if there were no hamza, and it were a biliteral verb.

أَسْأَلُ I ask. تَسْأَلُ you ask (m.s.) etc.

In the Imperative, we also find سَلْ etc.

6. Conjugation of أَلِفٌ to get, be, accustomed to:

Perf.	Imperf. Indic.	Subj.	Juss.
أَلَفَ	يَأْلَفُ	يَأْلَفْ	يَأْلَفْ
أَلَفَتْ	تَأْلَفُ	تَأْلَفِ	تَأْلَفِ
أَلَفَتِ	تَأْلَفُ	تَأْلَفِ	تَأْلَفِ
أَلَفَتْ	تَأْلَفِينَ	تَأْلَفِي	تَأْلَفِي
أَلَفَتِ	أَلَفَ	أَلَفَ	أَلَفَ
etc.	etc.	etc.	etc.

Imperative

إِیْلَفْ

إِیْلَفِي etc.

Part. Active أَلْفٌ

Part Passive مَأْلُوفٌ

Imperf. Indic. یُؤْلَفُ

Passive Perf. أَلِفَ

أُؤْلَفُ to hope: Imperf. Indic. یُؤْلَفُ Imper. اؤْلَفْ

أُؤْلَفُ to quote: Imperf. Indic. یُؤْلَفُ Imper. اؤْلَفْ

DERIVED FORMS

7.	Perf.	Imperf.	Imper.	Part. Act.	Verbal Noun
II	أَلَفَ	یُؤْلَفُ	أَلَفْ	مُؤْلَفٌ	تَأْلِیْفٌ
III	أَلَفَ	یُؤْلَفُ	أَلَفْ	مُؤْلَفٌ	إِلَافٌ
					مُؤَالَفَةٌ or مَوْلَفَةٌ

IV أَلَفَ یُؤْلَفُ مَوْلَفٌ إِيْلَافٌ

V تَأْلَفَ یَتَأْلَفُ مَتَأْلَفٌ تَأْلَفٌ

VI تَتَأْلَفُ یَتَتَأْلَفُ تَتَأْلَفُ تَتَأْلَفُ

VII Wanting in all verbs beginning with hamza wāw, yā', rā', lām, nūn.

VIII یَتَأْلَفُ یَتَأْلَفُ إِيْتَأْلَفُ مَوْتَأْلَفٌ إِيْتَأْلَفُ

IX Wanting.

X یَسْتَأْلَفُ یَسْتَأْلَفُ یَسْتَأْلَفُ یَسْتَأْلَفُ

VOCABULARY

أَظْهَرَ IV to show	قَتَلَ murder, killing
مَلَائِكَةٌ pl. مَلَائِكُ angel	مَنْعُوجٌ forbidden
رَسُولٌ pl. رُسُلٌ apostle	غُرُوشٌ، قُرُوشٌ pl. غُرُوشٌ، قُرُوشٌ piastre
رِیَاسَةٌ Resurrection	مُضِرٌّ (ب) harmful (to)
دِیْنِی religious	خَنَازِیْرٌ pl. خَنَازِیْرٌ pig, pork
حَرَكَةٌ pl. حَرَكَاتٌ movement	لَقَبٌ II to name, nickname
دَعْوَةٌ invitation	أَلْقَابٌ pl. أَلْقَابٌ name, title, nickname
كَلِمَةٌ pl. كَلِمَاتٌ word	حَیَاةٌ life
قَوَامِیسُ pl. قَامُوسٌ dictionary	

HAMZATED VERBS AND THEIR DERIVATIVES

أَمِنَ (أَمِنَ) to be secure	أَخَذَ VIII to take to oneself, adopt
أَمَنَ IV to believe in (religious)	أَسَلَ (أَسَلَ) to hope
أَخَذَ III to blame	تَأَمَّلَ V to observe, look at

II to make an impression (on), influence	أَجَّر IV to let (for hire)
تَأَثَّر V to be influenced, impressed	إِسْتَأْجَرَ X to hire, rent
تَأَخَّر V to be late	أَلْف 111 to be intimate with
أَذَّن ب (ـَ) to allow	أَلَّف II to compile, write, compose
إِسْتَأْذَن X to ask permission (beg leave)	مَوْلَف compiler, writer, author
أَكَّد II to assure, confirm	أَدَّب 11 to discipline
تَأَكَّد V to be sure (of)	أَدَّبَ pl. أَدَابَ courtesy; literature

EXERCISE 47

- ١- لَقِبَ الْخَلِيفَةُ بِقَبِ «أَمِيرِ الْمُؤْمِنِينَ» لِرِئَاسَتِهِ الدِّينِيَّةِ.
- ٢- يَوْمَئِذٍ الْمُسْلِمُ بِاللَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَكِتَابِهِ وَيَوْمَ الْقِيَامَةِ.
- ٣- إِنَّ فِي الْقُرْآنِ الْعَرَبِيِّ كَلِمَاتٍ كَثِيرَةً دِينِيَّةً. ٤- إِنَّ دِينَنَا لَا يَأْذَنُ بِالْقَتْلِ. ٥- إِسْتَأْذَنَ الضُّيُوفُ فَأَنْصَرَفُوا فِي عَرَبٍ مُسْتَأْجَرَةٍ.
- وَكَانَتْ الْأَجْرَةُ غَرَضِينَ (فَرِشَتَيْنِ) بِمِصْرِيَّيْنِ. ٦- كُلُّ الْأَجَانِبِ بِتَحْدُونِ هَذِهِ الْعَادَةِ الْفَيَّحَةِ، وَأَسْأَلُ أَلَّا تَتَّخِذَهَا أَنْتَ يَا أَبْنَى. ٧- أَثَرْتُ حَيَاةَ رَسُولِ اللَّهِ فِي الْمُسْلِمِينَ جَمِيعِهِمْ. ٨- أَنْتَ مُسْلِمٌ فَلَا تَأْكُلْ لَحْمَ الْخَنَازِيرِ: إِنَّ ذَلِكَ مَنُوعٌ فِي دِينِنَا. ٩- لَا تَتَأَخَّرْ لِدَعْوَتِي.
- ١٠- أَنَا مُتَّكِدٌ مِنْ أَنَّ حَرَكَاتَ الْمَدَنِ مُضِرَّةٌ بِالْإِنْسَانِ. ١١- يَظْهَرُ أَنَّ تَأْلِيفَ الْكُتُبِ غَيْرُ نَافِعٍ فِي هَذِهِ الْأَيَّامِ. ١٢- ذَهَبَ مَالُهُ كُلُّهُ، لِذَلِكَ يُوَاضَعُ أَبُوهُ. ١٣- تَأَمَّلْ تِلْكَ الْبَيْتَ الْحَمْرَةَ. ١٤- إِنَّ

- التَّائِيدَ غَيْرَ مُمَكِّنٍ لِمَوْلَتِي كُتِبَ النَّارِجُ. ١٥- أَظْهَرَ أَدَبَكَ لِلضُّيُوفِ، يَا وَلَدَ. ١٦- إِنَّا نَتَأَثَّرُ مِنْ أَعْمَالِ أَجْدَادِنَا (ancestors).
- ١٧- أَفِي الشَّارِعِ سَيَّارَةٌ لِلْإِبْعَارِ؟ ١٨- كَانَتْ ظُنُونُهُمْ كَظُنُونِ الْجَمْعِ. ١٩- إِنَّ الْمَعْلَمَ الطَّيِّبَ يُوَدِّبُ التَّلَامِيذَ وَلَا يُوَالِفُهُمْ.
- ٢٠- إِنَّ حَرَارَةَ الشَّمْسِ مُضِرَّةٌ فِي الشَّرْقِيِّ.

EXERCISE 48

1. The pig was eaten in the Christian's house. 2. How did the Muslims name their Caliph? 3. They named him with the title of "Prince of the Faithful". 4. The affairs of the state became secure after the murder of the author of that harmful hook. 5. Look at the influence of religious opinions on the history of the world. 6. Religion is an important matter, more important than wealth. 7. I accept your kind invitation, and I will try not to be late. 8. But I am very busy, so I will hire a car. 9. Arab thought and literature deserve long study. 10. Muhammad blamed the Christians and the Jews because they went against his religion. 11. Yet they believed in the Day of Resurrection. 12. Wine drinking is forbidden to the Muslim. 13. This author has many famous compilations. 14. It appears that you have disciplined your sons, yet they blame you. 15. The angels and the apostles are servants of God. 16. I am certain that this word is [to be] found in the dictionary. 17. Show your two piastres to the owner of the horse, perhaps he will hire it to you. 18. There is much traffic (movement) in the streets of Baghdad. 19. The heat was the cause of his sickness. 20. Do not be influenced by my opinions. Think about the matter.

CHAPTER TWENTY-SIX

(أَبَابُ السَّادِسُ وَالْعِشْرُونَ)

Hamzated Verbs. Hamza as Middle and Final Radical

1. The Verb with Hamza as Middle Radical:

The Middle Radical may be vowelled with fatha, damma, or kasra. As explained in rule (d) of Hamza orthography in the previous chapter, this means that the hamza may be written over 'alif, wāw, or yā'.

2. Conjugation of سَأَلَ to ask:

Perf.	Imperf. Indic.	Subj.
سَأَلَ	يَسْأَلُ (also written يَسْأَلُ)	يَسْأَلْ (يَسْأَلْ)
سَأَلَتْ	تَسْأَلُ	تَسْأَلِ
سَأَلَتْ	تَسْأَلِ	تَسْأَلِي
سَأَلَتْ	تَسْأَلِينَ	تَسْأَلِي
سَأَلَتْ	أَسْأَلُ	أَسْأَلِ
etc.	etc.	etc.

	Jussive	
يَسْأَلْ	(يَسْأَلْ) or	يَسْأَلْ
تَسْأَلْ	"	تَسْأَلْ
تَسْأَلْ	"	تَسْأَلْ
تَسْأَلِي	"	تَسْأَلِي
أَسْأَلْ	"	أَسْأَلْ
etc.		etc.

Imperative

سَلْ (also written اِسْلُ) or سَلِ
 سَلِي (اِسْلِي) ,, ,, (اِسْلِي)
 etc. etc.

Part. Act. سَائِلٌ

Part. Pass. مَسْئُولٌ (also written مَسْئُولٌ or مَسْئُولٌ)

Passive Perf. بَسُلَ, Imperf. Indic. يُسَالُ (also written بَسُلَ).

3. Example of the form كَفَبَ : فَعِلَ to be cast down.

Imperf. Indic. يَكْفَبُ (also written يَكْفَبُ).

Imper. اِكْفَبْ (,, ,, اِكْفَبْ).

4. Example of the form بَوَسَّ : فَعَلَ to be brave.

Imperf. Indic. يَبُوسُ

Imper. اَبُوسْ

DERIVED FORMS

5.	Perf.	Imperf. Indic.	Imper.	Part. Act.	Part. Pass.
II.	سَأَلَ	يُسْأَلُ	سَأَلْ	مُسْأَلٌ	مُسْأَلٌ
III.	سَاءَلَ	يُسَائِلُ	سَائِلْ	مُسَائِلٌ	مُسَائِلٌ
IV.	أَسَأَلَ	يُسْأَلُ	أَسْأَلْ	مُسْأَلٌ	مُسْأَلٌ
V.	تَسَأَلَ	يَتَسَأَلُ	تَسَأَلْ	مَتَسَأَلٌ	مَتَسَأَلٌ
VI.	تَسَاءَلَ	يَتَسَاءَلُ	تَسَاءَلْ	مَتَسَاءِلٌ	مَتَسَاءَلٌ
VII.	إِسْأَلَ	يُسْأَلُ	إِسْأَلْ	مُسْأَلٌ	مُسْأَلٌ

Perf. Imperf. Indic. Imper. Part. Act. Part. Pass.

VIII. ^{مَلَأَ} ^{يَلْأِي} ^{لَأَى} ^{مَلَأَ} ^{مَلَأَ}

(from ^{لَأَى} to bind up a wound, as this form of ^{لَأَى} does not occur).

IX. does not occur.

X. ^{مَسَلَمَ} ^{يَسْلِمُ} ^{سَلِمَ} ^{سَلِمَ} ^{سَلِمَ}

Verbal Noun

II. ^{تَسْلِيْلٌ} IV. ^{إِسْلَالٌ} VI. ^{تَسْلُوْلٌ} VIII. ^{إِسْلَامٌ}
 III. ^{مَسَاءَلَةٌ} V. ^{تَسْوَلٌ} VII. ^{إِسْنَالٌ} X. ^{إِسْلَامٌ}

6. Example of verb, whose third radical is hamza:
^{قَرَأَ} to read.

Perf.	Imperf. Indic.	Subj.	Juss.
^{قَرَأَ}	^{يَقْرَأُ}	^{يَقْرَأْ}	^{يَقْرَأْ}
^{قَرَأَتْ}	^{تَقْرَأُ}	^{تَقْرَأْ}	^{تَقْرَأْ}
^{قَرَأَتِ}	^{تَقْرَأُ}	^{تَقْرَأْ}	^{تَقْرَأْ}
^{قَرَأَتِ}	^{تَقْرَأِينَ}	^{تَقْرَأِي}	^{تَقْرَأِي}
^{قَرَأَتْ}	^{أَقْرَأُ}	^{أَقْرَأْ}	^{أَقْرَأْ}
etc.	etc.	etc.	etc.

Imperative

^{اقْرَأْ}

^{اقْرَأِي} etc.

Pass. Perf. ^{قُرِئَ}

^{قُرِئَتْ} etc.

Part. Active ^{قَارِئٌ}

Part. Passive ^{مَقْرُوءٌ}

Imperf. Indic. ^{يَقْرَأُ}

Note the orthography of the hamza in the following examples. They represent the usual modern practice, though the student should not be surprised if he encounter other minor variants from time to time.

3 Masc. Pl. Perf. ^{قَرَأُوا} ^{قَرَأُوا} they read, have read

„ „ Imperf. Indic. ^{يَقْرَءُونَ} ^{يَقْرَءُونَ} they read

3 Masc. Sing. Imperf. Indic. ^{يَقْرَءُ} } he reads it
 with Pronominal
 suffix

„ „ Subjunctive ^{يَقْرَأْ}

3 Masc. Dual Perf. ^{قَرَأَا} they (two) read, have read

„ „ Imperf. Indic. ^{يَقْرَآنِ} they (two) read

7. Conjugation of verbs which take kasra in the Imperf.:
^{هَئِئَا} to be healthy, Imperf. Indic. ^{يَهْنِي} Imperative ^{اهْنِي}.

8. Conjugation of verba of the form ^{نَعَلَ} : ^{خَطَى} to sin.

Perf.	Imperf. Indic.	Imper.
^{خَطَى}	^{يَخْطُئُ}	^{إِخْطَأْ}
^{خَطَطَ}	^{يَخْطُئُ}	^{إِخْطَأِي}
^{خَطَطَتْ}	^{يَخْطُئُ}	etc.
^{خَطَطَتْ}	^{تَخْطِئِينَ}	
^{خَطَطَتْ}	^{أَخْطَأُ}	
etc.	etc.	

9. Conjugation of verbs of the form **فَعَّلَ** : **بَطَّوْ** to be slow.

Perf.	Imperf. Indic.	Imper.
بَطَّوْ	يَبْطُوْ	اَبْطُوْ
بَطَّوْتُ	تَبْطُوْ	اَبْطُوْىْ
بَطَّوْتَ	تَبْطُوْىْ	etc.
etc.	etc.	

DERIVED FORMS

	Perf.	Imperf. Indic.	Imper.	Part. Act.	Part. Pass.
II.	قَرَأَ	يَقْرَأُ	قَرِ	مُقَرِّئٌ	مُقَرَّأٌ
III.	قَارَأَ	يَقَارِئُ	قَارِ	مُقَارِئٌ	مُقَارَّأٌ
IV.	أَقْرَأَ	يَقْرِئُ	أَقْرِ	مُقَرِّئٌ	مُقَرَّأٌ
V.	تَقَرَّأَ	يَتَقَرَّأُ	تَقَرَّ	مُسْتَقَرِّئٌ	مُسْتَقَرَّأٌ
VI.	تَقَارَّأَ	يَتَقَارَّأُ	تَقَارَّ	مُسْتَقَارِئٌ	مُسْتَقَارَّأٌ
VII.	اِنْقَرَأَ	يَنْقَرِئُ	اِنْقَرِ	مُنْقَرِئٌ	مُنْقَرَّأٌ
VIII.	اِقْتَرَأَ	يَقْتَرِئُ	اِقْتَرِ	مُنْقَرِئٌ	مُنْقَرَّأٌ
IX.	Does not occur.				
X.	اِسْتَقَرَّأَ	يَسْتَقَرِّئُ	اِسْتَقَرَّ	مُسْتَقَرِّئٌ	مُسْتَقَرَّأٌ

Verbal Noun

II. تَقَرُّؤٌ	IV. اِقْرَاءٌ	VI. تَقَارُّؤٌ	VIII. اِقْتِرَاءٌ
III. مُقَارَاءٌ	V. تَقَرُّؤٌ	VII. اِقْتِرَاءٌ	X. اِسْتِقْرَاءٌ

VOCABULARY

وَدَّ <i>pl.</i> وَدَّوْدُ delegation	جِدَارٌ <i>pl.</i> جِدَارٌ wall
صَحَّ <i>II</i> to declare, permit <i>mod.</i>	حَاجَةٌ <i>pl.</i> حَاجَاتُ need, in... of...
حَادِثٌ <i>pl.</i> حَوَادِثُ event <i>mod.</i>	سُرُورٌ passing <i>n.</i>
نَفَّذَ <i>II</i> to carry out, execute	بَرَامِيلٌ <i>pl.</i> بَرَامِيلُ barrel, cask, vat, drum
تَنْفِيذٌ execution	نِفْطٌ, نَفْطٌ oil, naphtha, tar
تَنْفِيذِيٌّ executive <i>adj.</i>	زَيْتٌ oil
سَبِيلٌ <i>pl.</i> سَبِيلٌ path, road, method	زَيْتُونٌ olive (زَيْتُونَةٌ an olive)
فِي سَبِيلٍ (with following <i>gen.</i>) in the way of, in aid of, towards	صَنَعَ (صَنِيعٌ) to make, do, manufacture
	صِنَاعَةٌ <i>pl.</i> صِنَائِعُ craft, industry
عِلَاقَةٌ <i>pl.</i> عِلَاقَاتُ relationship(s), relation(s)	صِنَاعَةٌ <i>pl.</i> صِنَائِعُ factory, workshop
نِظَامٌ <i>pl.</i> أَنْظِمَةٌ arrangement, system, discipline	اِرْتَلَعَ <i>VIII</i> to rise, to be raised
إِدَارَةٌ administration, management	سُجُونٌ <i>pl.</i> سِجْنٌ prison
شُعُوبٌ <i>pl.</i> شُعُوبٌ people, nation	نَتِيجَةٌ <i>pl.</i> نَتَائِجُ result
اِسْتِقْلَالٌ independence	اِمْتِحَانٌ <i>pl.</i> اِمْتِحَانَاتُ examination
أَحْلَامٌ <i>pl.</i> أَحْلَامٌ dream	نَجَاحٌ success
رُجُوعٌ return	أَزْمَةٌ <i>pl.</i> زَمَانٌ time
أَثْمَانٌ <i>pl.</i> أَثْمَانٌ price	فُؤُوسٌ <i>pl.</i> فُؤُوسُ axe

VERBS WITH MEDIAL HAMZA

(سَمِ) (من) to loathe, be disgusted with	V قَالٌ	} to draw a good omen from, bode well of
	VI قَالٌ	
(عَلَى) (شَامٌ) (with) to draw ill luck upon, bode ill for	VIII قَالٌ	

VERBS WITH FINAL HAMZA

(بَدَأَ) (trans.) to begin	II هَذَا	to congratulate
(بَدَأَ) (intrans.) to begin	(مَلَأَ) (trans.) to fill	
(قَرَأَ) (trans.) to read	(نَشَأَ) (trans.) to grow	
الْقُرْآنُ the Qur'an (Koran)	IV أَشَاءَ	to establish, set up
(بِ) (with acc.) to inform ... of ...	(جَرَوُ) (trans.) to dare, be brave	
(إِلْتَجَأَ) (VIII) to take refuge (with)	pl. جَرِيءٌ	bold, brave

EXERCISE 49

1. سَمِ أَوْلَدَ الْعَمْرِىَ مِنَ الْحَوَادِثِ الْأَخِيرَةِ. ٢. نَسَأَ اللَّهُ أَنْ يَمْدَنَا فِي تَنْفِيزِ الْمَشْرُوعِ. ٣. لَمَّا ذَا تَتَفَالَوْنَ بِرُجُوعِ الْحَكِّ وَقَدْ صَرَحَ سَتَكُمُ بِأَسْرِ الْحُكُومَةِ أَنَّ الْمَشْكِةَ أَخْلَتْ؟ ٤. إِنْ تَأَلَّتْ زَوْجَةُ قَيْصَرَ (Caesar) مِنْ حُلِيِّهِ فِي شَهْرِ مَارَسَ (March). ٥. إِنْ تَدَّتْ فِي قِرَاءَةِ الْقُرْآنِ قَبْلَ شَهْرَيْنِ وَأَتَمَّتْهَا أَثْنَاءَ شَهْرِ كَابِلٍ. ٦. نَفَذَتِ السُّلْطَةُ التَّنْفِيزَةَ هَذَا الْقَائُونَ فِي سَبِيلِ الْأَصْلَاحِ. ٧. نَبَأَتْ شِرْكَةُ نَفْطٍ

¹ Also أَذَارُ (see Chapter 36)

الْعِرَاقِ الْحُكُومَةِ الْعِرَاقِيَّةِ بِأَنَّ تَمَنَ الْأَزْيَتِ سَوْفَ يَرْتَفِعُ إِلَى جَنْبَيْنِ لِلْبَرِيمِيلِ فِي السَّنَةِ الْجَدِيدَةِ. ٨. أَتَشَأَتِ الْحُكُومَةُ صِنَاعَاتٍ خَفِيفَةً. ٩. إِتَّبَعَ النِّظَامَ الْمَعْرُوفَ وَاسْلًا بِرَيْكَ بِالزَّيْتُونِ. ١٠. أَهْيُ هَذِهِ الشَّرْكَةُ لِأَنَّ عِلَاقَاتِ الْإِدَارَةِ مَعَ الْعَمَالِ حَسَنَةٌ جِدًّا. ١١. نَحْنُ فِي حَاجَةٍ كَثِيرَةٍ إِلَى الْإِسْتِقْلَالِ، فَلْنَدْفِعْ لَنَمْنَهُ. ١٢. هَرَبَ الْقَاتِلُ مِنَ السِّجْنِ وَاتَّجَعَ فِي بَيْتٍ مِنْ بُيُوتِ الْقَرْيَةِ. ١٣. وَجَدَ قَاسًا هُنَاكَ لَكِنَّهُ لَمْ يَجِرْ عَلَى أَنْ يَسْتَمْلَهَا. ١٤. نَشَأَ فِي بَيْتٍ صَغِيرٍ قَرِيبٍ مِنْ بَابِ الْمَدِينَةِ. ١٥. إِذْ دَاوُوا تَغْلِيحَ الْخَيْدَارِ يَا عُمَالُ. ١٦. صَنَعَ سُوُوفًا لِلرِّجَالِ الْأَجْرَاءِ فِي مَصْنَعٍ لَهُ. ١٧. بَعْدَ مَرُورِ الزَّمَانِ رَجَعَ الْمَسَافِرُ لِبُوطِنِهِ وَاسْتَقَرَّ هُنَاكَ. ١٨. لَا تَقْرَأْ هَذَا الْكِتَابَ يَا أَهْبَى. ١٩. سَلُوا مُعَلِّمَكُمْ عَنْ نَتَائِجِ امْتِحَانَاتِكُمْ. ٢٠. إِنْ وَاجِبَ الشُّكِّ أَنْ يَهْبَى رَئِيسَ الْوُزَرَاءِ عَلَى نَجَاحِ الْمَشْرُوعِ.

EXERCISE 50

1. The government congratulated the delegation on their success in the way of improving the relations between the people and the administration.
2. A government spokesman announced the return of the price of oil to what it was before the war.
3. Life is our prison, and we take refuge in dreams.
4. Events have deprived (use منع) us of liberty since the war, and we are in need of it.
5. The wall of this room has become dirty with the passage of time.
6. This executive arrangement began a week ago.
7. A cask of olives reached me yesterday.
8. The servants cut the wood with their axes, then

informed their master of the completion of the work. 10. I have read the whole of the Quran. 11. Do you draw a good omen from the establishment of these factories? 12. No, it bodes ill to me (lit. I draw a bad omen from it). 13. I filled the guests' cups with coffee, and they drank it. 14. This writer grew up in the city of Baghdad (بَغْدَاد). 15. He was ill, yet he began his examination. 16. The result is not known, because it is in God's hands. 17. Ask the scholars about that great man. He became disgusted with city life (the life of cities). 18. What have you made today? 19. Don't ask me about that. It is my secret. 20. Market prices have gone up in recent days.

CHAPTER TWENTY-SEVEN

(الْبَابُ السَّامِعُ وَالْمَشْرُوعُ)

Weak Verbs. The Assimilated Verb

1. The *Weak Verbs* (أَفْعَالٌ مُعْتَلَّةٌ) are those in which one radical is one of the two semi-vowels or semi-consonants, wāw and ya'. They are of three classes:

A. Those with a weak *Initial Radical* (فِعْلٌ مِثَالٌ), sometimes called in English the Assimilated Verb.

B. Those with weak *Middle Radical*, the Hollow Verb (فِعْلٌ أَجْرَفٌ).

C. Those with weak *Final Radical* (فِعْلٌ نَاقِصٌ), sometimes called the Defective Verb in English.

2. The weak radical in these verbs may undergo, according to certain rules, any one of the following changes:

(a) It may change to a long "a" or 'alif,
e.g. Root Q-W-L. قَالَ he said, for قَوْلٌ.

(b) It may change to a long "ū" (wāw) or "i" (ya'),
e.g. يَقُولُ he says, for قَوْلٌ.

قِيلَ it was said, for قَوْلٌ.

(c) It may disappear entirely,
e.g. يَقُلْ let him say (Jussive) for يَقُولُ.

وَقِفْ stop! Imperative of وَقَفَ.

يُوصِلُ he arrives, for يَوْصِلُ.

(d) In some cases, in disappearing the weak letter leaves some vestige in the shape of a short vowel (see the first example in (c) above).

(e) In certain parts it may be replaced by hamza, which early Arabic lexicographers therefore classed as a weak letter, e.g. لَقَائِل for قَائِل, Active Participle of قَالَ to say. لَقَائِي for قَائِي, Verbal Noun of لَاقَى, to meet. (تَقَى III).

(f) In compensation for the change of the weak radical to 'alif, we sometimes find the feminine ending ة added, e.g. إِقَامَةٌ and إِسْقَامَةٌ Verbal Nouns of قَامَ IV and X respectively. Similarly, certain Verbal Nouns with the feminine ending occur in the assimilated verb, the weak initial radical being omitted, e.g. مِثَّة quality, a verbal noun of وَصَفَ to describe.

A grasp of the above principles will assist the student to recognise weak verbs when he encounters them in reading.

The Assimilated Verb. A. With yā'

3. The initial may be wāw or yā', but the latter, being easier—and also rarer—will be dealt with first. Such verbs are regular, the yā' always appearing like any other radical, except in the following isolated parts:

- (a) In the Imperfect Passive, yā' turns to wāw.
 (b) A similar change occurs in the Imperfect and the Participles of Form IV.
 (c) The yā' is changed to a tā' in Form VIII.
 See the following tables where the above are underlined.
 Conjugation of the verbs, whose first radical is يَ: يَسِي to be dry.

Perf.	Imperf. Indic.	Subj.	Juss.
يَسَى	يَسِي	يَسِي	يَسِي
يَسَت	يَسِي	يَسِي	يَسِي
يَسِي	يَسِي	يَسِي	يَسِي

Perf.	Imperf. Indic.	Subj.	Juss.
يَسَت	يَسِي	يَسِي	يَسِي
يَسَت	يَسِي	يَسِي	يَسِي
etc.	etc.	etc.	etc.
Imperative			
	يَسِي		Part. Act. يَسِي
	يَسِي etc.		Part. Pass. مَسِي
Verbal Noun يَسِي			
Pass. Perf.	يَسِي		Imperf. Indic. يَسِي

DERIVED FORMS

	Perf.	Imperf. Indic.	Imper.	Part Act.	Part. Pass.
II.	يَسِي	يَسِي	يَسِي	مَسِي	مَسِي
III.	يَسِي	يَسِي	يَسِي	مَسِي	مَسِي
IV.	يَسِي	يَسِي	يَسِي	مَسِي	مَسِي
V.	يَسِي	يَسِي	يَسِي	مَسِي	مَسِي
VI.	يَسِي	يَسِي	يَسِي	مَسِي	مَسِي
VII.	يَسِي	يَسِي	يَسِي	مَسِي	مَسِي
VIII.	يَسِي	يَسِي	يَسِي	مَسِي	مَسِي

IX. Does not occur.

X.	يَسِي	يَسِي	يَسِي	يَسِي
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Verbal Noun

II.	يَسِي	VI.	يَسِي	VIII.	يَسِي
III.	يَسِي	V.	يَسِي	VII.	يَسِي
				X.	يَسِي

Although there are few very common verbs beginning with yā', whether root or derived, there are a few which deserve mention.

e.g. (يَسِّرُ) (يَسِرُّ) to despair (of).

يَسِّرُ IV to drive anyone to despair.

يَسِرُّ (يَسِرُّ) to become dry, wither (given above).

يَسِّرُ II to dry anything.

يَسِّرُ (يَسِرُّ) to be or become easy.

يَسِّرُ II to facilitate.

يَقِظُ (يَقِظُ) to wake up.

يَقِظُ II, يَقِظُ IV to awaken (trans.)

يَقِظُ V, يَقِظُ X same meaning as root form.

The Assimilated Verb. B. With wāw

4. In the root form practically all these verbs except the doubled ones, and all the commonly-used ones:

(a) Lose the wāw in the Imperfect,

e.g. وَصَلَ to arrive, to link; Imperfect, يَصِلُ

but it is reinstated in the Passive, يُوصَلُ.

(b) Lose both this wāw and the preceding 'alif (which would normally be found) in the Imperative.

وَصَفَ to describe; صِفْ describe!

رَضَعَ to place, put; ضَعْ put!

Conjugation of وَصَلَ.

Perf.	Imperf. Indic.	Subj.	Juss.
وَصَلَ	يَصِلُ	يَصِلَ	يَصِلْ
وَصَلَتْ	تَصِلُ	تَصِلِ	تَصِلِي
وَصَلَتِ	تَصِلُ	تَصِلِ	تَصِلِي
وَصَلَتْ	تَصِلِينَ	تَصِلِي	تَصِلِي
وَصَلْتُ	أُصِلُ	أُصِلْ	أُصِلْ
etc.	etc.	etc.	etc.

Imperative

صِلْ

Part. Act. وَاصِلٌ

صِلِي etc.

Part. Pass. مُوصُولٌ

Verbal Noun وَصْلٌ or وَصُولٌ or حِلَّةٌ

Pass. Perf. وَصِلَ

Imperf. Indic. يُوصَلُ

5. We pointed out in Chapter Fourteen that verbs of the form فَعِلَ, يَفْعِلُ are rare in Arabic. Many of them have initial wāw, e.g.

ثِقَ to trust; Imperf. يَثِقُ; Imperative ثِقْ (ث)

رَثَ to inherit; Imperf. يَرِثُ; Imperative رِثْ (ر)

رَمَ to swell; Imperf. يَرِمُ; Imperative رِمْ (ر)

6. Of those few verbs which retain the wāw in the Imperfect, the least uncommon is وَجَلَ to be afraid.

وَجَلَ Imperf. اِجْلُ Imperative (اِجْلُ) (وَجَلَ)

7. Doubled verbs having initial wāw retain it in the Imperfect, and merely follow the rules already given for the Doubled Verb, e.g. **وَدَّ** to love.

Imperfect **يُودِي**; Imperative **وَدِّ**.

8. Derived Forms. These are regular, except for the following points:

(a) In VIII, the wāw changes to tā' and appears in the doubling of the tā' of increase,

e.g. from **وَضَحَّ** to be clear **إِضْحَجَّ** (same meaning).

(b) Where the wāw has sukūn and is preceded by kaara, it changes to ya',

e.g. Verbal Nouns of IV and X.

وَجَدَ to find IV **أَوْجَدَ** to create, v.n. **إِعْيَادٌ**.

وَدَعَ to let, allow; X **إِسْتَوْدَعَ** to let, deposit;

v.n. **إِسْتِدَاعٌ**.

Table of Derived Forms

	Perf.	Imperf.	Indic.	Imper.	Part. Act.	Part. Pass.
II.	وَصَلَ	يُوصِلُ	وَصِلَ	وَصِلْ	مُوصِلٌ	مُوصَلٌ
III.	وَاصَلَ	يُوَاصِلُ	وَاصِلٌ	وَاصِلْ	مُوَاصِلٌ	مُوَاصَلٌ
IV.	أَوْصَلَ	يُؤْصِلُ	أَوْصِلَ	أَوْصِلْ	مُؤْصِلٌ	مُؤْصَلٌ
V.	تَوَصَّلَ	يَتَوَصَّلُ	تَوَصَّلَ	تَوَصَّلْ	مُتَوَصِّلٌ	مُتَوَصَّلٌ
VI.	تَوَاوَلَ	يَتَوَاوَلُ	تَوَاوَلَ	تَوَاوَلْ	مُتَوَاوِلٌ	مُتَوَاوَلٌ
VIII.	إِتَّصَلَ	يَتَّصِلُ	إِتَّصَلَ	إِتَّصِلْ	مُتَّصِلٌ	مُتَّصَلٌ
X.	إِسْتَوْصَلَ	يَسْتَوْصِلُ	إِسْتَوْصَلَ	إِسْتَوْصِلْ	مُسْتَوْصِلٌ	مُسْتَوْصَلٌ

Verbal Noun

II. تَوْصِيلٌ IV. إِصْصَالٌ VI. تَوَاوُلٌ VIII. إِتْصَالٌ
III. إِسْتِصْصَالٌ or مَوَاصِلَةٌ V. تَوَصُّلٌ X. إِسْتِصْصَالٌ

Forms VII and IX do not occur.

VOCABULARY

(-) to despair (of) **يَيْسُ** (من) **عَسِرَ** (-) to be difficult
IV to drive to despair **إِيَّاسٌ** II to make difficult **عَسِرَ**
(-) to be, become, dry **يَيْسُ** III to help **سَاعَدَ**
II to dry **يَيْسُ** **غَضِبَ** anger
(-) to be, become, easy **يَيْسِرَ** **يَاسٌ** despair
II to facilitate **رِسَالَةٌ** pl. **رِسَالَةٌ** essay, letter,
message
X to wake up, awaken **إِسْتَيْقَظَ** **خَطِرٌ**, **مُخْطَرٌ** dangerous
IV to wake anyone up **أَيْقَظَ** **تَقْوَى** piety, fear of God
III to face, stand up to, encounter **أَحْبَبَ**, **أَحْبَبَ** pl. **حَبِيبٌ** loved
one, friend
VIII to turn towards **إِقْبَهَ** **عَجَائِبٌ** pl. **عَجَائِبٌ** marvel,
wonder
(-) to be incumbent on, the duty of **وَجِبَ عَلَى** **عَجِيبٌ** wonderful
III to agree with **وَاتَّقَى** **حَرَكَ** II to move *trans.*
VIII to agree together; to happen **إِتَّفَقَ** **تَحَرَّكَ**-V to move *intrans.*
(-) to arrive; to come to water (of animal) **وَرَدَ** **يَيْسِرُ** easy
(-) to describe **وَصَفَ** **مَوَاقِفُ** pl. **مَوَاقِفُ** situation;
park for vehicles *mod.* **أُسْرَةٌ** pl. **سُرِيرٌ** bed

وُصُول arrival	صِفَة quality
حِلَة link, connection	عَسِير difficult
اتِّفَاق agreement	(-) فِشِل to fail
(political, commercial, and otherwise)	دَقَّة exactitude, accuracy
وَأْرَدَات imports	بِدَقَّة exactly
صَادِرَات exports	الَّذِي which (masc. relative pronoun) (see Ch. 34)
وَعُود promise	نَشَف to dry
أَوْصَاف description	

EXERCISE 81

١ - حَتَّى وَصُولِ الْمُسَاعَدَةِ بَشَرِ الْجُنُودِ مِنْ نَتِيجَةِ الْقِتَالِ، لِأَنَّ
مَوْفِقَهُمْ قَدْ عَسَرَ. ٢ - وَصَلْنَا إِلَى سَوْقِ الْعَرَبَاتِ، وَتَرَكْنَا سَيَّارَتَنَا
فِيهِ. ٣ - بَشَّرَتِ الْحُكُومَةُ بِالْإِنْكِبَازِ الْمَصْرِفِيِّ الْجَدِيدَةِ.
٤ - أَصْبَحَتِ الْأَرْضُ بَاسَةً، وَنَشِطَتِ الزَّرَاعَةُ لَكَانَتْ الْوَارِدَاتُ أَكْثَرَ مِنْ
الْصَادِرَاتِ. ٥ - عَلَى الْمَسَاجِينِ أَنْ يَسْتَقْبِلُوا حَالًا وَيَقْبَلُوا فِي حُجْرِهِمْ
لِنَفْتِيهِ الْمَدِيرِ. ٦ - لَا تَضَعْ يَدَكَ عَلَى الْمَائِدَةِ. ٧ - وَاجِبُهُ
حَسَنٌ عُدُوهُ وَفِي قَلْبِهِ غَضَبٌ وَيَأْسٌ. ٨ - وَرَدَتْ رِسَالَةٌ مُهِمَّةٌ مِنْهُ
فِيهَا وَعْدُ الْمُسَاعَدَةِ. ٩ - وَصَفَ الْمُؤَلِّفُ مَجَابِبَ الدُّنْيَا فِي كِتَابِ
عَجِيبٍ. ١٠ - إِنَّ الْقَوَى بَيْنَ فِئَاتِ الْمُؤْمِنِينَ. ١١ - يَا طِبَّاحَاتُ،
لَا تُعَسِّرَنَّ الْيَسِيرَ بَلِ اعْمَلْنَ عَمَلَكُنَّ حَتَّى يَسِرَ الْعَسِيرُ. ١٢ - لَا
تَحْتَرِكْ يَا أَسِيرُ وَصِفْ لِي صِلَتَكَ بِوَلَدِ الرَّجَالِ. ١٣ - يَجِبُ عَلَيْكُمْ

أَنْ تَتَوَلَّقُوا فِي هَذِهِ الْأَسُورِ. ١٤ - وَبَيْنَمَا كَانَ رَاقِدًا عَلَى سَرِيرِهِ،
اتَّفَقَ أَنَّ رَجُلًا غَيْرَ مَعْرُوفٍ أَقْبَلَهُ. ١٥ - نَشَفَتِ النِّسَاءُ مَلَابِسَهُنَّ
وَلَيْسَتْهَا وَاجِبِينَ إِلَى الْجُنُودِ. ١٦ - مَاذَا وَعَدْتَ؟ أَوَافَقْتَهُمْ؟ إِذَنْ
أَبَاسَتِي. ١٧ - حَرِّكُوا أَيْدِيَكُمْ. ١٨ - مَتَى مَوَاقِفُونَ لِدَيْكَ فِي أَوْقَاتِ
الْشِدَّةِ هَذِهِ. ١٩ - ضَعُوا أَقْلَابَكُمْ عَلَى مَوَائِدِكُمْ. ٢٠ - وَرَدَ الْخَبَلُ
الْمَاءَ وَشَرِبَ كَثِيرًا وَلَمْ يَقِفْ حَتَّى وَصُولِهِ.

EXERCISE 82

1. Quickness to anger is a bad quality. 2. How many apples have you promised? It is your duty to bring more than that. 3. We have described all these events to you so that you may know that piety is preferable to despair, and we have put our ideas in our many letters to you during a period of two years. 4. The situation of our loved ones is perilous. They face difficulties from every side. 5. He had despaired of life before your arrival. 6. My wife drives me to despair, as she wakes me up every day in the morning. 7. We stopped in the car park and alighted (نزل) from our vehicles. 8. This agreement between two enemies is remarkable. It is [one] of (use ب) the wonders of the world. 9. Speech is easy, but deeds are hard. 10. He has described the qualities of the Arabs exactly. 11. Dry that book which has fallen into the water, so that you can use it again for your lessons. 12. The pupil turned towards his teacher and his tongue became dry from fear. 13. By chance (اتِّفَاقًا) the animal came to the water, and the trees moved. 14. I attempted a description of that animal, but failed because of its quickness. 15. Let us agree together and facilitate matters. 16. Your anger has made them difficult. 17. We will arrive in two hours time, since the road has become hard. 18. Wake up, women, and do your duty in the kitchen. 19. My work has become easy. 20. I don't agree with you.

CHAPTER TWENTY-EIGHT

(البَابُ الثَّانِي وَالْعِشْرُونَ)

The Hollow Verb

1. *Hollow verbs* (فَعْلُ أَجُوفٍ) are those in which the middle radical is و or ي. They are conjugated according to the following rules:

(a) In the Perfect if the final radical is vowelled, the weak letter (i.e. و or ي) changes to the long vowel 'alif.

e.g. كَانَ for كَوَّنَ, he was.

قَامَتْ for قَوَّيَتْ she stood up.

بَاعُوا for يَبِيعُوا they sold.

(b) In the Imperfect if the final radical is vowelled, the weak middle radical is changed to و, ي or ا, in accordance with the vowelling of the particular verb, as shown in the dictionary.

خَافَ to fear; أَخَافُ I fear.

قَامَ to stand up; نَقُومُ we stand up.

بَاعَ to sell; تَبِيعُونَ you (pl.) sell.

(c) If the final radical is unvowelled (e.g. in the Jussive, Imperative, or other parts in which the final radical regularly has *sukūn* before its pronominal suffix) the weak middle radical disappears, but the preceding initial radical takes the short vowel appropriate to the vowelling of the particular verb.

كَانَ (ـَ) to be; كُنْتُ I was.

قَامَ (ـَ) to stand up; قَامُوا they (f. pl.) stood up.

بَاعَ (ـَ) to sell; بَاعُوا let us sell (Jussive). بَيْعْتُ I sold.

نَامَ (ـَ) to sleep; يَنُمُونَ they (f. pl.) sleep.

NOTE: In applying the above three rules the beginner is advised to compare with some simple regular verb. For example, if he has to write "I was", he may take "I opened" as a model. This is فَتَحْتُ and the final radical, ح, has *sukūn*. According to rule (c), therefore, the middle radical, the *waw* of كَانَ must be removed, and we have كُنْتُ. Most verbs of the form كَانُ يَكُونُ have a *damma* in the Perfect when the middle radical is elided, e.g.

صُمْتُ (ـُ) to fast; صُمْتُ I fasted

Most having the form يَبِيعُ بَاعَ also take *kasra* in the Perfect when there is no middle radical. بَيْعْتُ I sold. The common exceptions are:

يَنَالُ to obtain, نَلْتُ I obtained; with Imperfect يَنَالُ.

يَنَامُ to sleep, نِمْتُ I slept; with Imperfect يَنَامُ.

(d) In the Imperative, not only does the middle radical disappear when the final radical is unvowelled (as in the Jussive), but in addition, the prefixed 'alif of the regular Imperative is omitted, e.g.

قُلْ to say; Imperative قُلْ (m. s.)

but قُولِ (f. s.)

بَاعَ to sell; Imperative بَاعْ (f. pl.)

.but بَاعُوا (m. pl.)

(e) In the root form the weak medial is changed to *hamza* in the Active Participle:

بَاعَ بَائِعٌ قَالَ قَائِلٌ

(f) For verbs with *kasra* in the Imperfect, the Passive Participle is of the pattern يَبِيعُ, sold. Otherwise, it is as مَقُولٌ, said; مَخُوفٌ, feared.

2. Conjugation of قَامَ (قَامَ) (for قَامَ), to rise, set out; (with بِ) to carry out, undertake.

Perfect		
Sing.	Dual	Plural
قَامَ	قَامَا	قَامُوا
قَامَتْ	قَامَتَا	قَامْنَ
قَمَتَ	قَمَتَا	قَمَتُمْ
قَمَتِ	قَمَتَا	قَمَتْنَ
قَمَتُ		قَمْنَا

Imperfect		
	Indic.	Subj.
Sing. 3. m.	يَقُومُ	يَقُومَ
" 3. f.	تَقُومُ	تَقُومَ
" 2. m.	تَقُومُ	تَقُومَ
" 2. f.	تَقُومِينَ	تَقُومِي
" 1.	أَقُومُ	أَقُومَ
Dual 3. m.	يَقُومَانِ	يَقُومَا
" 3. f.	تَقُومَانِ	تَقُومَا
" 2.	تَقُومَانِ	تَقُومَا
Plur. 3. m.	يَقُومُونَ	يَقُومُوا
" 3. f.	يَقُومْنَ	يَقُومْنَ
Plur. 2. m.	تَقُومُونَ	تَقُومُوا
" 2. f.	تَقُومْنَ	تَقُومْنَ
" 1.	نَقُومُ	نَقُومُ

Imperative

S. 2. m.	قُمْ	
" 2. f.	قُومِي	Part. Act. قَائِمٌ
D. 2.	قُومَا	Part. Pass. مَقُومٌ
Pl. 2. m.	قُومُوا	
" 2. f.	قُنَّ	

Passive

Perf.	Imperf. Indic.	Subj.	Juss.
يَقِيمُ	يَقَامُ	يَقَامَ	يَقِمْ
تَقِيمُ	تَقَامُ	تَقَامَ	تَقِمْ
قَمَتَ	تَقَامُ	تَقَامَ	تَقِمْ
قَمَتِ	تَقَامِينَ	تَقَامِي	تَقَامِي
قَمْتُ	أَقَامَ	أَقَامَ	أَقِمْ
etc.	etc.	etc.	etc.

3. Conjugation of verb, whose middle radical is يَ: صَارَ (for صَارَ) to become.

Perfect		
Sing.	Dual	Plural
3. m.	صَارَا	صَارُوا
3. f.	صَارَتَا	صَرْنَّ
2. m.	صَرْتُمَا	صَرْتُمْ
2. f.	صَرْتُنَّ	صَرْتُنَّ
1.	صَرْنَا	صَرْنَا

Imperfect

	Indic.	Subj.	Juss.
Sing. 3. m.	يَصِيرُ	يَصِيرَ	يَصِرْ
" 3. f.	تَصِيرُ	تَصِيرَ	تَصِرْ
" 2. m.	تَصِيرُ	تَصِيرَ	تَصِرْ
" 2. f.	تَصِيرِينَ	تَصِيرِي	تَصِيرِي
" 1.	أَصِيرُ	أَصِيرَ	أَصِرْ
Dual 3. m.	يَصِيرَانِ	يَصِيرَا	يَصِيرَا
" 3. f.	تَصِيرَانِ	تَصِيرَا	تَصِيرَا
" 2.	تَصِيرَانِ	تَصِيرَا	تَصِيرَا
Plur. 3. m.	يَصِيرُونَ	يَصِيرُوا	يَصِيرُوا
" 3. f.	يَصِرْنَ	يَصِرْنَ	يَصِرْنَ
" 2. m.	تَصِيرُونَ	تَصِيرُوا	تَصِيرُوا
" 2. f.	تَصِرْنَ	تَصِرْنَ	تَصِرْنَ
" 1.	تَصِيرْ	تَصِيرْ	تَصِرْ

Imperative

صِرْ
صِيرِ
صِيرَا
صِيرُوا
صِرْنَ

Part. Act. صَائِرٌ
Part. Pass. مَصِيرٌ

Passive

Perf.	Imperf. Indic.	Subj.	Juss.
صِرَ	يُصَارُ	يُصَارَ	يُصِرْ
صِيرَتْ	تُصَارُ	تُصَارَ	تُصِرْ
صِيرَتْ	تُصَارُ	تُصَارَ	تُصِرْ
etc.	etc.	etc.	etc.

4. Conjugation of the form فَعِلَ .

خَافَ (for خَوْفٌ) to fear

Perf.	Imperf. Indic.	Subj.	Juss.
خَافَ	يَخَافُ	يَخَافَ	يَخَفْ
خَافَتْ	تَخَافُ	تَخَافَ	تَخَفْ
خَفَّتْ	تَخَافُ	تَخَافَ	تَخَفْ
خَفَّتْ	تَخَافِينَ	تَخَافِي	تَخَافِي
خَفْتُ	أَخَافُ	أَخَافُ	أَخَفْ
etc.	etc.	etc.	

Imperative

خَفْ

خَافِ etc.

Part. Act. خَائِفٌ

Part. Pass. مَخُوفٌ

Passive

Perf.	Imperf. Indic.	Subj.	Juss.
خُفِيَ	يُخَافُ	يُخَافَ	يُخَفْ
خُفِيتْ	تُخَافُ	تُخَافَ	تُخَفْ
etc.	etc.	etc.	etc.

DERIVED FORMS

5. In forms II, III, V, VI, and IX, the weak medial is treated as if it were a normal sound letter, and therefore irregularity does not occur. In the following tables, therefore, students should observe carefully forms IV, VII, VIII and X, where the hollowness still remains. They should also note that in these forms there is no distinction of vowelling between verbs like قَال with *wāw* and those like بَاع with *yā'*. Note the compensatory feminine ending of the verbal nouns in IV and X. Note that the weak radical becomes 'alif in both Perfect and Imperfect in VII and VIII. Special attention should be paid to IV, which is tricky to the beginner.

6. Derived Forms of the Hollow Verb with Medial *wāw*:

	Perf.	Imperf.	Indic.	Imper.	Part. Act.	Part. Pass.
II.	قَوَّمَ	يَقْوِمُ	قَوَّمَ	مَقْوِمٌ	مَقْوِمٌ	
III.	قَاوَمَ	يَقَاوِمُ	قَاوَمَ	مَقَاوِمٌ	مَقَاوِمٌ	
IV.	اقَامَ	يُقِيمُ	اقَامَ	مُقِيمٌ	مُقَامٌ	
V.	تَقَوَّمَ	يَتَقَوَّمُ	تَقَوَّمَ	مَتَقَوَّمٌ	مَتَقَوَّمٌ	
VI.	تَقَاوَمَ	يَتَقَاوِمُ	تَقَاوَمَ	مَتَقَاوَمٌ	مَتَقَاوَمٌ	
VII.	اِقَامَ	يَقَامُ	اِقَامَ	مَقَامٌ	مَقَامٌ	
VIII.	اِقَامَ	يَقَامُ	اِقَامَ	مَقَامٌ	مَقَامٌ	
IX.	اِسْوَدَّ	يَسْوَدُّ	اِسْوَدَّ	مَسْوَدٌ	مَسْوَدٌ	wanting.
X.	اِسْتَقَامَ	يَسْتَقِيمُ	اِسْتَقَامَ	مُسْتَقِيمٌ	مُسْتَقَامٌ	

Verbal Noun

II.	تَقْوِيمٌ	V.	تَقْوِمٌ	VIII.	اِقْيَامٌ
III.	مَقَاوِمَةٌ	VI.	تَقَاوِمٌ	IX.	اِسْوَادٌ
IV.	اِقَامَةٌ	VII.	اِقْيَامٌ	X.	اِسْتِقَامَةٌ

7. Derived forms of the Hollow Verb with Medial *yā'*:

	Perf.	Imperf.	Indic.	Imper.	Part. Act.	Part. Pass.
II.	صَيَّرَ	يَصِيرُ	صَيَّرَ	مَصِيرٌ	مَصِيرٌ	
III.	صَايَرَ	يَصَايِرُ	صَايَرَ	مَصَايِرٌ	مَصَايِرٌ	
IV.	اَصَارَ	يَصِيرُ	اَصَارَ	مَصِيرٌ	مَصَارٌ	
V.	تَصَيَّرَ	يَتَصَيَّرُ	تَصَيَّرَ	مَتَصَيَّرٌ	مَتَصَيَّرٌ	
VI.	تَصَايَرَ	يَتَصَايِرُ	تَصَايَرَ	مَتَصَايِرٌ	مَتَصَايِرٌ	
VII.	اِنْصَارَ	يَنْصَارُ	اِنْصَارَ	مَنْصَارٌ	مَنْصَارٌ	
VIII.	اِصْطَارَ	يَصْطَارُ	اِصْطَارَ	مُصْطَارٌ	مُصْطَارٌ	
IX.	اِبْيَضَ	يَبْيِضُ	اِبْيَضَ	مَبْيِضٌ	مَبْيِضٌ	wanting.
X.	اِسْتَصَارَ	يَسْتَصِيرُ	اِسْتَصَارَ	مُسْتَصِيرٌ	مُسْتَصَارٌ	

Verbal Noun.

II.	تَصْيِيرٌ	V.	تَصِيرٌ	VIII.	اِصْطَارٌ
III.	مَصَايِرَةٌ	VI.	تَصَايِرٌ	IX.	اِبْيَاضٌ
IV.	اِصَارَةٌ	VII.	اِنْصِيَارٌ	X.	اِسْتِصَارَةٌ

VOCABULARY

اقَامَ IV	to set, set up, place;	مَاتَ (ـُ) to die
(with قِي) to settle, stay (in a place)		قَالَ (ـَ) to take a siesta
اُخَوَّفَ II ; اُخَافَ IV	to terrify	طَالَ (ـَ) to be long
اِسْتَرَحَ X	to rest	طَوَّلَ II to make long; to take a long time
رَاحَةٌ	rest, ease	اَطَالَ IV to lengthen
اِسْتِرَاحَةٌ	rest-house	سَارَ (ـَ) to go, journey

عَادَ (ع) to return	حِصَانَة protection, conserva-
عَادَ IV to repent, bring back	tion
عَاتَدَ VIII to be accustomed to	تُرَاب soil, earth
	فَرَّ (-) to flee, run away
أَصَابَ IV to hit the mark, afflict, attack	جَعَلَ (a) with object: to make
	(b) with imperfect verb: to begin doing anything
تَوَلَّى III to hand over (with double accusative)	زَوْجَ pl. أزواج husband, one of a pair
سُلْطَة authority, rule, control	رَصَاة bullet
السُّلْطَات the authorities	بَنْدُقِيَة pl. بَنَادِق rifle, gun
سُهولة ease, easiness	صَاح (-) to cry out
صِحَّة health, soundness	نَوَّمَ sleep
أَرَادَ IV to wish, want	طَارَ (-) to fly
زَارَ (ز) to visit	طَائِرَة pl. ات. aeroplanes
أَزَادَ VIII to increase intrans.	طَائِر aviator, pilot
أَطَاعَ IV to obey	مَطَار pl. ات. airport
اسْتَطَاعَ X to be able (with object in accus., or subjunctive preceded by لَنْ)	مَصَالِح pl. مصالح depart-
بَحَثَ (ب) to investigate	ment (of government), interest (e.g. in his interests)
صَانَ (ص) to protect	

EXERCISE 23

- ١ - أَقَامَ الْعَرَبُ فِي بَعْضِ مُدُنِ سُورِيَا لِكُنْهَمُ لَمْ يَفْرَحُوا فِيهَا.
- ٢ - طَرْنَا لِحَجَلٍ بِعِيدٍ فِي الصَّحْرَاءِ، وَنَزَلْنَا فِي الْإِسْتِرَاحَةِ الْحَكُومِيَّةِ.
- ٣ - كَانَ الْمَطَارُ هُنَاكَ صَغِيرًا جِدًّا، وَلَكِنَّ الطَّيَّارَ يَعْرِفُهُ مِنْ زَمَانٍ (for some time).
- ٤ - كُنَّا فِي طَائِرَةٍ إِنْجِلِيْزِيَّةٍ، وَنَشَأْنَا فِيهَا أَثْنَاءَ السَّفَرِ كَعَادَتِي فِي الْبَيْتِ.
- ٥ - لَكِنْ صَحَبْنَا سَاحِلَيْنِ فَرَنَسِيَّيْنِ لَمْ يَزُورَا الْبِلَادَ مِنْ قَبْلُ. فَلَمْ يَسْتَطِيعَا النَّوْمَ.
- ٦ - أَصْبَحْتُ حِصَانَةَ التُّرَابِ مِنْ أَهَمِّ الْحَاجَاتِ فِي الشَّرْقِ.
- ٧ - أَصَابَتْ حُسَيْنًا رَصَاةً مِنْ بَنْدُقِيَّةٍ، وَالْفَاعِلُ مَجْهُولٌ، وَالْمَصَابُ (victim) زَوْجٌ أُخِي.
- ٨ - لَا تَمِصْ حَيْثُمَا تَفَرُّ، حَتَّى لَا يَعْرِفَ الْعَدُوُّ شَيْئًا (anything) عَنْ حَرَكَاتِكَ.
- ٩ - أَرَدْتُ أَنْ أَزُورَ الْبِلَادَ الشِّمَالِيَّةَ، لَكِنِّي أَتَنَظَّرْتُ وَصُولَ الرَّبِيعِ لِشِدَّةِ الشِّتَاءِ هُنَاكَ وَأَزْدِيَادِ الْبَرْدِ فِي ذَلِكَ الْفَصْلِ.
- ١٠ - يَا سَيِّدِي الْمُحْتَرَمُ، أَخْبِرْكَ بِأَنِّي اسْتَطَعْتُ أَنْ أُسِيرَ لِدَيْسَقَ وَأَنْ أَعُودَ مِنْهَا بَعْدَ يَوْمِي رَاحَةً، كَمَا (as) قُلْتُ لِي. خَادِمُكَ الطَّيِّعُ، حَسَنُ.
- ١١ - الدُّنْيَا (here, meaning 'weather') حَارَّةٌ الْآنَ، فَلَنْتَرْجَى هُنَا سَاعَةً حَتَّى نَعِيدَ قُوَّتَنَا وَنَصُونُ صِحَّتَنَا.
- ١٢ - لِمَاذَا طَوَّلْتَ فِي السُّوقِ، يَا زَوْجَتِي لَعَلَّ التَّجَارِقَةَ بَاعُوا جَمِيعَ بَضَائِعِهِمْ لَكَ.
- ١٣ - أَنْتَ أَصْبَحْتَ ضَعِيفًا مِنْ ذَلِكَ الْعَمَلِ، أَمَا أَنَا فَإِنِّي أَغْتَادُهُ.
- ١٤ - تَوَالَيْتِي فِتْنَجَانُ شَأْيٍ جَدِيدٍ.
- ١٥ - أَخُوكَ خَائِفٌ. هَلْ خَوَّفَتْهُ؟
- ١٦ - لَا، هُوَ خَائِفٌ بِسُهُولَةٍ.
- ١٧ - أَطَالَ (may... prolong) اللَّهُ حَيَاتَكَ

١٨ - طَالَ مَرَضُ النَّسَاءِ لَكُنْهِنَّ (Perfect used for pious wish)
 مَتْنٌ أَخِيرًا ١٩ - أَبْعُدْ مِنِّي، (عَنِّي) لَعَلَّكَ تُصَابُ
 بِهَذَا الْعَرَضِ الْخَطِيرِ. ٢٠ - صُنْ سِرَّكَ وَعَلَى أَيِّ حَالٍ لَا تَتَكَلَّمْ
 عَنْهُ لِلنِّسَاءِ وَالْأَطْفَالِ.

EXERCISE 54

1. An inspector of the Soil Conservation Department flew from the city to investigate the problem. 2. He returned and handed over his report to the Minister. 3. The latter put it on his desk, but was unable to do anything (شَيْءٌ) because his wife began to visit him in his office every afternoon (every day after noon), and he left most of his work to a clerk. 4. We wish to write about this because difficulties have increased in the government recently. 5. Every official must do his duty and obey orders. 6. The sentry's sleeping was the cause of his being hit by a bullet. 7. Preserve your rifles, soldiers, and do not flee before the enemy. 8. How many times have I said that to you, but you have not listened. 9. We must not take the siesta in times of war. 10. They arrived by aeroplane and settled in a place near the airfield. 11. Their habit was to emerge every evening and terrify the inhabitants. 12. I think it best that you travel by air like the other tourists. 13. Hassan was a brave airman and died in his plane. 14. Take your ease (*translate literally*) in the rest house. 15. I am glad that the authorities have extended your stay here. 16. Take it easy, and have another look (lit. return the look) at these papers. 17. Perhaps you will find in them something which (لَا) will not please you. 18. Your visit has lasted a long time. I think it best that you set out at once, and return to your people, your relations, and your country. 19. Are you accustomed to my ideas or not (أَمْ لَا)? 20. Our relations with his government frightened his enemies greatly.

CHAPTER TWENTY-NINE

(الْبَابُ الْتَالِيَةُ وَالْعَشْرُونَ)

The Verb with Weak Final Radical
(Defective Verb)

1. The verb with weak final radical is called نَاقِضٌ in Arabic, and, sometimes, in English, by the somewhat ambiguous term *Defective*. The weak radical may be considered to have been originally either *wāw* or *yā*, but it may be written also as *'alif*, according to the following rules:

(a) When the Perfect has *l*, the Imperfect *must* have *y*.

e.g. دَعَا to call; يَدْعُو Imperfect

(b) When the Perfect has *yā*, the Imperfect also *must* have *yā*. This occurs in the following types:

(i) fa'ala, yaf'alu رَمَى يَرْمِي to throw.

(ii) fa'ila, yaf'alu لَقِيَ يَلْقَى to meet.

(iii) *The passive of all forms.*

e.g. دُعِيَ يُدْعَى to be called.

رُمِيَ يُرْمَى to be thrown.

لُقِيَ يُلْقَى to be met.

Note that the final *yā* in some instances is *'alif maqṣūra*, and is pronounced like *'alif*.

(c) There is also a rare form which has *wāw* in Perfect and Imperfect. These are verbs of the form fa'ula, yaf'ulu. An example is يَسْرُسُو to be noble; but the beginner is unlikely to encounter this type.

(d) In the derived forms the weak final is always written as *yā'* in both tenses, whatever the root form may be, e.g.

لَتَقَى to meet (لَقَى VIII),

تَدَاعَى to call one another (دَاعَى VI).

2. Rules for the elision of the weak radical.

(a) Complicated rules will not be given. It is better to see from the tables. Nevertheless, it is important to note that in the verb when the weak radical is the last letter of the word it is removed in those parts where it should be unvowelled. This applies to the Jussive and Imperative.

e.g. from رَمَى throw!

دَعَا call!

لَقَى meet! (I).

لَتَقَى meet! (VIII)

(b) In the Verbal Noun of derived forms III (type فَعَالٍ), IV, VII, VIII, IX and X, the weak radical, when occurring after *'alif*, is changed to *hamza*:

From	لَقَى III	v.n.	لِقَاءٌ
"	لَتَقَى IV	"	لِقَاءٌ
"	لَتَلَقَى VII	"	لِقَاءٌ
"	لَتَلَقَى VIII	"	لِقَاءٌ
"	لَتَعَاَى IX	"	لِقَاءٌ
"	لَتَسَلَقَى X	"	لِقَاءٌ

3. Conjugation of دَعَا to call (of the form فَعَّلَ).

Singular	Perfect		
	Dual	Plural	
3. masc.	دَعَا	3. masc.	دَعَوْا
3. fem.	دَعَتْ	3. fem.	دَعَوْنَ
2. masc.	دَعَوْتَ	2. masc.	دَعَوْتُمُ
2. fem.	دَعَوْتِ	2. fem.	دَعَوْتُنَّ
I.	دَعَوْتُ	1.	دَعَوْنَا

Imperfect

	Indic.	Subj.	Juss.
Sing. 3. masc.	يَدْعُو	يَدْعُو	يَدْعُ
" 3. fem.	تَدْعُو	تَدْعُو	تَدْعُ
" 2. masc.	تَدْعُو	تَدْعُو	تَدْعُ
" 2. fem.	تَدْعِينَ	تَدْعِي	تَدْعِي
" I.	ادْعُو	ادْعُو	ادْعُ
Dual 3. masc.	يَدْعَوَانِ	يَدْعَوَانِ	يَدْعُوا
" 3. fem.	تَدْعَوَانِ	تَدْعَوَانِ	تَدْعُوا
" 2.	تَدْعَوَانِ	تَدْعَوَانِ	تَدْعُوا
Plur. 3. masc.	يَدْعُونَ	يَدْعُوا	يَدْعُوا
" 3. fem.	يَدْعَوْنَ	يَدْعَوْنَ	يَدْعَوْنَ
" 2. masc.	تَدْعُونُ	تَدْعُوا	تَدْعُوا
" 2. fem.	تَدْعُونَّ	تَدْعُونَّ	تَدْعُونَّ
" 1.	نَدْعُو	نَدْعُو	نَدْعُ

Imperative

Sing. masc.	اُدْعُ	Dual اُدْعُوا	Plur. masc. اُدْعُوا
„ fem.	اُدْعِي	„ fem. اُدْعُونِ	

Part. Active

Sing. nom. masc.	دَاعٍ (with Art. الدَّاعِي)	fem. دَاعِيَةٌ
„ accus. „	دَاعِيًا („ „)	دَاعِيَةً
„ gen. „	دَاعٍ („ „)	دَاعِيَةٍ

Dual nom. masc.	دَاعِيَانِ	fem. دَاعِيَتَانِ
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„ gen. accus. „	دَاعِيَيْنِ	„ دَاعِيَتَيْنِ
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Plur. nom. „	دَاعُونَ	„ دَاعِيَاتٌ
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„ gen. accus. „	دَاعِينَ	„ دَاعِيَاتٍ
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Part. Pass. مَدْعُوٌّ

Passive Perfect

Sing. 3. masc.	دُعِيَ	Dual دُعِيََا	Plur. دُعُوا
„ 3. fem.	دُعِيَتْ	„ دُعِيَتَا	„ دُعِيْنَ
„ 2. masc.	دُعَيْتَ	„ دُعَيْتُمَا	„ دُعَيْتُمْ
„ 2. fem.	دُعِيْتِ	„ دُعِيْتُمَا	„ دُعِيْتُنَّ
„ 1.	دُعَيْتُ	„ دُعَيْتُمَا	„ دُعَيْتُمْ

	Pass. Imperf. Indic.	Subj.	Juss.
Sing. 3. masc.	يُدْعَى	يُدْعَى	يُدْعَ
„ 3. fem.	تُدْعَى	تُدْعَى	تُدْعَ
„ 2. masc.	تُدْعَى	تُدْعَى	تُدْعَ
„ 2. fem.	تُدْعَيْنِ	تُدْعَيْنِ	تُدْعَيْنِ
„ 1.	اُدْعَى	اُدْعَى	اُدْعَ
Dual 3. masc.	يُدْعَيَانِ	يُدْعَيَانِ	يُدْعَيَا
„ 3. fem.	تُدْعَيَانِ	تُدْعَيَانِ	تُدْعَيَا
„ 2.	تُدْعَيَانِ	تُدْعَيَانِ	تُدْعَيَا
Plur. 3. masc.	يُدْعَوْنَ	يُدْعَوْنَ	يُدْعُوا
„ 3. fem.	يُدْعَيْنِ	يُدْعَيْنِ	يُدْعَيْنِ
„ 2. masc.	تُدْعَوْنَ	تُدْعَوْنَ	تُدْعُوا
„ 2. fem.	تُدْعَيْنِ	تُدْعَيْنِ	تُدْعَيْنِ
„ 1.	تُدْعَى	تُدْعَى	تُدْعَ

The following points should be particularly noted in the above tables:

(a) Active Perfect: The final radical disappears in the 3rd Person Fem. Sing. and Dual. In the 3rd Pers. Masc. Plural also it disappears, but the previous radical has a diphthong to compensate it:

دُعُوا *da'awū*, for دُعُوا *da'awū*.

(b) Active Imperfect: Note the elision of the weak *wāw* in the 2nd P. Fem. Sing., and the 2nd and 3rd P. Masc. Plur. in both Indicative and Subjunctive. In the Jussive it also

disappears in all parts in which it would otherwise be the final letter. The same applies to the Imperative.

(c) The complicated forms of the Active Participle should be especially noted, as some of these participles are of frequent use as nouns, e.g. قَاضٍ a judge; مُعَازٍ muezzin. Used thus, with technical meanings, these Active Participles take broken plurals of the form دُعَاةٌ, قُضَاةٌ when applied to human beings.

(d) The Passive table above can be taken as a model for all *Defective Verbs* whatever the vowelling of the Active may be.

4. Conjugation of the verb (رَضِيَ عَنْ) to be pleased (with)

(Of the form فَعَّلَ)

Perfect

Sing. 3. masc.	Dual	Plur.
رَضِيَ	رَضِيَا	رَضَوْا
„ 3. fem.	رَضِيَتَا	رَضَيْنَ
„ 2. masc.	رَضَيْتُمَا	رَضَيْتُمْ
„ 2. fem.	رَضَيْتُمَا	رَضَيْتُنَّ
„ 1.	رَضَيْتُ	رَضَيْنَا

Imperf. Indic.

Subj.

Juss.

Sing. 3. masc.	Dual	Plur.
يَرْضَى	يَرْضِيَا	يَرْضَوْا
„ 3. fem.	تَرْضَى	تَرْضَيْنَ
„ 2. masc.	تَرْضَى	تَرْضَيْنَ
„ 2. fem.	تَرْضَيْنَ	تَرْضَيْنَ
„ 1.	أَرْضَى	أَرْضَيْنَا

Imperf. Indic.

Subj.

Juss.

Dual 3. masc.	Dual 3. fem.	2.	Plur. 3. masc.	3. fem.	2. masc.	2. fem.	1.
يَرْضِيَانِ	تَرْضِيَانِ	يَرْضِيَانِ	يَرْضَوْنَ	يَرْضَوْنَ	يَرْضَوْنَ	يَرْضَوْنَ	يَرْضَوْا
„ 3. fem.	تَرْضِيَانِ	تَرْضِيَانِ	يَرْضَوْنَ	يَرْضَوْنَ	يَرْضَوْنَ	يَرْضَوْنَ	يَرْضَوْنَ
„ 2.	يَرْضِيَانِ	يَرْضِيَانِ	يَرْضَوْنَ	يَرْضَوْنَ	يَرْضَوْنَ	يَرْضَوْنَ	يَرْضَوْنَ
Plur. 3. masc.	يَرْضَوْنَ	يَرْضَوْنَ	يَرْضَوْنَ	يَرْضَوْنَ	يَرْضَوْنَ	يَرْضَوْنَ	يَرْضَوْنَ
„ 3. fem.	يَرْضَوْنَ	يَرْضَوْنَ	يَرْضَوْنَ	يَرْضَوْنَ	يَرْضَوْنَ	يَرْضَوْنَ	يَرْضَوْنَ
„ 2. masc.	يَرْضَوْنَ	يَرْضَوْنَ	يَرْضَوْنَ	يَرْضَوْنَ	يَرْضَوْنَ	يَرْضَوْنَ	يَرْضَوْنَ
„ 2. fem.	يَرْضَوْنَ	يَرْضَوْنَ	يَرْضَوْنَ	يَرْضَوْنَ	يَرْضَوْنَ	يَرْضَوْنَ	يَرْضَوْنَ
„ 1.	يَرْضَوْنَ	يَرْضَوْنَ	يَرْضَوْنَ	يَرْضَوْنَ	يَرْضَوْنَ	يَرْضَوْنَ	يَرْضَوْنَ

Imperative

Sing. masc.	Dual	Plur. masc.	„ fem.	Part. Act.	Part. Pass.
إِرضَ	إِرضِيَا	إِرضَوْا	إِرضَيْنَ	رَاضٍ (with article الرَّاضِي)	مَرْضِيٌّ
„ fem.	إِرضِيَا	„ fem.	„ fem.	„	„
Pass. Perf.	رَضِيَ (see دُعِيَ)	Imperf. Indic.	يَرْضَى (see يَدْعَى)	„	„

The Passive of this measure is exactly the same as the Active, but for the change of the vowelling of the initial radical.

5. Conjugation of رمى to throw (of the form فَعَّلَ).

Perfect

Sing. 3. masc.	Dual	Plur.
رَمَى	رَمَيَا	رَمَوْا
„ 3. fem.	رَمَتَا	رَمَيْنَ
„ 2. masc.	رَمَيْتُمَا	رَمَيْتُمْ
„ 2. fem.	رَمَيْتُمَا	رَمَيْتُنَّ
„ 1.	رَمَيْتُ	رَمَيْنَا

	Imperf. Indic.	Subj.	Juss.
Sing. 3. masc.	يُرْمِي	يُرْمِي	يُرْمِ
„ 3. fem.	تُرْمِي	تُرْمِي	تُرْمِ
„ 2. masc.	تُرْمِي	تُرْمِي	تُرْمِ
„ 2. fem.	تُرْمِينَ	تُرْمِي	تُرْمِي
„ 1.	أُرْمِي	أُرْمِي	أُرْمِ
Dual 3. masc.	يُرْمِيَانِ	يُرْمِيَا	يُرْمِيَا
„ 3. fem.	تُرْمِيَانِ	تُرْمِيَا	تُرْمِيَا
„ 2.	تُرْمِيَانِ	تُرْمِيَا	تُرْمِيَا
Plur. 3. masc.	يُرْمُونَ	يُرْمُوا	يُرْمُوا
„ 3. fem.	يُرْمِينَ	يُرْمِينَ	يُرْمِينَ
„ 2. masc.	تُرْمُونَ	تُرْمُوا	تُرْمُوا
„ 2. fem.	تُرْمِينَ	تُرْمِينَ	تُرْمِينَ
„ 1.	تُرْمِي	تُرْمِي	تُرْمِ

Imperative

Sing. masc.	أُرْمِ	Dual	أُرْمِيَا	Plur. masc.	أُرْمُوا
„ fem.	أُرْمِي			„ fem.	أُرْمِينَ

Verbal Noun رَمِيٌّ

Part. Act. رَامٍ (with article الرَامِي) Part. Pass. مَرْمِيٌّ

Pass. Perf. رُمِيَ Imperf. Indic. يَرْمِي

رُمِيتُ etc.

رُمِيَ etc.

6. Derived Forms are standard, whatever the vowelling of the root, and the final radical invariably appears as *yā'*.

Conjugation of the Derived forms of all Defective verbs.

	Perf.	Imperf. Indic.	Imper.	Part. Act.	Part. Pass.
II	لَقِيَ	يُلَقِي	لَقِ	مُلَقٍ	مُلَقًى
III	لَاقَ	يُلَاقِي	لَاقِ	مُلَاقٍ	مُلَاقًى
IV	أَلَقَى	يُلَقِي	أَلَقِ	مُلَقٍ	مُلَقًى
V	تَلَقَّى	يَتَلَقَّى	تَلَقَّ	مُتَلَقٍ	مُتَلَقًى
VI	تَلَّاقَ	يَتَلَّاقِي	تَلَّاقِ	مُتَلَّاقٍ	مُتَلَّاقًى
VII	إِنْتَلَقَى	يَنْتَلِقِي	إِنْتَلَقِ	مُنْتَلَقٍ	مُنْتَلَقًى
VIII	إِنْتَقَى	يَنْتَقِي	إِنْتَقِ	مُنْتَقٍ	مُنْتَقًى
IX	Very rare				
X	اسْتَلَقَى	يَسْتَلِقِي	اسْتَلَقِ	مُسْتَلَقٍ	مُسْتَلَقًى

Verbal Noun

II	تَلْقِيَةٌ	V	تَلَقَّ	VIII	إِنْتِقَاءٌ
III	لِقَاءٌ and مَلَاقَةٌ	VI	تَلَّاقَ	IX	Very rare
IV	إِلْقَاءٌ	VII	إِنْتَلَقَ	X	اسْتِقَاءٌ

The following points should be noted:

(a) The elision of the final radical in the Active Participle of the simple verb. These words are declined like دَاعٍ, already given in full.

(b) The nunation (with *kasra*) of the Active Participle in the derived forms of the verb is changed to يَ in the

definite, e.g. ^{أَرَسَى} throwing, a thrower (from ^{أَرَسَ} IV); ^{الْعَرَسِي}, the thrower; ^{الرَّمِي} الحجر, the thrower of the stone.

(c) The 'alif *maqṣūra* of the Passive Participle in the derived forms loses its nunation when the word is definite, e.g. ^{مُتَلَّى}, ^{الْمُتَلَّى}. The feminine is ^{مُتَلَّاة}, ^{الْمُتَلَّاة}.

(d) Verbal Nouns: Note that in Form II these verbs always have the form ^{تَفْعِيلٌ}, not ^{تَفْعِيل}. In III the first form of the verbal noun has an 'alif in place of the weak radical, before the feminine ending. Forms V and VI elide the final radical when indefinite and they change the *ḡamma* of the middle radical of the regular verb to *kasra*. The *yā* reappears when the word is definite. Finally, the verbal nouns in forms III (second type), IV, VII, VIII, IX and X have a final *hamza* in place of the weak radical.

(e) Form IX is extremely rare in this type of verb, but when it occurs, the doubled final radical appears as an 'alif followed by a *yā*. From ^{عَمِيَ} to be or become blind, we also have ^{أَعْمَايَ} with the same meaning. The XIth Form also occurs, and in it the *yā* is doubled, as it should be, e.g. ^{أَعْمَايَ}, also with the same meaning.

7. When an attached pronoun is added to any word ending in 'alif *maqṣūra*, the latter is written as an 'alif, according to its actual sound. This applies to pronominal objects of defective verbs.

e.g. ^{رَمَى} he threw; ^{رَمَاهُ} he threw him or it.
^{يَلْقَى} he meets; ^{يَلْقَاهُمْ} he meets them.
^{لَاقَى} he encountered; ^{لَاقَاكَ} he encountered you.

But note that the *yā*, if preceded by *kasra*, is no longer an 'alif *maqṣūra*.

e.g. ^{لَقِيَ} be met; ^{لَقِيَهُ} be met him.

^{يَرِي} he throws; ^{يَرِيهِ} he throws it.

The same change to 'alif occurs also in nouns.

e.g. ^{رَضَى} consent; ^{رَضَاهَا} her consent. ^{يُدُونِ رَضَاهَا} without her consent.

This rule does not apply to the prepositions ^{عَلَى} "on" and ^{إِلَى} "to", which, as already shown, become diphthongs when a pronoun is attached, e.g. ^{عَلَيْهَا} on her, it; ^{إِلَيْهِمْ} to them, etc.

8. The Defective and Hollow Verbs can cause much difficulty for the beginner in one way or another. This is particularly so when he encounters certain forms of these verbs in unvowelled Arabic. Let us take as an example the phrase ^{لَمْ يَقُلْ}. Here it would be difficult to tell whether the verb is:

from a hollow verb (ـَلْ) ^{قَالَ}

" " " " (ـَلْ) ^{قَالَ}

" „ doubled „ ^{قُلْ}

" „ defective „ ^{قَلَى}

The root of the verb in the phrase ^{لَمْ يَجِدْ} could be either ^{جَدَّ} or ^{جَادَ} or ^{جَدَّ}. In most cases, of course, the context should prove a guide to the correct root. Where there is doubt the student may have to check several possible roots before finding the correct one.

VOCABULARY

^{رَجَا} (ـَا) to hope for, request ^{دَعَا} (ـَا) to call, pray for,
 (acc. of person or thing) invite
^{رَجَاءٌ} hope ^{إِدْعَى} VIII to claim
^{تَلَا} (ـَا) to read, recite ^{إِسْتَدْعَى} X to summon

مَنْ (أَنْ) to approach	مَاضٍ (with article المَاضِي) past,
مَنْ (أَنْ) شَكَ (مِنْ، عَنْ) to complain (about)	last
مَنْ شَكَوْ pl. شَكَوْ complaint	تَضَى (أَنْ) to decide, judge
مَنْ نَادَى III to call	أَتَضَى VIII to demand, require
مَنْ (أَنْ) to escape	قَاضٍ pl. قَضَاءٌ judge (Cadi)
مَنْ (أَنْ) عَفَا (عَنْ) to forgive	بَنَى (أَنْ) to build
مَنْ (أَنْ) to be pure, clear	سَقَى (أَنْ) to water
مَنْ pure, clear	غَشِيَ عَلَيْهِ Pass. he fainted
سَمَى II to name, call (doubly trans.; or second object with ب)	غَشِيَ عَلَيْهَا Pass. she fainted
بَكَى (أَنْ) to weep	تَمَنَّى V to wish, hope, beg
جَرَى (أَنْ) to run, flow, happen	رَبَّى II to train, bring up, breed
مَشَى (أَنْ) to walk, go	تَرْبِيَةٌ education, upbringing
مَشَاةٌ infantry (pl. of Act. Part.)	مَعَادِلُ pl. مَعَادِلُ institute
مَاشِيَةٌ cattle pl. of مَاشٍ	تَوَفَّى V Pass. to die
تَغَدَّى V to lunch, have lunch	هَدَى (أَنْ) to guide
تَعَشَّى V to dine, have dinner, supper	صِرَاطٌ road, path (Quranic)
أَعْطَى IV to give (doubly trans.)	سَوِيَّتٌ straight
مَضَى (أَنْ) to pass, go away	رَضِيَ عَنْ (أَنْ) to be contented with, approve of
	نَسَى (أَنْ) to forget

نَسِيَانٌ forgetfulness, forgetting	جَوَّ sky, air, atmosphere
بَقِيَ (أَنْ) to remain	جَوَّيْ air-adj.
بَقَاٌ remaining n., existence	بَرِيدٌ post, mail
دَارُ الْبَقَاءِ the Hereafter, Heaven (lit. the House of Eternity)	خَلَقَ (أَنْ) to create
لَقِيَ (أَنْ) to meet someone	شَيْطَانٌ pl. شَيْطَانٌ Satan, devil
لَاقَ III " " "	سَائِرٌ rest, remainder (with following genitive)
أَلْقَى IV to throw	بَدَلًا عَنْ، مِنْ instead of
إِلْتَقَى VIII to meet one another	عَالٍ with article الْعَالِي high
أَمْرٌ bitter	أَغْلَبِيَّةٌ majority
أَمْرٌ، مَرٌّ man	بَاصٌ، بَصٌ، بَاسٌ bus
عَاقَبَ (III) to punish	عِيدُ الْمِيلَادِ Christmas

EXERCISE 55

١ - أَرْجُوْهُ أَنْ لَا (أَلَّا) تَدْعُوْهُ ذَلِكَ الرَّجُلُ لِأَنَّهُ يَدْعِي أَنَّهُ أَتَمَّ جُنْدِي فِي جَيْشِي أَمِيرُ الْمُؤْمِنِينَ. ٢ - اسْتَدْعَ صَاحِبُ الطَّائِرَةِ وَاسْأَلَهُ بِمَا (مِنْ) يَشْكُو. ٣ - لِنَادِ التَّاجِرَ الْمَسْجُونِ وَنَقُلْ لَهُ إِنَّا كَدَّ عَفَوْنَا عَنْهُ. ٤ - دَنَا الْجَمَاعَةُ وَتَلَوُوا الْقُرْآنَ بِصَوْتِ عَالٍ. ٥ - فَالِكِنْ الرَّجَاءُ فِي قَوْلِكَ بَدَلًا مِنْ الشُّكُوْبِ. ٦ - بَكَتْ زَوْجَةُ الْخَلِيفَةِ الْمَتَوَقِّ ثُمَّ قَبِلَتْ دَعْوَتَهُمْ. ٧ - تَمَّا أَغْلَبِيَّةُ الْمَشَاءِ حَيَاتِهِمْ وَغَدُوا إِلَى مَحَلِّ نَيْهِ (in which) مَاءٍ وَأَكَلْ. ٨ - تَغْدِنَا فِي بَيْتِكَ، فَاسْتَحْسِنْ أَنْ تَعْتَشَى عِنْدِي. ٩ - أُعْطِيَنِي خَبْرًا وَزَيْلًا حَتَّى لَا أَمُوتَ.

١. — أَتُنَى أَنْ يَكُونَ الْقَاضِي قَدْ لَاقَى عَمَّهُ فِي أَثْنَاءِ زِيَارَتِهِ لِعَدَنَ.
 ١١. — مَشَتْ الْبَيْتَ لَتَزُورَ عَمَّتَهَا لَكِنَّهَا رَجَعَتْ بِالْبَاسِ. ١٢. — لَا تَشْكُ لِمَا مَضَى: فَكَّرْ فِي الْمُسْتَقْبَلِ. ١٣. — بَنَى الْقَاضِي بَيْتًا جَدِيدًا فِي حَيِّ الْعَرَبِ، وَسَكَنَهُ فِي الشَّهْرِ الْمَاضِي. ١٤. — إِيْهِدْنَا الصِّرَاطَ الْمُسْتَقِيمَ (Quran, sura I). ١٥. — بَقُوا وَأَقْبَيْنَ مَدَّةً طَوِيلَةً، ثُمَّ غَشِيَ عَلَى رَجُلَيْنِ مِنْهُمْ وَعَلَيْهِمَا السَّيْآنُ. ١٦. — يَا خَادِمُ، أَتَيْ هَذَا الْحِطَّابُ فِي الصُّنْدُوقِ الْخَاصِّ بِالْبَرِيدِ الْهَيَوِيِّ لَعَلَّهُ يَصِلُ أَخِي فِي إِكْثَرَتِهِ قَبْلَ عِيدِ الْمِيلَادِ. ١٧. — كَانَتْ الْأَحْوَالُ تَقْتَضِي أَنْ تُرَى أَوْلَادُنَا فِي مَسْجِدِ التَّرِييَةِ. ١٨. — خَلَقْنَا اللَّهَ لِأَنْ نَرْجِعَ إِلَيْهِ بَعْدَ الْمَوْتِ. وَتَسْكُنُ دَارَ الْبَقَاءِ. ١٩. — هَذَا الْمَرْءُ بِمَثَلِ شَيْطَانٍ لَا يَرَى عَنِ الصَّالِحَاتِ (righteous deeds). ٢٠. — تَذَكَّرْ زَيْدٌ مَا جَرَى لَكِنْ نَسِيَهُ سَائِرَ الرِّجَالِ. ٢١. — سَقَا بُسْتَانَهُمَا بِأَمَاءٍ الصَّانِ. أَمَا مَوَاشِيَهُمَا فَاشْرَبَاهُمَا مَاءً مُرًّا. ٢٢. — لَقِيتُ كُتَّابًا فِي شَارِعِ «نُحْرَدُون» (Gordon) فَحَمَلْتُهُ إِلَى بَيْتِي وَسَمَّيْتُهُ بِنُحْرَدُونٍ بَعْدَ ذَلِكَ. ٢٣. — فَلَمَلَّتْ فِي الْجَنِينَةِ لِأَنَّ الْجَوْ جِيلَ الْيَوْمِ. ٢٤. — حَضَرَ السَّارِقُونَ الْحَكَمَةَ وَقَضَى (حَكَمَ) عَلَيْهِمُ بِالسَّجْنِ.

EXERCISE 56

1. Abu Bakr (may God be pleased with him!) (Use Perfect, "God has been pleased with him", for a pious wish) was the first Caliph in the history of the Islamic State. 2. We read in the opening sura (سُورَةُ) of the Quran: "Lead us in the straight path". 3. The foreign traveller mounted a swift

camel and escaped. For two months he drank camels' milk, and found it very bitter, because he was used to cow's milk. 4. They met in an elevated place, and the atmosphere was pure there. They had become disgusted with the smoke of cities. 5. Hassan will remain here instead of his father. As for the rest of those present, let them lunch with us, then we will give them the presents, and they can leave. 6. I used to meet him in the bus every day when I was studying in the Institute of Education. 7. We hope that the judge will treat these men as (كَمَا) they deserve when they appear before him. They stole many letters from the air mail, and opened them. Then, when they found no money in them, they threw them in the river. 8. Indeed, they are devils, and the majority of the inhabitants of this city fear them. 9. In the past many people complained about your friend's doings, but we forgave him. Now we shall weep, but we shall also punish him. 10. The teacher said to the girls: "Run", and to the boys, "Walk!". 11. Have you forgotten that your father died last week? 12. God created us that we might go to heaven. 13. I have called you, so approach me and tell me about your complaint. 14. The foreign commander did not know correct Arabic, so he called the infantry "cattle"! 15. Summon the man who (الَّذِي) claims that his son is a prophet. 16. You two have built a beautiful house, you have watered a beautiful garden, but you have not brought up your children; and this is the most important of your duties as parents and Muslims. 17. We hope that you will recite the Quran in the mosque tomorrow. You are the best reciter in the village. 18. Our hearts have become pure. 19. The ministers have invited me to dine with them. 20. This invitation was unexpected, and I cannot go as I am busy that night. 21. He greeted her, and passed on to his uncle's house, and remained there until sunset.

CHAPTER THIRTY

(الْبَابُ الثَّلَاثُونَ)

The Doubly and Trebly Weak Verb

1. Taking the hamza as a weak consonant, it is possible for two, or even three, radicals of a trilateral verb to be weak. Such verbs were termed **تَقَبُّضٌ** (*complicated, tangled*) by the philologists. They are, obviously, of rare occurrence, but they do include some common verbs, and, in any case, they must be given for completeness. The following types may be encountered:

2. Verbs with *wāw* and *yā'* as 2nd and 3rd radicals respectively. These must be conjugated as Deficient verbs, the Medial *wāw* remaining in all parts. Consequently there is no need to give any tables, e.g.

رَوَى **رَوَى** to recount, transmit,

(hence **رَوَايَةٌ** a story or play).

Imperative, **ارْوِ**

The derived forms present no problems.

3. Doubled verbs with *yā'* as Medial and Final Radicals. Conjugation of **حَيَّ** also written **حَى** (for **حَيَو**) to live.

Perf.	Imperf. Indic.
حَيَّ	يَحْيِي (also written حَيَّا)
حَيَّيْتُ	
حَيَّيْتُ	
etc.	

In the derived forms, the second *yā'* is changed to *'alif*, e.g. in Form IV **أَحْيَا** (to resuscitate, revive)

In X the forms **إِسْتَحْيَا**, **إِسْتَحْيَ** and **إِسْتَحَى** (to spare alive, to feel ashamed) are encountered. The second *yā'* of this root appears to have been originally a *wāw*, as is seen in the word **حَيَوَانٌ** animal.

4. Verbs in which the first and third radicals are weak letters. These follow the rules that govern the conjugation of the Assimilated and the Defective verbs; e.g.

Perf. **وَقَى** to guard; Imperf. Indic. **يُقِي**; Juss. **يُقِ**.

Imper. Masc. Sing. **قِ**; Fem. Sing. **قِي**; Plur. **قُوا**.

Part. Act. **وَاقٍ** (with Article **الوَاقِي**).

VIII. form **إِتَّقَى** to fear (God).

Perf. **وَقَّ** to be complete, fulfil (a promise).

IV. form **أَوْقَى** to fulfil a vow; Imperf. Indic. **يُوقِي**;

Imper. **اُوقِبْ**; Verbal Noun **إِيقَاءٌ**.

Perf. **وَلَّى** to be near, follow; Imperf. Indic. **يَلِي**; Juss. **يَلِ**;
Imper. **لِ**.

5. Verbs with *wāw* or *yā'* for all three radicals. Only **يَبِي** is encountered, and that only in II **يَبَا**, to write, a beautiful *yā'*.

	Perfect	Imperfect	Jussive
3. m.	يَبَا	يَبِي	يَبِ
3. f.	يَبَتْ	etc.	
2. m.	يَبَيْتَ	etc.	
	etc.		

6. Doubled Verbs with Initial *hamza*, e.g.

(أَح) **أَحَّ** to burn (أَم) **أَمَّ** to direct one's steps towards.

Such verbs must follow the rules of the doubled verb, and those of the Verb with initial *hamza*. Needless to say, the *hamza* cannot be removed (e.g. as the Imperative of *أَخَذَ*).

Conjugation	Perfect	Imperfect Indicative	Jussive
Sing. 3. m.	أَجَّ	يُوجُّ	يُوجِّ or يُوَجِّ
„ 3. f.	أَجَّتْ	تُوجُّ	etc. etc.
„ 2. m.	أَجَجْتَ	تُوجِّ	
„ 2. f.	أَجَجْتِ	تُوجِّينَ	
„ 1.	أَجَجْتُ	أُوجِّ	

7. Verbs with Initial *hamza* and Medial *wāw* or *yā*:

These are conjugated like hollow verbs, save that the rules of orthography for the *hamza* must be followed:

e.g. *أَوْبَ* for *أَوْبَ* to return.

Perf.	Imperf. Indic.	Juss.
أَبَّ	يُؤَبُّ (also written يُوبُّ)	يُؤَبِّ
أَبَّتْ	تُؤَبُّ	تُؤَبِّ
أَبَّتْ etc.	تُؤَبِّ etc.	تُؤَبِّ etc.
Imperf.		
أُبِّ	Part. Active	أَبِّبُ
أُوبِي	Pass. Perf.	إِبِبَ

So too the rarer verbs:

أَفَّ (for أَوْفَ), to injure.

أَلَّ (for أَوْلَ), to come, return.

أَدَّ (for أَيْدَ), to be strong. II أَيْدَ to strengthen.

8. Verbs with Medial *hamza* and Initial *wāw* or *yā*:

These are very rare, but the following are the most common.

يَسَّ (يَسَّ), to despair. As is usual with verbs with Initial *yā* that letter is not elided. With *wāw* we find *وَالَّ*, *وَيْلُ*, to seek refuge; and the Quranic *وَادَّ*, *يَدُّ*, to bury (a female child) alive. In these the *wāw* is elided according to the rules for the Assimilated Verb, and the orthography of the *hamza* follows the normal rules.

In the unlikely event of derived forms being encountered, they follow the normal rules; e.g. from *وَادَّ* VIII *إِتَادَ* to act slowly, Imperfect *يَتَدُّ*, Imperative *اِتْدُ*. It should be noted that the *hamza* is a normal consonant, and may therefore be doubled; e.g. *تَوَادَّ* V; Imperfect *يَتَوَادُّ*; with the same meaning as VIII.

9. The Hollow Verb with final *hamza*. This is an extremely common class, and in many parts, the *hamza* is written, as the Arabs say, "on the line", that is, to our way of thinking, suspended in mid-air,

e.g. *سَوَاَ* for *سَوَاَ* to be bad.

جَاءَ for *جَاءَ* to come.

Conjugation of *جَاءَ* to come.

Perf.	Imperf. Indic.	Juss.
جَاءَ	يَجِيءُ	يَجِيْ
جَاءَتْ	تَجِيءُ	تَجِيْ
جِئَتْ etc.	تَجِيْ etc.	تَجِيْ etc.

Imperf.

جِيْ

جِيْ etc.

Verbal Noun *مَجِيءٌ*

Part. Active *جَاءَ* (with Article *الْجَائِي*)

Pass. Perf. *جِيْ* Imperf. *يَجِيْ*

The student may wonder how such a verb can have a Passive. But verbs in Arabic may be transitive through a preposition, and this especially applies to verbs of motion which, with **ب**, mean to bring or take;

e.g. **جَاءَ بِ** to bring, **ذَهَبَ** to go; **ذَهَبَ بِ** to take (away).

سَأَ (for **سَوَّ**) to be had.

Perf.	Imperf. Indic.	Juss.
سَأَ	يَسُوهُ	يَسُوْ
سَأَتْ	تَسُوهُ	تَسُوْ
سَوَّتْ	تَسُوْهُ	تَسُوْ
etc.	etc.	etc.

Imper.

سُوْ	Verbal Noun سُوْهُ
سُوِيْ	Part. Active سَاوٍ (with Article السَّامِي)

Pass. Perf. **يَسِىَ** Imperf. Indic. **يُسَاءُ**

Of the Derived forms is IV **أَسَاءَ** to make bad; Imperf. Indic. **يُسِىْ**; Imper. **أُسِىْ**; Verbal Noun **إِسَاءَةٌ**; Part. Act. **مُسِىٌّ**.

Conjugation of **شَاءَ** (for **شِىَ**) to wish.

Perf.	Imperf. Indic.	Juss.
شَاءَ	يَشَاءُ	يَشَاْ
شَاءَتْ	تَشَاءُ	تَشَاْ
شَتَّتْ etc.	تَشَاءُ etc.	تَشَاْ etc.

Imper. **شَاْ** Verbal Noun **مَشِيْنَةٌ** and **مَشِيْ**

Pass. Perf. **شِىَ** Part. Act. **شَاٍ** (with Article **السَّامِي**).

10. Verbs with Medial *hamza* and Final *ya'*. These include the common verb **رَأَى** to see, which also has certain irregularities of its own, in that the *hamza* is dropped in the Imperfect and Imperative, and in Form IV.

Perfect.

Sing. 3. masc.	رَأَى	Dual	رَأَيَاْ	Plur.	رَأَوْاْ
„ 3. fem.	رَأَتْ	„	رَأَتَاْ	„	رَأَيْنَ
„ 2. masc.	رَأَيْتَ	„	رَأَيْتُمَاْ	„	رَأَيْتُمْ
„ 2. fem.	رَأَيْتِ			„	رَأَيْتُنَّ
„ 1.	رَأَيْتُ			„	رَأَيْنَاْ

Imperfect Indic.

Subj.

Juss.

Sing. 3. masc.	يَرَى	يَرَى	يَرِ
„ 3. fem.	تَرَى	تَرَى	تَرِ
„ 2. masc.	تَرَى	تَرَى	تَرِ
„ 2. fem.	تَرِينَ	تَرَى	تَرَى
„ 1.	أَرَى	أَرَى	أَرِ
Dual 3. masc.	يَرِيَانِ	يَرِيَا	يَرِيَا
„ 3. fem.	تَرِيَانِ	تَرِيَا	تَرِيَا
„ 2.	تَرِيَانِ	تَرِيَا	تَرِيَا
Plur. 3. masc.	يَرَوْنَ	يَرَوْا.	يَرَوْا
„ 3. fem.	يَرِينَ	يَرِينَ	يَرِينَ
„ 2. masc.	تَرَوْنَ	تَرَوْا	تَرَوْا
„ 2 fem.	تَرِينَ	تَرِينَ	تَرِينَ
„ 1.	تَرِ	تَرِ	تَرِ

	Imperative	
Sing. رَا	Dual رَايَا	Plur. رَاوَا
" رَايَا		" رَاوَا
Verbal Noun رَايَا		
Part. Active رَايَا (with Article الرَّائِي)		
Part. Pass. مَرَايَا		
Pass. Perf. رَايَا	Imperf. Indic. يَرَايَا	

When united with a suffix the forms used are رَايَا he saw him; يَرَايَا he sees her, etc.

Of the Derived Forms the following occur:

III. رَايَا, to dissemble; Imperf. Indic. يَرَايَا; Verbal Noun رَايَا or مَرَايَا.

IV. رَايَا to show; Imperf. Indic. يَرَايَا; Juss. يَرَايَا; Imper. رَايَا; Verbal Noun رَايَا or رَايَا.

VI. رَايَا to look at one another.

VIII. رَايَا to think.

11. Verbs with Initial *hamza* and Final *yā'* or, rarely, *wāw*. These include the extremely common verb (أتى) أتى, to come; (also, with or without ب) to bring. (أبى) أبى to deny, refuse. These verbs are conjugated as Defective Verbs, the *hamza* being always retained.

Perf.	Imperf. Indic.	Subj.	Juss.
أتى	يأتى	يأتى	يأت
أتت	تأتى	تأتى	تأت
أتت etc.	تأتى etc.	تأتى etc.	تأت etc.

Imper. { أت (from أَيْت) also shortened أت
إي etc.

Part. Active أَات (with Article الْأَاتِي)

Pass. Perf. أَاتِي Imperf. Indic. يَأْتِي.

Of this verb the IV form is أَاتِي "to bring"; Imperf. Indic. يَأْتِي; Juss. يَأْتِي; Imper. أَات; Pass. Perf. أَاتِي.

12. Verbs with Final *hamza* and Initial *wāw* (or *yā'*). These may occur with different vowelings. For example, there is يَدَا, يَدَا to level; but the only verb likely to be encountered is يَطَا, يَطَا to tread. It is conjugated according to the rules of the verb with final *hamza* and the assimilated verb, e.g. Imperative, يَطَا tread.

13. Trebly weak verbs. The doubled verb with initial *hamza* has already been mentioned. There are also يَأِي, يَأِي to promise, threaten; and يَأِي, يَأِي to take refuge (with), the second named being quite common.

The student can work the first out for himself, with the aid of the dictionary, noting that the Imperative masculine singular is just ! "i" ! fem sing. إِي; masc. pl. أَوَا.

The few derived forms which may be encountered can be easily worked out by the student himself.

VOCABULARY

رَوَى (-) to recount, tell	أَحْيَا IV to resuscitate, revive
رَاوَا pl. رَاوَا a recounter, transmitter	تَجَج V to burn, be aflame
جِي (-) to live	أَب (-) to return

- سَوْءٌ *n.*, evil (badness) شَاوِيشْ (Turk.) ser-
 evil *adj.* geant
 أَقَى (-) to come سَاقَى (-) to drive
 بِ to bring سَوَاتَى driver
 جَاءَ (-) to come VIII إِحْتَاجَ to need
 شَاءَ (-) to wish عاشَ (-) to live
 رَأَى (يَرَى) to see أَضَاعَ IV to lose
 story, account, ات. *pl.* رَوَايَةٌ IV to benefit *trans.*
 play فَوَائِدُ *pl.* benefit, profit,
 interest وَشَى (-) to tread
 إِلَى (-) to take refuge with اَوَى IV to harbour, provide
 with refuge, shelter, lodging
 عُمُرُ life, age غَابَ (-) to be absent, go
 absent عَيَّنَ II to appoint
 عَيْنُ II to appoint عَيْضَةٌ *n.* eggs
 زَجَّ II to marry (someone to somebody) عامٌ general *adj.*, public
 تَزَوَّجَ V to marry (someone) امْكَنَ IV to be possible (for)
 خاصٌ special اخْتَارَ VIII to choose
 أَجَابَ IV to reply to قَضَايَا *pl.* case (legal)
 ضَبَّاطٌ *pl.* officer قَادَ (-) to lead
 قَادٌ leader, general قَادَ IV to save, deliver
 أَنْفَارٌ *pl.* private (mil.)

EXERCISE 57

- ١ - يَرَوِي رَاوِي مِّنَ الرُّوَاةِ أَنَّ سَكَانَ مَرْوَ (Merv) اجْتَمَعُوا حَوْلَ
 وَإِلَيْهِمْ وَصَاحُوا : يَمَى حَاكِمُنَا الْكَرِيمُ . ٢ - اِيْمَكُنِي أَنْ اَحْفَرَ هَذِهِ
 الْقَضِيَّةَ الْخَاصَّةَ ؟ ٣ - لَمْ تَسْتَفِدْ مِنْ زِيَارَتِكَ لِلسُّوقِ ، لِأَنَّكَ بَعَثَ
 الْبَيْضَ ثُمَّ اَضْعَمْتَ الدَّرَاهِمَ . ٤ - زَوْجٌ تَاجِرٌ غَنِيٌّ بَنَتَهُ الْمَجِيْلَةَ بِشَايِطِ
 مِنْ ضَبَّاطِ الْحِجَاشِ الْعِرَاقِيِّ . ٥ - وَقَبْلَ هَذَا كَانَ سَانِي ذَلِكَ الضَّايِطِ
 - وَهُوَ نَفَرٌ مِنَ الْحِجَاشِ - يُرِيدُ أَنْ يَتَزَوَّجَهَا لَكِنْ أَبَاهَا أَمَى . ٦ - اخْتِزِرَ
 حَسَنٌ مَسَاعِدًا لِلْمَدِيرِ الْعَامِ . ٧ - رَأَوْا مَدِيْنَةً كَبِيْرَةً فِي الْبُعْدِ
 فَسَمَوْا نَحْوَ بَابِهَا وَدَخَلُوهَا وَأَوَوْا إِلَى حَاكِمِهَا . ٨ - كَانَ شَاوِيشْ
 يَسُوْقُ سَيَّارَةَ الْقَانِدِ . ٩ - عُمَرُكَ كَمْ سَنَةً ؟ ١٠ - عَيَّنَ شَابٌّ وَزِيْرًا ،
 وَنَحْنُ مُحْتَاجُونَ إِلَى رَجُلٍ قَوِيٍّ . فَمَا فَايْدَةُ تَعْيِيْنِهِ ؟ ١١ - عِشْتُ مَعَنَا
 سَنَةً وَلَمْ تَفْعَلْنَا شَيْئًا . ١٢ - نَادَى الْعَمَلِمُ اسْمَ زَيْدٍ وَأَجَابَ صَدِيْقُهُ :
 « غَائِبٌ » . ١٣ - كَانَ يَتَأَجَّجُ بِحَسَبِ اللَّهِ وَلِذَلِكَ كَادَ حَيًّا
 لِلدِّينِ . ١٤ - لَمَّا أَتَانَا أَوْلَدْنَا بَعْدَ غِيَابِ (v.n.) طَوِيلٍ حَرْثًا
 (حَرْثَنَا) (for) بَيْنَ سُوءِ حَالِهِمْ . ١٥ - قُلْ لَنَا مَا تَشَاءُ . ١٦ - وَطِنْتُ
 تِلْكَ الْأَرْضَ الْغَرِيْبَةَ وَلَمْ أَجِدْ مِنْ (anyone who) يُوِيْنِي . ١٨ - أَبَ
 وَلَدِي مِنَ الْمَدْرَسَةِ وَجَاءَ بِرَوَايَةٍ سَيِّئَةٍ . ١٩ - سَوِّفَ تَحْيِيءُ بَعْدَ يَوْمَيْنِ
 وَتَرَى سَبَبَ كُلِّ شَيْءٍ . ٢٠ - لَمْ نَرِ مِثْلَ هَذَا الْمَشْهُورِ فِي
 الْحَرْبِ الْعَالَمِيَّةِ الْكُبْرَى .

EXERCISE 5A

1. It is recounted that the general led his army in[to] the inferno of the fighting, and returned defeated (*accusative*), and took refuge with the inhabitants of Merv. 2. We cannot attend this case in the court, because the victim is our friend. 3. The officer appointed an army private as my special driver. 4. The transmitters have brought back to life the history of Islam, and we see the past in their stories. 5. Long live the king. (lit. may the king live). 6. I have chosen a sergeant because the officers have gone absent, all of them. 7. The servant lost the food, so I took advantage of the food of his neighbour's cook. 8. I have long lived in the desert, so I don't need anything. 9. They have not trodden on the soil of their native land for (since) two years, but they will return to it in a month's time. 10. I came, I saw, I conquered. 11. I complained of the badness of my condition, so I got married. 12. My father married me (ب) to an ugly woman; her name was Hind (هند). 13. She provided shelter for me, but did not benefit me. 14. Do not drive my car, you are a bad driver. 15. Bring me those eggs and put them on the table. 16. I said to the beggar: What do you want of (from) me? He replied: I don't want anything of a man like you. 17. The benefits of this good government are known to all (عند الجميع). 18. Go towards the city, and stop at the bridge. 19. Bring me flesh and bring me wine! 20. There is (يوجد) a green hill far away, and they recount that Our Lord (سيد) died there to save us all.

CHAPTER THIRTY-ONE

(الْبَابُ الْخَادِي وَالْثَلَاثُونَ)

The Quadriliteral Verb

1. As far back as the 9th century, Arabic grammarians and philologists had classified Arabic roots as:

(a) *Biliteral*, ثنائي, including, in their pure form, particles like قَدْ and عَنْ; but also, the doubled verb, though the latter was moulded into trilateral form.

(b) *Trilateral*, ثلاثي, by far the largest part of the language.

(c) *Quadriliteral*, رباعي, comprising many roots, but few derivations and comparatively few common words. Among the nouns are words like عَقْرَبُ scorpion; بُسْتَانُ garden; بَرهَانُ proof.

(d) *Quinquiliteral*, خماسي, a very small section of the vocabulary, and confined to nouns. No verb can have more than four radicals, when the letters of increase are stripped away. Among common quinquiliteral words are عَنَكَبُوتُ an apider, and عَنَدَلِيلِبُ nightingale.

2. Here we are concerned with the quadriliteral; more particularly, its verbs. It has a root form and three derived forms.

The Root Form corresponds in form and vowelings to Form II of the trilateral, e.g. دَحَجَجَ to roll (transitive), compared with عَلَّمَ II, عَلَّمَ to teach.

		دَحْرَجَ	عَلَّمَ
Perfect	3. m.	دَحْرَجَ	عَلَّمَ
	3. f.	دَحْرَجَتْ	عَلَّمَتْ
	2. m.	دَحْرَجْتَ	عَلَّمْتَ
	2. f.	دَحْرَجْتِ	عَلَّمْتِ
		etc.	etc.

Imperfect (Indicative)

3. m.	يَدْحَرِجُ	يُعَلِّمُ
	etc.	etc.

Imperative

m.s.	دَحْرِجْ	عَلِّمْ
	etc.	etc.

Participles

Active	مَدْحَرِجٌ	مُعَلِّمٌ
Passive	مَدْحَرَجٌ	مُعَلَّمٌ

Verbal Noun

دَحْرَجٌ or دَحْرَجَةٌ	no comparison.
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Passive

Perf.	3. m.	دُحْرِجَ	عُلِّمَ
Imperf.	3. m.	يُدْحَرِجُ	يُعَلِّمُ

Note that the doubled ل of عَلَّمَ corresponds to the unvowelled ح followed by the ر in دَحْرَجَ.

3. Quadriliteral verbal roots are of three types:

(a) Those of genuine four-radical origin, or at least thought to be, e.g. دَحْرَجَ. Sometimes these were of foreign

origin, as تَلَدَّدَ to make a disciple; and تَرَجَّمَ to translate; in both of which the *td'* is a radical; and عَسَكَرَ to camp, or levy troops.

The Arab philologists noted the frequent presence of the letters ل and ر in quadriliteral and quinquiliteral roots. The term "genuine four-radical" is open to suspicion in many cases, but those wishing to pursue the subject may check Lane's lists of *Quasi-quadriliteral* measures in page xxviii of Vol. I of his Lexicon.

(b) Verbs formed by the doubling of a biliteral root, sometimes with a suggestion of onomatopoeia, e.g. تَمَمَّ to stammer; غَرَّغَرَ to gargle; سَلَسَلَ to form a chain or sequence.

(c) Composite roots taken from a familiar phrase or combination of roots. These are rare, but we may note بِسْمِ اللَّهِ to say بِسْمِ اللَّهِ; الْحَمْدُ لِلَّهِ to say الْحَمْدُ لِلَّهِ.

DERIVED FORMS

4. The root form is expressed in Arabic as تَعَلَّلَ, with the derived forms:

II تَعَلَّلَ; III اِتَعَلَّلَ; IV اِتَعَلَّلَ.

The following are examples:

II. اِتَدَحْرَجَ to roll (intrans.)

Imperf. Indic.	يَتَدَحْرِجُ	Imperative	تَدَحْرِجْ
Active Participle	مَتَدَحْرِجٌ	Verbal Noun	تَدَحْرِجٌ

Other verbs of this form are: تَزَلْزَلَ to be shaken; تَمَذَّهَبَ to follow a sect.

III. اِخْرَنْطَمَ to raise the nose, be proud.

Imperf. Indic.	يَخْرَنْطِمُ	Imperative	اِخْرَنْطِمْ
Active Participle	مَخْرَنْطِمٌ	Verbal Noun	اِخْرَنْطَامٌ

IV. إِطْمَأَنَّ to be tranquil.

Imperf. Indic. يَطْمِئُن Imperative اِطْمَأَنَّ

Active Participle مُطْمِئِنٌ Verbal Noun اِطْمِئِنَانٌ

Other verbs of this form are: اِسْتَحْلَلٌ to dwindle away;
اِسْتَشْرَعٌ to shudder.

5. Of these only II is fairly common, and it is often passive or stative where I is active or causative. It is also customary to form verbs of this sort from nouns, as in the example given تَدَهَّبَ; from دَهَبَ a noun from ذَهَبَ to go, which has the specialized meaning of a religious way or sect. Other examples are تَمَسَّلَمَ to become a Muslim; تَفَلَسَّفَ to philosophize from فِلَسُوفٌ a philosopher. Many such verbs are to be found in Modern Arabic such as تَسَوَّدَنَ to become (like a) Sudanese; تَأَمَّرَكَ to be like (or become) an American.

VOCABULARY

زَخَّرَ to adorn, embellish	تَرْجَمَانٌ interpreter, dragon
زَخْرَفٌ ornament	man, guide
زَلَزَلَ to shake tr., frighten	تَمَتَّمَ to stammer
زَلْزَلٌ II to shake intr., tremble, quake	تَدَحَّرَجَ to roll tr.
زَغَرَّ to gargle	تَدَحَّرَجَ II to roll intr.
حَلَقٌ throat	هَنَسَ to sketch, make a plan
عُنُقٌ neck	مُهَنْدِسٌ engineer
عَرَّبَ to translate, interpret	وَسَّوَسَ to whisper, suggest
مُتَرَجِّمٌ translator	evil (of Satan)
	تَفَلَسَّفَ II to philosophize

فَلَسَفَةٌ philosophy	يَبْطِرُ to practise veterinary surgery
فَلَسَفَةٌ pl. فِلَسُوفٌ philosopher	بَيَاطِرَةٌ pl. بَيَاطَرٌ veterinary surgeon
تَقَعَّرَ II to be repulsed, driven back	إِمْتِيَازٌ pl. اِتِّمَازٌ privilege, concession (modern commercial)
تَدَهَّبَ II to follow a sect (مَذْهَبٌ)	مَرْكَزٌ centre, headquarters
صُوفِيٌّ pl. صُوفِيَّةٌ Sufi	مَرْكَزِيٌّ central
صُوفٌ wool	مَحَلٌّ local
إِخْرَظَمٌ III to be proud	أَشَارَ IV to point at, refer to
اَلْخَرْطُومُ Khartoum	أَذَاعَ IV to broadcast
خَرْطُومٌ elephant's trunk; hose	مَبْلَغٌ extent; sum (of money)
أَنْيَالٌ pl. نَيْلٌ elephant	عَوَاصِمٌ pl. عَاصِمَةٌ capital (city)
اِسْتَحْلَلٌ IV to fade away, dwindle	أَذَانٌ pl. أُذُنٌ ear
اِطْمَأَنَّ IV to be tranquil, calm	أَعْيَادٌ pl. عِيدٌ festival, holiday
اِسْتَشْرَعٌ IV to shudder with horror	

EXERCISE 59

- تَدَهَّبُوا مَذْهَبَ الصُّوفِيَّةِ فَلَبِسُوا مَلَابِيسَ مِنَ الصُّوفِ.
- سَمِعْنَا مِنْ إِذَاعَةِ الْخَرْطُومِ أَنَّ عَدَدًا كَبِيرًا مِنَ الْأَنْيَالِ نَظَرَتْ فِي جَنُوبِ السُّودَانِ.
- لِذَلِكَ سَافَرَ رَئِيسُ بَيَاطِرَةِ الْحُكُومَةِ الْمَرْكَزِيَّةِ مِنَ الْعَاصِمَةِ لِيَرَى حَالِ الْخِيُولَانَاتِ.
- كَانَ ذَلِكَ الرَّجُلُ فِلَسُوفًا، وَفِي فَلَسَفَتِهِ أَنَّ زَخَارِفَ الدُّنْيَا مِنْ وَبَاسٍ شَيْطَانٍ. — لَمْ يَهْتَبِ

أَسْيَازَاتٍ خَاصَّةً فِي الْبِلَادِ الشَّرْقِيَّةِ. ٦- شَعِرْتُ بِالْأَمْرِ فِي الْعُنُقِ
وَالسَّلْبِ فَتَرَعَرْتُ. ٧- هَذَا الْمَرْجُمُ يَتَمِّمُ دَائِمًا فِي قَوْلِهِ لَكِنَّ
تَوَجُّعَهُ جَيِّلٌ جِدًّا. ٨- إِنَّهُ قَدْ تَرَجَّمَ الْقُرْآنَ إِلَى اللُّغَةِ الْفَارْسِيَّةِ
(Persian). ٩- يَا مُخْرَجُ! إِنْ شَأْنُكَ سَوْفَ يَصْحَلُ فِي الْمَسْتَقْبَلِ.
١٠- دَخَرَ وَلَدٌ حَبْرَةً مِنْ سَقَبِ الْبَيْتِ فَوَقَعَتْ عَلَى رَأْسِ عَمَةٍ.
١١- زَلَزَلَ الْوَلَدُ شَجَرَةَ النَّفَّاحِ وَوَقَعَ نَفَّاحٌ كَثِيرٌ مِنْهَا. ١٢- تَهَقَّرَ
جَيْشُ الْعَدُوِّ فَسَوْفَ يَطْمِئِنُّ أَمْرُنَا. ١٣- لَمَّا أَسَارَ الْحَاكِمُ إِلَيْنَا
أَقْتَشَعَرْنَا وَتَزَلَزَلْنَا. ١٤- إِنْ سَكَّرَ الْأَدَارَةَ هُوَ الْخَرْطُومُ. ١٥-
دَقَمَتِ الْحُكُومَةُ الْمَلْعِيَّةُ مِثْلًا كَبِيرًا لِإِصْلَاحِ الْإِدَارَةِ. ١٦- أَرَانِي
الرُّجَّانُ مَنَاطِرَ الْقَاهِرَةِ الْمَشْهُورَةِ. ١٧- زَعَرَفُوا قُلُوبَكُمْ بِالتَّقْوَى،
يَا مُؤْمِنُونَ. ١٨- هَذَا الرَّجُلُ يَتَفَلَسَفُ، لَكِنَّهُ لَا يَعْرِفُ شَيْئًا عَنْ
الْفَلَسَفَةِ. ١٩- تَكَلَّمْ كَلَامًا وَاضِعًا وَلَا تَتَمَتَّعْ. ٢٠- كَانَ الرِّجَالُ
يُشِيرُونَ إِلَى رَبِيسِ الْإِدَارَةِ.

EXERCISE 60

1. It has been broadcast in the capital that the sum needed is two pounds per (for each) inhabitant. 2. I refer to the local order about the appointment of veterinary surgeons. 3. This is a matter for the central government. 4. The government has given special privileges to the wool merchants. 5. Why do you follow the Christian way, and you a philosopher? 6. Religion is better than philosophy, for the latter (هذه) will dwindle away. 7. We shuddered with horror when we saw the elephants' trunks. 8. Be tranquil, and do not think about worldly adornments (the adornments of the world).

9. Satan has whispered these thoughts in your ears. 10. The earth trembled, the rocks were rolled from the mountains and the people stammered in their speech. 11. My throat was constricted (closed), I had a pain in my neck, so I gargled with hot water. 12. We have translated this book that you might know and believe. 13. He used to practise veterinary surgery, but now he is a translator in a government office. 14. The women adorned their faces for the holiday. 15. The engineer became famous, so he became proud. 16. Roll that big stone from the door. 17. Why do you always philosophize in times of trouble? 18. They attacked the frontiers but were driven back and defeated. 19. What do you think about the Sufis? 20. I don't know anything (a thing) about them.

CHAPTER THIRTY-TWO

(الْبَابُ الثَّانِي وَالْثَلَاثُونَ)

Various Unorthodox Verbs

1. The Verb **لَيْسَ** not to be.

Perfect

Sing. 3. masc.	لَيْسَ	Dual	لَيْسَا	Plur.	لَيْسُوا
„ 3. fem.	لَيْسَتْ	„	لَيْسَتَا	„	لَيْسَنَ
„ 2. masc.	لَسْتَ	„	لَسْتُمَا	„	لَسْتُمْ
„ 2. fem.	لَسْتِ	„	لَسْتُمَا	„	لَسْتُنَّ
„ 1.	لَسْتُ	„	لَسْتُمَا	„	لَسْنَا

This is all that exists of the verb. Only the Perfect occurs, and when used it has the meaning of the Imperfect. Like **كَانَ** it may take a predicate in the accusative: **لَسْتُ عَرَبِيًّا** I am not an Arab. It is also used with **بِعَرَبِيٍّ** **لَسْتُ بِعَرَبِيٍّ**. Note that, unlike other hollow verbs its middle radical does not change to 'alif.

2. The Verbs **نِعِمَّ** and **يَسَّ** are Verbs of Praise and Blame (**أَفْعَالُ الْمَلَحِّ وَالذَّمِّ**). These, like **لَيْسَ**, only occur in the Perfect, and have the Imperfect meaning. They are only found in the 3rd Person, e.g. **نِعِمَّ** fem. **نِعِمَّتْ**.

Examples of use:

نِعِمَّ زَيْدٌ Zaid is good.
نِعِمَّ زَيْدٌ مُعَلِّمًا „ „ „ as a teacher.

نِعِمَّتْ فَاطِمَةُ Fatima is good.

نِعِمَّتْ فَاطِمَةُ زَوْجَةً „ „ „ as a wife.

Or **نِعِمَّ فَاطِمَةُ**, since the verb is sometimes put in the masculine even with a feminine subject, because the Arabs were not certain that these were verbs at all.

THE VERB **عَسَى**

3. This is one way of saying "perhaps" or "it may be" in Arabic. It is almost never used except in the 3rd Person of the Perfect, and it gives a *Present* or *Future* meaning. It is followed by a sentence in the *Subjunctive* introduced by **أَنْ** the subject of which is also the subject of **عَسَى**:

عَسَى زَيْدٌ أَنْ يَقُومَ perhaps Zaid is standing, or will stand
عَسَى أَنْ يَقُومَ زَيْدٌ (difference of emphasis in the two forms). The first sentence suggests "perhaps it is Zaid who will stand".

This verb gives the sense of nearness, and in the rare instances in which it occurs in 1st or 2nd Persons it means "nearly".

عَسَيْتُ أَنْ أَفْعَلَ ذَلِكَ I am nearly doing that.

THE VERB OF WONDER (**أَفْعَالُ التَّعَجُّبِ**)

4. The verb of Wonder is formed on the measure of Derived Form IV (with a prefixed *hamza*) from any adjective.

From	حَسَنٌ good	أَحْسَنُ
	طَيِّبٌ good	أَطْيَبُ
	سَهْلٌ easy	أَسْهَلُ

From	كَرِيم	noble	أَكْرَمَ
	جَدِيدٌ	new	أَجَدَ
	جَيِّدٌ	excellent	أَجْوَدَ

Note that in hollow roots the correct radical appears. In the doubled root, the doubled radical is written with *tashdīd*. They are used as follows:

(a) مَا أَحْسَنَ زَيْدًا how good is Zaid!

مَا أَحْسَنَ فَاطِمَةَ „ „ „ Fatima!

مَا أَحْسَنَ بَيْتَنَا „ „ „ our house!

مَا أَكْرَمَ الرِّجَالُ „ noble are the men!

مَا أَطْيَبَ الْمُعَلِّمَاتِ „ good are the teachers (fem.)!

Note that we have here a *verb*, not an adjective. It must always have *fatha* at the end, and the noun at which wonder is expressed is its object, and is therefore in the accusative. The verb itself is always masculine singular, and we may, perhaps, imagine مَا to be its subject; "what has made Zaid good?" or "that which . . .!"

(b) A much rarer form, found in the Qur'ān and early poetry in particular, uses the Singular Masculine Imperative of Form IV, and prefixes the Preposition بِ to the object (thing or person).

e.g. أَحْسِنُ زَيْدٌ how good is Zaid!

أَحْسِنُ فَاطِمَةَ „ „ „ Fatima, etc.

A pronominal object may be used with either form.

أَحْسِنُ يَدَهُ or مَا أَحْسَنَهُ how good he is!

If two such verbs apply to one object, the second one must take a pronominal termination referring to the object already mentioned.

مَا أَجَلَّ فَاطِمَةٌ وَمَا أَطْوَلُهَا how beautiful is Fatima and how tall.

WISHES (THE OPTATIVE)

5. In Classical Arabic it was customary to express wishes, especially pious wishes in which the name of God was mentioned, in the *Perfect*, as if the wish had already been fulfilled, e.g.

رَحِمَهُ اللَّهُ May God have mercy on him (literally, God has had mercy on him)

Certain formulæ of this kind are used in old literature whenever the name of the Prophet Muhammad or the early saints of Islam are mentioned.

e.g. صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ May God bless him and save him (abbreviated to صَلَّعَ).

For the early Khalifas, Companions of the Prophet, etc., رَضِيَ اللَّهُ عَنْهُ may God be pleased with him (abbreviated to رَضِهَ).

This Perfect may be preceded by the negative لَا,

e.g. لَا شَيْئًا يَدَاكَ May thy hands not grow dry!

Later, especially in speech and popular language, the *Imperfect* came to be used in this context, e.g. يُرَحِّمُهُ اللَّهُ or يرحمه الله God have mercy on him! (of the dead).

زَالَ

6. The verb زَالَ Imperf. يَزَالُ to cease is used preceded by the negative particles لَا, لا, or لَمْ, and followed either by an Imperfect Verb, or a participle or other adjective in the accusative, to mean that the action is still continuing.

$\left. \begin{array}{l} \text{ذَاهِبًا} \\ \text{يَذْهَبُ} \end{array} \right\} \left\{ \begin{array}{l} \text{مَّا زَالَ} \\ \text{لَمْ يَزَلْ} \end{array} \right\} \text{Hassan is still going.}$
 (lit. did not cease to go).

$\left. \begin{array}{l} \text{يَقَاتِلُونَ} \\ \text{مُقَاتِلِينَ} \end{array} \right\} \left\{ \begin{array}{l} \text{مَّا زَالُوا} \\ \text{لَمْ يَزَالُوا} \end{array} \right\} \text{they still fought.}$

$\text{لَا يَزَالُ حَيًّا}$ he is still alive.

Sometimes the *Predicate* after *زَالَ* may take the form of a *prepositional phrase*:

$\left\{ \begin{array}{l} \text{مَّا زَالَتْ} \\ \text{لَمْ يَزَلْ} \end{array} \right\} \text{أَلْأُمُورُ عَلَى تِلْكَ الْحَالِ}$ matters were still in that condition.

THE VERB عَادَ

7. The verb *عَادَ*, Imperfect *يَعُودُ*, which is used in the normal manner to mean "to return", has also a special usage in which it means "to do again". Like the previous verb, it may be followed by an Imperfect Verb or an accusative. It occurs sometimes in the *positive*, as well as the *negative*.

$\text{مَّا عَادَ يَرْجِعُ}$ he did not return again.

$\text{لَمْ نَعُدْ نَرْجِعْ}$ we did not return again.

$\text{لَا تَعُدْ تَفْعَلْ كَذَلِكَ}$ do not do so again.

$\text{لَا أَعُودُ أَفْعَلُهُ}$ I will not do it again.

$\text{لَمْ يَعُدِ السَّيْرُ مُمَكِّنًا}$ the journey was no longer possible.

$\text{ضَرَبَهُ وَعَادَ يَضْرِبُهُ}$ he hit him again, went on hitting him.

$\text{ضَرَبَهُ ثُمَّ عَادَ}$ he hit him, then did it again.

THE VERB كَادَ

8. The Verb *كَادَ* means literally "to be on the point of", but it is used to mean "nearly" or "almost", followed by the Imperfect Indicative, or, occasionally, by *أَنَّ* plus the Subjunctive:

$\text{كَادَ أَنَّهُ يَفْعَلُ ذَلِكَ}$ or $\text{كَادَ يَفْعَلُ ذَلِكَ}$ he nearly did that.

كِدْتُ أَمُوتُ I almost died.

When used in the negative it means "scarcely".

$\text{مَّا كَادَ يَنْظُرُ إِلَيَّ}$ he scarcely looked at me.

$\text{لَمْ يَكِدِ الْعَرَبُ يَقِفُوا فِي تَقْدِيمِهِم}$ the Arabs scarcely halted in their advance.

THE VERB دَامَ

9. The Verb *دَامَ*, to continue, preceded by the *Conjunction* *مَّا* "as long as" and followed by a verb in the Imperfect, or an Accusative is used to express "as long as, while", e.g.

$\left. \begin{array}{l} \text{مَّا دَامَ يَقُومُ} \\ \text{مَّا دَامَ قَائِمًا} \end{array} \right\} \text{as long as}$
 $\left. \begin{array}{l} \text{مَّا دُمْتُ أَقُومُ} \\ \text{مَّا دُمْتُ قَائِمًا} \end{array} \right\} \text{I stand.}$

THE VERB قَلَّ AND طَالَ

10. The Verb *قَلَّ*, to be little or rare, is used in the phrase *قَلَّ مَّا* (also written *قَلِمًا*) to express "seldom",

e.g. $\text{قَلَّ مَا جِئْتَنَا}$ (قَلِمًا) you have seldom come to us.

The verb *طَالَ*, Imperf. *يَطُولُ*, to be long, is used in the phrase *طَالَ مَّا* (also generally written *طَالِمًا*) to express "for a long time".

e.g. $\text{طَالَمَا (طَالَ مَا) شَرَقْتَنَا}$ long have you honoured us.

THE VERB كَانَ AND ITS SISTERS

11. As already stated, كَانَ may take a *predicate* in the Accusative, e.g. كَانَ مُحَمَّدٌ تَاجِرًا Muhammad was a merchant.

Certain other verbs, termed its "sisters" (الأخوات كَانَ) do the same. لَيس has been referred to earlier.

The following are the principal verbs of this group:

بَقِيَ to remain.

دَامَ to last, continue (see para. 9).

زَالَ to cease (see para. 6).

صَارَ (-) to become.

أَصْبَحَ IV to become; also, to enter upon the morning, or to do in the morning.

أَمْسَى IV to become; also, to do in the evening, etc.

بَاتَ (-) to become; also, to spend the night.

e.g. بَقِيتُ وَاقِفًا I remained standing.

أَصْبَحَ الْجُنُودُ تَعَبَانِينَ the soldiers became tired.

12. The verbs صَارَ to become; أَخَذَ to take; جَعَلَ to make or do or put, also mean "to begin" when followed by a verb in the Imperfect:

يَكُونُ $\left\{ \begin{array}{l} \text{صَارُوا} \\ \text{أَخَذُوا} \\ \text{جَعَلُوا} \end{array} \right\}$ they began to weep.

Note also use with Verbal Noun with في or بـ,

e.g. أَخَذْنَا بِالسَّيْرِ we began to travel.

VOCABULARY

بُولِيسْ، شُرْطَة police

مُسْتَعْمَرَة colony

الْأَسْتِعْمَار colonisation; imperialism

سَقَطَ (-) to fall

هَبَطَ (-) to fall, descend, land

أَعْلَنَ IV to notify, advertise, announce

إِعْلَانٌ - أ.ت. advertisement, announcement

عَسَاكِرُ pl. عَسَكْرِيّ soldier, policeman

مَعَسَكَرٌ - أ.ت. camp

حَفْلَةٌ - أ.ت. celebration, party

دَوَائِرُ pl. دَائِرَة circle; office

عِنْدَمَا when (*relative*)

عَرَضَ (-) to display, show

مَعَارِضُ pl. مَعْرُضٌ show, exhibition

أَتَصَلَّبَ VIII to link with, get in touch with

خِلَالٌ during

اِقْتِسَادٌ economy, economics

اِقْتِسَادِيّ economic

مِنْطَقَةٌ pl. مَنَاطِقُ region, zone

حَدَثَ (-) to happen; to be new, young

أَحَادِيثُ pl. حَدِيثٌ Hadith, tradition of the Prophet

مَعْدَتٌ a recounter of Hadith

لَدَى with, at

حَلَّ مَحَلٍّ (-) to take the place of, fill the position of

أَسَاسٌ pl. أُسُسٌ basis, foundation

أَسَّسَ II to found, establish

ثَارَ (-) to rebel

دِعَايَة propaganda

أَتَيْتَنِي VIII to come to an end

أَدَّى II to perform

أَدَّى II to lead to

أ.ت. مَحْطَةٌ station

أ.ت. قِطَارٌ train

تَذَكُّرَةٌ <i>pl.</i> تذَكُّرٌ ticket	صَمَفَ (ُ) to become weak
اشْتَرَى VIII to buy	تَوَّجَ II to crown
صَوْتٌ <i>pl.</i> أصَوَاتٌ voice	تَاجٌ <i>pl.</i> تَاجٌ crown

EXERCISE 81

١. - حَدَّثَ ذَلِكَ خِلَالَ يَوْمِ الْعِيدِ. ٢. - صَارَ النَّاسُ يَكُونُونَ عِنْدَنَا
أَعْلَنَ انْتِهَاءُ الْمَرْغَبِ. ٣. - أَخَذَتِ النِّسَاءُ يَصْعَنَ : فَلَيْسَتْ
الِاسْتِعَارَ، وَعَدَنَ يَصْعَنَ حَتَّى شَفَعَتْ أَصَوَاتَهُنَّ. ٤. - هَبَطَتِ الطَّائِرَةُ
عَلَى الْمَطَارِ وَخَرَجَ الرُّكَّابُ مِنْهَا، وَجَعَلُوا يَجْرُونَ إِلَى مَكْتَبِ الدُّبْرِ.
٥. - رَأَيْتُ صُورَةَ أَخِي الْغَائِبِ فِي جَرِيدَةِ الْبُولِيسِ (الشُّرْطَةِ).
٦. - إِنَّ رَأَى الدَّوَائِرَ الرَّسْمِيَّةَ أَنَّ حَالَةَ مِطْطَنَاتِنَا الْاِقْتِصَادِيَّةَ مَا كَادَتْ
تَحْسُنُ مِنْذُ ابْتِدَاءِ السَّنَةِ، وَلَيْسَ ذَلِكَ بِدَعَايَةٍ. ٧. - ذَهَبَ حَسَنٌ
إِلَى الْمَحَلَّةِ وَاشْتَرَى تَذَكُّرَةً لِلخُرُومِ، ثُمَّ رَكِبَ الْقِطَارَ. ٨. - عَسَى
حَسَنٌ أَلَّا يَرْجِعَ إِلَيْنَا. ٩. - نَعَمْ الْبُخَّارِيُّ (Al-Bukhārī) مُحَدِّثًا :
إِنَّهُ أَحْسَنُ كَاتِبِ الْأَحَادِيثِ : رَحِمَهُ اللَّهُ. ١٠. - مَا أَفْضَلَ الْمَلِكَةَ
وَمَا أَجْلَهَا : إِنَّا لَمْ نَزَلْ نَحْتَرِبْهَا مِنْذُ يَوْمِ تَوَجُّعِهَا. ١١. - بَدَأَ
التَّجَارُ يَمْشُونَ بِضَائِعَهُمْ لِلْبَيْعِ. ١٢. - دَخَلْتُ بَيْتَهُ، وَهُوَ يَتَنَّى
جَالِسًا لَا يَسْتَطِيعُ أَنْ يَقُومَ لِأَنَّهُ مَا كَانَ أَكَلَ شَيْئًا مَدَّةَ أُسْبُوعٍ، وَلَيْسَ
لَدَيْهِ دَرَاهِمٌ يَشْتَرِي بِهَا (with it) طَعَامًا. ١٣. - مَنْ يَحِلُّ مَحَلَّ
مُوسَى هَذِهِ الدَّرَسَةِ؟ ١٤. - حَضَرْنَا حَلَّةَ شَايٍ فِي الْمَعْسَكِ وَقَابَلْنَا
عَسَاكِرَ كَثِيرِينَ هُنَاكَ. ١٥. - اقْصَلِ الْوُزَرَ بِأَسْحَابِ الْجِرَانِدِ، فَادِّي

ذَلِكَ إِلَى تَحْسِينِ الْعِلَاقَاتِ بَيْنَ الصَّحَافَةِ وَالْحُكُومَةِ. ١٦. - قَلَّمَا تَارَ
الْإِنْكِيزَ أَثْنَاءَ تَارِيخِهِمُ الْعَوِيلِ. ١٧. - طَالَمَا غِثْتُ، فَاصْبَحْتُ
كَفَرِيْبٍ أَوْ أَجْنَبِيٍّ. ١٨. - انْتَحَ النَّادِي عَلَى أَسَاسٍ جَدِيدٍ، وَهُوَ
دَقَّعَ جَنْبَهُ لِّلْسَنَةِ. ١٩. - كَانَ مُحَمَّدٌ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) رَسُولَ
اللَّهِ وَأَبُو بَكْرٍ (رَضِيَ اللَّهُ عَنْهُ) خَلِيفَتُهُ.

EXERCISE 82

1. How excellent is this exhibition; the club will benefit greatly from it. 2. When I attended the party of the circle of authors, a strange thing happened to me. 3. A police 'askari came in searching for the revolutionaries. 4. That station used to broadcast a great deal of propaganda under the name of "Voice of Freedom". 5. The science of the *hadith* is very important for the believers. 6. The war had scarcely ended when a new war began, so the great powers fought again. 7. The basis of the new economic policy is not sound. 8. Hassan is still filling the place of the governor of the region. 9. Muhammad (may God bless him and save him!) was a good prophet. 10. Rarely have I read an advertisement like that during my whole life. 11. My father got in touch with his brother, and they began a policy of strict economy. 12. He told the merchants to display their wares in the camp, so that the soldiers would buy them. 13. Down with colonization, for it is not the basis of sound government. 14. The times of trains are advertised in the daily papers. 15. So long as the tickets are dear, I shall travel by donkey. 16. He began to weaken after his coronation; God rest his soul! He is in a better place now! 17. Two stones fell from the wall, but I did not think about them. Then a month later the whole wall broke and fell. 18. The crown became important. 19. He read the whole of the Quran, then read it again. 20. That is the duty of every Muslim.

CHAPTER THIRTY-THREE

(الْبَابُ الثَّلَاثُ وَالْثَلَاثُونَ)

How To Use an Arabic Dictionary

1. It is unfortunately true that only when one has a grasp of the structure of the language, and, in particular, when one knows the various derived forms of the verbs, both strong and weak, is one competent to use an Arabic dictionary with ease. There are two reasons for this. First, practically all Arabic dictionaries enter words under their *roots*. Only the roots are in alphabetical order. Secondly, unless one is familiar with the changes which take place in irregular verbs one has difficulty in deciding under which root to look up many words.

2. Taking the first point, the following words would all appear under عَلِمَ *to know or get to know*; عَلَّمَ *to teach*; أَعْلَمَ *to inform*; تَعَلَّمَ *to learn*; اِسْتَعْلَمَ *to ask information*; عَلَّامٌ *a learned person*; عَالَمٌ *world*; مُعَلِّمٌ *teacher*; عَلَمٌ *a sign, token, flag, or milestone*. Therefore, on encountering a strange word the student must first sort out the root letters (usually three) from the letters of increase. He must note, for example, that the *mim* of مجلس *council* is a letter of increase, and that the root is جلس *to sit*. Once the root has been found in the dictionary the student will be faced with a whole series of derivations, often numbering between 30 and 50. The problem is how to find the required derivation quickly. In modern dictionaries the root form of the verb comes first, followed by the various derived forms in numerical order, as given in this grammar. After the verbs come the nouns (and adjectives), beginning with the siroplest, that is, those with no letter of increase; then those merely increased by a long vowel; and so on to the derived nouns with the prefixed *mim*.

3. The second point, however, concerns "irregular" roots, where the beginner may have difficulty in deciding which the root letters are. The following points should be noted, but even so the beginner must be prepared to spend some time looking up a given word under alternative possible roots:

(a) Letters of increase, even those used in pronominal prefixes and suffixes, may also be radicals. For example, the student may think that the verb تَرَكَ (if it is unvowelled in the text) *to leave*, is a doubled verb, and the *tā'* the pronominal prefix of the second person. Again, اِنْتَفَتَتْ *he glanced* might be اِنْتَفَتْ *she wrapped herself* from اِنْتَف VIII. An initial 'alif with *hamza* may be a letter of increase, or it may be a radical. اَسَرَ *he imprisoned* might be اَسَّرَ IV).

(b) Care must be taken in recognizing those verbs which lose a weak radical in certain parts: the Hollow and Defective Verbs in particular, and also the Assimilated Verb. It must be mentioned that the weak letter may be *wāw* or *yā'*, and this will affect the position of the root in the dictionary. True, in many cases the two alternatives do not occur; but we have, for example, both قَالَ (ـا) *to say*, and قَالَ (ـي) *to spend the heat of the day in siesta*. The following phrase *ما قال، unvowelled*, might therefore mean either *he did not say*, or *he did not spend the heat of the day in sleep*.

(c) Certain derivations which are formed in regular manner are not shown in dictionaries. For example, the participles are not given unless they also have a technical nominal meaning. We do not find, for instance, ذَاهِبٌ *going*; but we find مُعَلِّمٌ *a teacher*, Active Participle of عَلَّمَ; كَاتِبٌ *a clerk*; مَكْتُوبٌ *a letter*, respectively Active and Passive Participles of كَتَبَ. In such cases these nouns are entered among

the nouns, not with the verbs. The *verb of wonder* is not given, and the comparative-superlative is rarely shown. Noun entries are given under their singular, but good dictionaries designed for Europeans add the plural(s) afterwards, often with the Arabic letter ج جمع *plural*. When no broken plural is given, the word must be assumed to have the sound plural, masculine or feminine as the case may be.

4. The student requires a dictionary which shows the following:

- (i) Broken plurals, where applicable.
- (ii) Full vowelling of the Verb, including the vital vowelling of the Imperfect.
- (iii) Verbal Nouns, which are generally given in the accusative (as if they were absolute objects) after their verbs. But with derived forms, where there is only one form of Verbal Noun, it is not given. Where a Verbal Noun has a technical meaning and takes a broken plural, it is entered separately under the noun also, e.g. تَجَرِبَةٌ pl. تَجَرِبَاتٌ *experiment*, Verbal Noun of جَرَبَ *to try, test*.

Unfortunately certain dictionaries, although otherwise good, do not provide this information because they are designed for Arabs learning English, not vice-versa. The reader is assumed, not always correctly, to know these details. Some words have more than one meaning, especially verbs, and these should be noted. Again, certain verbs take a preposition instead of, or even as an alternative to, a direct object. This is given after the verb in the dictionary. Thus رَغِبَ *to love*. This must be used with all parts of the verb where the action is carried on, e.g. اَلْمَرْغُوبُ *beloved (girl)*. Where a verb takes a direct object this is often indicated by the letters • or ♀, the former being used for animate beings and the latter for inanimate objects.

5. In order to illustrate the use of a dictionary, the following passage from Ibn Baṭṭūṭa (ابن بطوطة) will be explained:

كُنْتُ ارْتَدْتُ الدَّخُولَ إِلَى أَرْضِ الظُّلْمَةِ وَالدَّخُولِ إِلَيْهَا مِنْ بُلْغَارِ (Bulgaria). وَبَيْنَهُمَا سَبِيلٌ أَرْبَعِينَ يَوْمًا. ثُمَّ أَضْرَبْتُ عَنْ ذَلِكَ لِعَظَمِ الْمُؤُونَةِ فِيهِ وَقِلَّةِ الْجِدْوَى. وَالسَّفَرُ إِلَيْهَا لَا يَكُونُ إِلَّا فِي عَجَلَاتٍ صَغِيرٍ تَحْمِلُهَا كَلَابٌ كَبِيرٌ. فَإِنَّ تِلْكَ الْمَفَازَةَ فِيهَا الْجَلِيدُ. فَلَا تَنْتَبِثُ قَدَمُ الْإِنْسَانِ وَلَا حَافِرُ الدَّابَّةِ فِيهَا. وَالْكَلَابُ لَهَا الْأَنْفَارُ فَتَنْتَبِثُ أَقْدَامُهَا فِي الْجَلِيدِ. وَلَا يَدْخُلُهَا إِلَّا الْأَنْبِيَاءُ مِنَ التِّجَارِ الَّذِينَ يَكُونُ لَأَحَدِهِمْ مِائَةُ نَحْلَةٍ أَوْ نَحْوُهَا مَوْقِفَةٌ بِطَعَامِهِ وَشَرَابِهِ وَحُطْبِهِ. فَإِنَّهَا لَا شَجَرَ فِيهَا وَلَا جَبْرَ وَلَا مَدْرَ. وَالذَّلِيلُ بِتِلْكَ الْأَرْضِ هُوَ الْكَلْبُ الَّذِي قَدْ سَارَ فِيهَا سِرًّا كَثِيرًا وَتَنْتَبِثُ قِيَمَتُهُ إِلَى أَلْفِ دِينَارٍ وَنَحْوُهَا. وَتَرْبِطُ الْعَرَبُ إِلَى عُنُقِهِ. وَيُقَرَّنُ مَعَهُ ثَلَاثَةٌ مِنَ الْكَلَابِ وَيَكُونُ هُوَ الْقُدَمُ. وَتَتَبِعُهُ سَائِرُ الْكَلَابِ بِالْعَرَبَاتِ فَإِذَا وَقَفَ وَقَفَتْ.

أَرَدْتُ I formed the desire or wish (rod IV).

مَسِيرَةٌ journey, from سَارَ, سَبِيرٌ to go, journey.

مُؤُونَةٌ trouble, from مَانَ to supply. (مُؤُونَةٌ also means "provisions")

جِدْوَى gift; advantage, profit, from جَدَا, جَدَوٌ to make a gift.

يَحْمِلُهَا draw them, from جَرَّ to draw, drag.

مَفَازَةٌ desert steppe, from فَاَزَ (من) escape (from).

دَابَّةٌ beast of burden, Act. Part. (f). of دَبَّ to walk slowly (of an animal).

تَجَارٍ merchants, pl. of تَجَّارٌ

مَدَرٌ villages, towns. The root here is مَدَرٌ

VOCABULARY

ظُلْمَةٌ darkness	حَطَبٌ wood, firewood
مَسِيرَةٌ journey (distance)	دَلِيلٌ <i>pl.</i> أَدْلَاءُ guide
أَرْبَعِينَ يَوْمًا forty days	الَّذِينَ <i>pl.</i> الَّذِي <i>m.</i> , which, who (<i>relative</i>)
قِلَّةٌ lack, smallness	قِيَمَةٌ <i>pl.</i> قِيَمٌ price, value
عَجَلَةٌ <i>pl.</i> عَجَلٌ — wheel (sledge)	رَبَطَ (رَبَطٌ) to tie, connect, link
جَلِيدٌ snow, ice	ثَلَاثَةٌ three
مَفَاةٌ desert	إِذَا if, when
ثَبَتَ (ثَبَاتٌ) to be firm, to grip	قَرَنَ (قَرْنٌ) to join, couple
أَدَمِي man (from آدَمُ Adam)	قَرْنٌ <i>pl.</i> قُرُونٌ horn; century
حَوَافِرُ <i>pl.</i> حَوَافِرٌ hoof	يَبْرَأَنُ <i>pl.</i> يَبْرَأَنٌ bull
دَابَّةٌ <i>pl.</i> دَوَابٌ beast (of burden)	أَضْرَبَ عَنْ to leave, forsake a thing, desist from
أَحَدٌ one (of + <i>gen.</i>)	إِلَّا except, if not
ظَفَرٌ <i>pl.</i> أَظْفَارٌ claw, talon; finger-nail	مَرَّةً — أَمَّا، بَرَارٌ <i>pl.</i> مَرَّةٌ time, turn
مِائَةٌ، مِائَتَةٌ a hundred	مَقْدَمٌ chief
أَلْفٌ a thousand	عُظْمٌ magnitude, greatness
أَوْقَرٌ IV to load	دِينَارٌ Dinar (a coin)

EXERCISE 63

Translate the passage from Ibn Battuta given above in this chapter.

EXERCISE 64

1. I entered the house, and was afraid of the darkness in it.
2. London (لُنْدُنُ) is a distance of 40 miles (مِيلٌ) from my house; consequently I go there to buy most of my requirements.
3. A car (the car) has four wheels (أَرْبَعُ عَجَلَاتٍ). 4. Do not drag these things in the snow. 5. I was afraid of the lack of provisions in the desert. 6. We need wood for the fire, for winter has begun. 7. The donkey is a useful beast of burden. 8. Load two camels with water. 9. Hassan was one of our guides. 10. The claws of wild animals grip (lit. are firm in) the ground. 11. The price of meat has become high (great) since the war. 12. Tie your horse to that tree. 13. This animal has two long horns. 14. This is the century of progress. 15. We have many bulls, but we need more cows. 16. The hooves of the camel are firm in the desert. 17. In the severe English winter there is much snow, especially in the North. 18. What is the value of this gold? 19. It is worth two pounds. 20. You are few, and we are a hundred.

CHAPTER THIRTY-FOUR

(الْبَابُ الرَّابِعُ وَالْعَلَاوُونَ)

Relative Sentences

1. The *Relative Pronoun* (الْأَسْمُ الْمَوْصُولُ) is expressed by:

(a) الَّذِي, which is declined as follows:

	Sing.	Dual	Plural
Masc. Nom.	الَّذِي	الَّذَانِ	الَّذِينَ
Acc., Gen.	الَّذِي	الَّذَيْنِ	الَّذِينَ
Fem. Nom.	الَّتِي	الَّتَانِ	الَّتَاتِي or الَّتَاتِي
Acc., Gen.	الَّتِي	الَّتَيْنِ	الَّتَاتِي or الَّتَاتِي

This pronoun is a combination of the definite article *أل* (hence the 'alif has *hamzatul-waql*), the particle, *لِ* and the demonstrative *ذِي*, *ذِي*. Note those parts in which two *lams* are written, namely the dual, and also the feminine plural.

(b) مَنْ he who, whomsoever; and مَا that which, whatsoever.

(c) أَيُّ fem: أَيُّهُ, which is followed by a Genitive, with the meanings, whichever and whatever. It is compounded as أَيُّهُم, whosoever; and أَيُّهَا whatsoever.

2. The words مَنْ and مَا are always treated as nouns, whereas الَّذِي is usually treated as an adjective governing a noun which has already been mentioned. It is, however, sometimes used as a noun, in which case it is synonymous with مَنْ and مَا.

3. The *Relative Pronoun* is called الْأَسْمُ الْمَوْصُولُ, and the *Relative sentence* which follows الصَّلَة. When the relative pronoun refers to any part of the relative sentence which follows except the subject, it must be repeated by an attached pronoun, known as the عَائِدُ or رَاجِعٌ, *returner*, e.g.

الرَّجُلُ الَّذِي ذَهَبَ the man who went.

الرَّجُلُ الَّذِي رَأَيْتُهُ the man whom I saw (lit. the man who I saw him).

الرَّجُلُ الَّذِي سَرَرْتُ بِهِ فِي الشَّارِعِ the man whom I passed in the street.

الرَّجُلُ الَّذِي كَتَبْتُ لَهُ خِطَابًا the man to whom I wrote a letter (lit. the man who I wrote to him a letter).

الرَّجُلُ الَّذِي قَابَلْتُ ابْنَهُ the man whose son I met (lit. the man who I met his son).

The عَائِدُ may be omitted, especially in modern Arabic, where the meaning is clear. In Classical Arabic it is frequently omitted after مَنْ and مَا, e.g.

عَجِبْتُ بِمَا رَأَيْتُ I was astonished at what I saw.

أَحْبَبْتُ مَنْ رَأَيْتُ I loved the man (lit. whom) I saw.

4. The *relative pronoun* is always omitted when it refers to an *indefinite noun*. This is especially difficult for Europeans to appreciate: e.g.

رَأَيْتُ ابْنًا تَرَكَ أَبَاهُ I saw the boy who had left his father; but

رَأَيْتُ وَلَدًا قَدْ تَرَكَ أَبَاهُ I saw a boy who had left his father.

In such cases the relative sentence is itself called a *صِغَة*, or adjective; e.g.

دَمَشَقُ مَدِينَةٍ فِيهَا عَجَائِبُ كَثِيرَةٌ Damascus is a city in which are many marvels.

5. Certain constructions with the Passive Participle may be construed as shortened Relative Sentences.

الشُّهُودُ الْمَذْكُورَةُ أَسْمَاءُ مَنْ أَدْنَاهُ the witnesses, whose names are mentioned below.

The Article here may be regarded as a shortened Relative pronoun, the following clause as a whole depending on it; e.g. "The witnesses, who (mentioned are their names)". The following phrases of a similar nature are much used:

الْمَوْمَأُ إِلَيْهِ or الْمَشَارُ إِلَيْهِ the above-mentioned.

الرَّجُلُ الْمَشَارُ إِلَيْهِ }
الرَّجُلُ الْمَوْمَأُ إِلَيْهِ } the man above-mentioned.

الْمَرْأَةُ الْمَشَارُ (الْمَوْمَأُ) إِلَيْهَا the woman above-mentioned.

الرِّجَالُ الْمَشَارُ (الْمَوْمَأُ) إِلَيْهِمْ the men above-mentioned.

VOCABULARY

VIII to listen (to)	غَنَى II to sing
كَمَا like, as	أَطْلَقَ الرِّصَاصَ (النَّارَ) IV to shoot (at)
كَأَنَّ as, as if	كَمِيَّة quantity
(-) عَزَمَ (عَلَى) to determine (on)	أَوَّلُ أَمْسٍ the day before yesterday
زَيَّنَ II to adorn	مَعَارِكُ pl. battle
لَآلِي pl. pearl	دَمَاءُ pl. blood
غَنَاءُ song	

سَالَ (-) to flow	حُكْمُ rule
عَائِلَةٌ family	ذَاتِي self- (adj.)
زُهْرٌ pl. زُهُورٌ flower, flowers	وَزِيرُ الْخَارِجِيَّةِ foreign minister, foreign secretary
وَرْدٌ pl. وَرُودٌ rose, roses	إِمْبَرَاتُورٌ pl. إِمْبَرَاتُورٌ emperor
تَمَتَّعَ V to enjoy	إِمْبَرَاتُورِيَّة empire
الْبَحْرُ الْاَبْيَضُ الْمَتَوَسِّطُ the Mediterranean Sea	شَكُّكَ pl. شَكٌ doubt
الْبَحْرُ الْأَحْمَرُ the Red Sea	(شَكُّ) شَكٌّ (فِي) to doubt
الْحَلِيجُ الْفَارْسِي the Persian Gulf	جَلَالَةٌ majesty (term of respect)
أَعْلَى higher, highest (compar. superl.)	جَلِيلٌ exalted
بَيَانٌ declaration, statement, announcement	جَلِيلٌ glorious
أُخْرَى f. أُخَرٌ another	مَجْدٌ glory
الْفَنَى IV to cancel, annul	مَشَاكِلُ pl. مَشْكَلَةٌ difficulty, problem
تَسَلَّحَ V to arm oneself	إِفْرِيْقِيَا Africa
رَغِبَ (-) to desire, love	أَثَارٌ IV to arouse, incite
رَغْبَةٌ love, desire	عَوَاطِفُ pl. عاطِفَةٌ emotion, feeling
تَدَايِيرٌ measures, steps	فَلَسْطِينُ Palestine
لَازِمٌ necessary	عُثْمَانِي Ottoman
خُطْبَةٌ pl. خُطَبٌ sermon (in the mosque)	عُصُورٌ pl. عُصْرٌ age, era, epoch, afternoon

EXERCISE 65

- ١ - اِسْتَمِعْ إِلَى قَوْلِ يَحْيَى مِنَ الْقَلْبِ. ٢ - الْجَوَابُ لِهَذَا السُّؤَالِ
 « لا » كَمَا قُلْتَ لَكَ قَبْلًا. ٣ - عَزَمَ الرِّجَالُ عَلَى ذَلِكَ السَّبِيلِ
 كَأَنَّ الشَّيَاطِينَ قَدْ أَقَامُوا فِي قُلُوبِهِمْ. ٤ - لَمْ أَرِ الْمُنْتَنِينَ الَّذِينَ
 غَنَوْا ذَلِكَ الْغِنَاءَ. ٥ - كَانَتْ الْمَعْرَكَةُ الَّتِي تَحَارَبَ فِيهَا الْعَرَبُ
 وَالنَّصَارَى مِنْ أَهَمِّ مَعَارِكِ الْعُصُورِ الْوُسْطَى. ٦ - نَحْنُ الْمُسَافِرِينَ
 الَّذِينَ سَافَرُوا فِي الْبَحْرِ الْأَبْيَضِ التَّوَسِيطِ وَالْبَحْرِ الْأَحْمَرِ وَالْخَلِيجِ الْفَارِسِيِّ.
 ٧ - هَذَا جَبَلٌ عَالٍ، أَهْلَى مِنْ الْجِبَلِ الَّذِي وُصِفَ فِي بَيَانِكَ.
 ٨ - إِنَّ شُعُوبَ إِفْرِيقِيَا تَرْغَبُ فِي الْاِسْتِقْلَالِ وَالْحُكْمِ الذَّاتِيِّ. ٩ -
 خُذِ التَّدَابِيرَ الْلاَزِمَةَ. ١٠ - كَانَتْ مَعَ اللَّصِّ الَّذِي اِطْلُقَ الرَّمَاةُ
 عَلَيْنَا أَوَّلَ أَسِي كَمِيَّةٍ مِنَ اللَّالِي. ١١ - قَالَ الْحَلِيفَةُ فِي خُطْبَتِهِ:
 لَا تَزِينُوا أَجْسَامَكُمْ بِالشَّيْءِ الَّتِي لَا تَنْتَفِعُ بِهَا الْفُقَرَاءُ. ١٢ - تَسَلَّحْ
 عَائِلَتُنَا فَسَالَ دَمُهُمْ فِي بَلَدِ الْحَرْبِ. ١٣ - فِي بُسْتَانِي زُهُورُ الْوَرْدِ
 يُبَيِّرُ عَوَاطِفُنَا. ١٤ - رَجَعْتُنَا فِي ذَلِكَ مَعْرُوفٍ عِنْدَ كُلِّكُمْ. ١٥ - لَا
 نَشْكُ فِي أَنَّ خِطَابَ (speech) جَلَالَةِ الْمَلِكِ خِطَابٌ مَجِيدٌ يَسْتَحِقُّ الذِّكْرَ.
 ١٦ - تَرَجَّعَ مَسْأَلًا وَزِيرَ الْحَاكِمِيَّةِ إِلَى أَيَّامِ الْإِمْبِرَاطُورِيَّةِ الْعُثْمَانِيَّةِ.
 ١٧ - كَانَ لَدَيْنَا شُكٌّ كَبِيرٌ فِي أَمْرِ الْإِمْبِرَاطُورِ، مَعَ أَنَّ مَجْدَهُ أَثَرٌ فِي
 تَارِيخِ الشَّرْقِ وَالْغَرْبِ. ١٨ - هُوَ مَلِكٌ جَلِيلٌ لَا يُنْسَى اسْمُهُ فِي
 الْمُسْتَقْبَلِ. ١٩ - الْبَيْتَانِ اللَّتَانِ وَصَلْنَا مِنْ بَقْدَادَ فَقَدْنَا صُنْدُوقَهُمَا فِي
 الْقِطَارِ. ٢٠ - لَا تَسْتَمِعْ إِلَى دَعَايَةِ الْأَجَانِبِ.

EXERCISE 66

1. The reply which you sent yesterday does not require (demand) any thought. 2. The sermon which we heard in the mosque was glorious, but it did not mention the blood which flowed in the Arabs' battles. 3. He determined to shoot my family, but did not succeed. 4. Hassan had a quantity of pearls which had been sent to him from Africa. 5. As you said the day before yesterday, the song of this singer referred to self-government. 6. Don't listen to those who adorn their houses with flowers. 7. We enjoy the beneficia which the foreign minister mentioned, nevertheless (مع أن) we doubt the solving of the problem. 8. Our emotions have been aroused, but our doubts have increased since the departure of his majesty the king to visit the emperor. 9. Their empire has come to an end, but its glory remains. 10. Our doubt remains, as if we were still in times of darkness. 11. We have taken the necessary measures for the annulment of the new law. 12. Mount Sanin (جَبَلُ صَنِين) is higher than the mountains you have visited. It is the highest mountain in Lebanon. 13. Another statement has been broadcast. 14. We have crossed the Mediterranean twice. 15. The soldier whose name we have mentioned crossed the Persian gulf and visited Arabia. 16. The Red Sea is famous in the history of the Jews. 17. It is the sea which they crossed when they departed from Egypt and made for Palestine. 18. It is a high mountain. 19. The Egyptians armed themselves. 20. Our love for independence is what led to our departure from Egypt and our travelling to Palestine, for self government is a better than good government.

CHAPTER THIRTY-FIVE

(الْبَابُ الثَّانِي وَالْثَلَاثُونَ)

Conditional Sentences

1. *Conditional sentences* consist of a *Protasis*, that is, a sentence containing the condition (شَرْطُ), and an *Apodosis* (جَوَابُ الشَّرْطِ or جَزَاءُ الشَّرْطِ), which is the main sentence expressing what will result from the condition. In Arabic the *Protasis* usually, and the *Apodosis* frequently, in a Verbal Sentence, have the verb in the Perfect or Jussive, with no particular inherent temporal significance.

2. There are two types of condition, the *Likely* and the *Unlikely*. The *Unlikely* condition is introduced by the conjunction لَوْ with the Perfect (or, very occasionally, Imperfect Indicative).

e.g. لَوْ كُنْتُ مَلِكًا حَكَمْتُ بِدَعَالَةٍ if I were king (but I am not, and am not likely to be) I would rule with justice.

The unlikely nature of the لَوْ condition may be illustrated by the reversed condition, وَدِدْتُ لَوْ كَانَ الْمَوْقِفُ كَذَلِكَ would that the situation were so! (lit. I wished that the situation were like that).

A more usual type is: لَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً if thy Lord had wished, He would have made men one people. (Qur'an 11, 120.)

An unlikely negative condition is often expressed by لَوْ لَا with a nominal sentence, giving the sense of the English "were it not for" or "if it were not for", e.g. لَوْ لَا الْعَرَبُ انْقَلَبُوا if it were not for the Arabs, the

light of civilization would have been extinguished in the Middle Ages. Note the noun after لَوْ goes in the Nominative.

3. Sometimes we meet لَوْ أَنَّ, e.g.

لَوْ أَنَّكَ بَقِيتَ لَمَا جُرِحْتَ if only you had remained you would not have been wounded.

4. The *Apodosis* of the لَوْ condition may be introduced by the attached particle لَ, which adds nothing to the meaning. While this particle may occasionally be construed as giving stress, its function is really to warn the reader that the *Apodosis* is beginning; it is therefore almost compulsory where the *Protasis* is so complicated as to give a risk that the opening of the *Apodosis* may pass unnoticed.

لَوْ أَخَذْتُ الْكِتَابَ الَّذِي تَرَكْتَهُ if you had taken the book which I left on the table, and read it, you would have understood my ideas fully (lit. a complete understanding). عَلَى الطَّائِلَةِ وَقْرَاتُهُ، لَفَهِمْتُ أَرَأَيْتَ قَهْمًا تَامًا

Nevertheless, with some writers the use of لَ almost becomes a mannerism.

5. The *Likely* (or possible) Condition is usually introduced by إِنْ or إِنْ أَوْ. As stated, the Perfect or Jussive may be used in both *Protasis* and *Apodosis*. There are four possibilities:

(a) The perfect is used in both parts:

إِنْ ذَهَبَ زَيْدٌ ذَهَبْتُ مَعَهُ if Zaid goes I shall go with him.

(b) The Jussive is used in the *Protasis*, the Perfect in the *Apodosis*:

إِنْ يَذْهَبْ زَيْدٌ ذَهَبْتُ مَعَهُ

(c) The Perfect is used in the Protasis, the Jussive in the Apodosis:

إِنْ ذَهَبَ زَيْدٌ أَذْهَبَ مَعَهُ

(d) The Jussive is used in both parts:

إِنْ يَذْهَبْ زَيْدٌ أَذْهَبْ مَعَهُ

NOTE: The Jussive is fairly rare after إِذَا.

6. As explained, there is no particular temporal significance in the verbs of conditional sentences, and often the context is the only guide:

e.g.

لِكُلِّ قَاوِلَةٍ قَائِدٌ، إِذَا وَقَفَ وَقَفَ كُلُّ تَبَاعِهِ	}	either, each caravan had a leader,
		and when (if) he stopped, all his
		followers stopped.
		or, each caravan has a leader, and
		if (when) he stops, all his followers
		stop.

However, the sentence may be made definitely Perfect or Pluperfect, by prefacing either كَانْ or كُنْ to the verb:

إِنْ كَانَ قَامَ فَادْخُلْ بَيْتَهُ if he has departed, then enter his house.

إِنْ كَانَ قَدْ دَخَلُوا بَيْتَهُ if he had departed, they entered his house.

Sometimes, the use of لَمْ with the Jussive gives a past significance, as in this passage from Ibn Baṣṭūṭa.

إِنْ لَمْ يَرْضَهُ تَرَكَهُ if it has not pleased him, he leaves it.

On the other hand, لَمْ is synonymous with لَ in most conditional propositions in Classical Arabic literature, implying no time definition.

7. If the Protasis begins with إِنْ, the Apodosis *must* be introduced by the attached particle ف in certain circumstances. (This usage should be clearly distinguished from

that of لَ with Unlikely Conditions, which is purely optional.) These circumstances may really be summarized by the statement that *when the Apodosis is anything but a straightforward positive verbal sentence, without any introductory particle, then ف must be used*. Here are the chief circumstances in which ف is obligatory, with examples:

(a) When the Apodosis is a nominal sentence:

إِنْ أَرَادَ ذَلِكَ فَلَا مَرَلَهُ if he wishes that, it is his concern (lit. the matter is his).

(b) When the Apodosis is an Imperative.

إِنْ رَأَيْتَهُ فَاقْبِضْهُ عَنْ حَالِي if you see him, (then) acquaint him of my condition.

(c) When the Apodosis is negative.

إِنْ رَفَضُوا فَلَا يَنْجُحُونَ if they refuse, they will not succeed.

(d) When the Apodosis is a future, expressed by the Imperfect Indicative with سَوْفَ or سَ.

إِنْ قَرَأْتَ الْقُرْآنَ فَسَوْفَ نَنصِلُكَ if you read the Qur'an, you will learn the reasons for the spread of Islam.

Note that after سَوْفَ or سَ the Indicative is used.

(e) When the Apodosis is introduced by كُنْ.

إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ if he steals, one of his brothers has already stolen before him (Qur'an 12, 77).

(f) When the Apodosis is introduced by لَنْ.

إِنْ خُنْتَنِي فَلَنْ تَنْجُو بِرَأْسِكَ if you betray me, you shall not escape with your life (head).

Note that لَنْ must take the Subjunctive, in accordance with its rule.

(g) When the Apodosis is a nominal sentence beginning with **إِنَّ**:

إِنَّ عَبْدَ الْأَصْنَامِ فَإِنَّهُ كَافِرٌ if he worships idols, he is surely an infidel.

إِنَّ فَعَلَ ذَلِكَ فَإِنَّهُ قَدْ عَيَّبَ نَفْسَهُ أَيضًا if he has done that, then he has (surely) shamed himself also.

(h) When the Apodosis is introduced by an incomplete verb; **لَيْسَ** or the verb of Wonder or Admiration:

إِنَّ يَقُلَ ذَلِكَ فَلَيْسَ لَهُ بَرَهَانٌ if he says that, there is no proof for it.

إِنَّ حَضَرَتِ الْاجْتِمَاعَ قَمَا أَكْرَمَهَا ! if she attends the meeting, it is very kind of her (lit. then how kind she is!).

8. "If not" is expressed by **إِلَّا** (for **لَا** لَمْ, **إِنْ** لَمْ, **لَوْ** لَمْ, **لَوْلَا**).

9. Conditional sentences may also be introduced by the following:

مَنْ he who, if anyone,	حَيْثُمَا wherever
وَأَيُّ which, if any	مِمَّامَا whatever
وَمَنْ whoever	مَتَى when
مَا what, if anything	مَتَمَا whenever
كُلُّمَنْ everyone who	أَيْنَ where
كُلَّمَا whenever	أَيْنَمَا wherever
حَيْثُ where	كَيْفَ how
	كَيْفَمَا however

e.g. **مَنْ حَاوَلَ نَجَحَ** Whosoever tries succeeds.

مَنْ قَالَ ذَلِكَ كَذَبَ Whoever (says) that lied.

مَا تَزْرَعُ تَحْصِدُهُ What you sow you will reap.

مَتَى رَأَيْتَهُ وَجَدْتَهُ يَلْبَسُ الْبَيَاضَ Whenever you see him, you will find him wearing white clothes.

حَيْثُمَا ذَهَبْتَ رَافَقْتُكَ Wherever you go, I will accompany you.

كَيْفَمَا أَجْهَدْتَ لَنْ تَنْجَحَ However you strive, you will not succeed.

كُلُّمَنْ يَفْرَأُ هَذَا يَمُوتُ Everyone who reads this will die.

كُلَّمَا وَصَلُوا إِلَى نَهْرٍ صَنَعُوا مَرَاكِبَ وَعَبَرُوهُ Whenever they reached a river, they built (made) boats and crossed it.

أَيُّمَنْ جَاءَ قَاتِلُهُ Whoever comes, fight him.

أَيُّ وَاِعِظْ تَسْمِعْ إِلَيْهِ تَسْمِعْ نَفْسَ الْكَلِمَاتِ Whichever preacher you listen to, you hear the same words.

With all these particles, the Perfect or Jussive (occasionally Imperative) is normal for both Protasis and Apodosis; the meaning is usually present or future. Note, however, the use of **كُلَّمَا** as illustrated above. This often appears, to our way of thinking, to be followed by a plain fact; yet the conditional element is present, none the less.

10. Sometimes the Apodosis is omitted, and must be supplied from the context. **وَإِلَّا أَمَرْتُ بِقَتْلِكَ** if you go back on your word, (good); otherwise I command that you shall be killed.

11. The Imperative, being related to the Jussive, may be used in the Protasis, and in this case, the Jussive is normally in the Apodosis:

عِشْ قَنَاعًا لَا تَشْعُرْ live contented (if you live contented), you will not feel the lack of riches
يَعْدِمُ الْغِنَىٰ riches

12. "Whatever the case may be" is used as a Protasis and is expressed by sentences such as *سَهْمًا يَكُنْ مِنْ أَمْرِ* or *سَهْمًا يَكُنْ الْحَالُ*. But *سَهْمًا* is also used to introduce an ordinary Protasis:

سَهْمًا حَصَلَ فِشَلَتْ whatever happens, you will fail.

13. We often meet what may be described as an "after-thought condition". A statement is made as if it were a fact, then a condition is added with the Jussive or Perfect; e.g.:

أَنَا وَتَسُ الْوُزَرَاءُ شِئْتُمْ أَمْ لَا I am Prime Minister, whether you wish or not.

قَالُوا إِنَّهُمْ نِيَالٌ وَإِنْ كَانُوا كُفَّارًا They said that they were noble, although they were infidels.

وَإِنْ is used where in English we would say "even though".

سَوْفَ أَسْتَمِرُّ وَإِنْ سَقَطَتِ السَّمَاءُ I will continue, even though the heavens were to fall.

14. The above may be considered as reversed conditions in which the Apodosis comes first, and these are not at all unusual in Arabic, e.g.

سَوْفَ أَجِدُكَ أَيُّنَا تَكُنْ I will find you wherever you may be

for

أَيُّنَا تَكُنْ سَوْفَ أَجِدُكَ wherever you may be, I will find you.

If this occurs, the rule about *فَ* with the Apodosis is not applied, e.g.

إِنْ مِتَّ فَسَوْفَ أَدْفِنُ if you die, I will bury your body under a vine.

جِيسَكَ تَحْتَ كَرَمٍ
سَوْفَ أَدْفِنُ جِيسَكَ تَحْتَ I will bury your body under a vine, if you die.
كَرَمٍ إِنْ مِتَّ

VOCABULARY

حَرْقٌ <i>pl.</i> حَرَقٌ fire, conflagration	أَصْنَامٌ <i>pl.</i> صَنَمٌ idol
عَبَدَ (عَبَدَ) to worship	بِرَاهِينٍ <i>pl.</i> بُرْهَانٌ proof
أُتْفِقًا VII to go out, be extinguished	رَافِقٌ III to accompany
أُطْفِئًا IV to extinguish, put out	رَفِيقٌ <i>pl.</i> رَفَقَاءُ companion
فِرْقَةٌ fire brigade	اجْتَهَدَ VIII to strive, be diligent
صَلَّى II to pray	نَجَحَ (نَجَحَ) to succeed
صَلَاةٌ prayer, praying	زَرَعَ (زَرَعَ) to sow (seeds)
جَرَحَى <i>pl.</i> جَرَحٍ wounded (man)	حَصَدَ (حَصَدَ) to resp
مَائِدَةٌ <i>pl.</i> مَائِدَاتُ table (Syr. from Ital. "tavola"); backgammon	حَصَلَ (حَصَلَ) to happen
قَوَافِلُ <i>pl.</i> قَوَافِلُ caravan	حَصَلَ عَلَى to obtain
أَرْضَى IV to please (anyone)	حَاصِلٌ, مَائِدَاتُ <i>pl.</i> مَحْصُولٌ produce, crops, harvest
خَانَ (خَانَ) v.n. to betray	مَرَاكِبٌ <i>pl.</i> مَرَكَبٌ small ship or boat (<i>mod.</i>)
خَوَانٌ, خَائَنَةٌ, خَوْنَةٌ <i>pl.</i> خَائِنٌ treacherous, traitor	

وَعَطَّ (يَعِطُّ) to preach	pl. فُرُوقُ party of men,
وَعَاطُ pl. preacher	group, section
دَفَنَ (يُدْفِنُ) to bury	pl. دَوَالِبُ cupboard
VIII أَتَنَعَ بَ (يَتَنَعَى) to be contented with	أَرْدَاءُ pl. رَدَىٰ bad, evil, wicked
II أَتَنَعَ IV to satisfy, con- vince	pl. بَلَاءُ eloquent
وَنَ pl. قَنَعَ — contented, sat- isfied	بِوَاسِطَةٍ through, by means of
لَا يَمَّا بَعْدَ Later, in future	بَاطِلٌ vain, useless
pl. عَقْدٌ knot, tie, contract	II دَقَى to pour trans.
مَتَعِدٌ contractor	VII دَقَى to pour intr., to be poured
بَالٌ mind, state	pl. اُغْلَاطُ error, fault, mistake

EXERCISE 67

- ١ — لَوْ وَصَلَتْ فِرْقَةُ الْمَطَايِ قَبْلَ سَاعَةٍ لَمَا أَشْتَرَّ الْحَرِيُّقُ لِلْمَبَانِي
الْمَجَاوِرَةِ. ٢ — لَوْ أَنَّكُمْ تَدَّ صَلَاتُ الْعَصْرِ كَانَ يُمَكِّنُنَا أَنْ نَقُومَ
حَالًا. ٣ — لَوْ لَا هَذَا التَّاجِرُ أَتَفَنَّاهُ الْحَرِيُّقُ. ٤ — إِنْ مَاتَ الْحَرِيُّقُ
فَأَنْتَ السُّوُلُ يَا طَبِيبُ. ٥ — إِذَا تَصَحَّ الزَّوْجَةُ لَحَمًا عَلَى الطَّوَالِ
أَكَلَهُ الْكَلْبُ : لِهَذَا السَّبَبِ إِنَّهَا كَانَتْ دَائِمًا تَقْضَعُهُ فِي الدُّوَالِبِ.
٦ — كَانَ هُوَ الْقَدَمُ، إِذَا وَقَفَ وَقَفَ الْبَاقُونَ كَالْعَادَةِ فِي نِظَامِ
الْقَوَائِلِ. ٧ — إِنْ كَانَ خَانَ سِلْكُهُ كَانَ أَرْدَا خَائِنٍ فِي تَأْرِيجِ
بِلَادِنَا، وَإِنْ لَمْ يَحْتَنُ، كَذَبَ الْمُؤَيَّخُونَ. ٨ — إِنْ يَعْبُدِ الْأَصْنَامَ

- فَهُوَ مِنَ الْكُفَّارِ. ٩ — إِنْ طَلَبَ الرَّزِيرُ بُرْهَانًا قَائِرَ (رَأَى IV) هَذَا
الْكِتُوبَ الَّذِي فِيهِ أَسْمُ رَفِيقِكَ، وَقُلْ لَهُ : هَا هُوَ (here is, this is)
أَسْمُ مَنْ رَأَيْتَنِي فِي سَفَرِي الطَّوِيلِ، فَاسْتَشِرَّهُ، إِنْ شِئْتَ. ١٠ — إِنْ
وَعَظَّمَهُمْ وَاعْظُ بَلِغٌ فَمَا اسْتَمَعُوا إِلَى حُطْبَتِهِ. ١١ — إِنْ كُنْتَ بِهَذَا
الْعَمَلِ بِوَاسِطَةِ مَتَعِدٍ فَسَوْفَ تَنْجَحُ فِيمَا بَعْدَ، وَإِلَّا (if not,)
(otherwise) فَسَتَرَى أَجْتِهَادَكَ بَاطِلًا. ١٢ — إِنْ دَقَّتْ أَبْيَ قَدْ دَقَّتْ
أَبَالِي مَعَهُ. ١٣ — إِنْ أَغْطَيْتَكَ الشَّمْسُ وَالْقَمَرُ قُلْنَ تَقْتَنَعِ بِهِمَا !
١٤ — إِنْ وَجَدَا مَرْكَبًا فَإِنَّهُمَا عَبَرَا الشَّهْرَ هُمَا وَفَرِيقُهُمَا. ١٥ — إِنْ
لَمْ تَزْرَعْ فَلَيْسَ لَكَ مَحْصُولٌ مَحْصُودٌ. ١٦ — كَلَّمَا وَجَدَ الْجُنُودُ
أَعْدَاءَهُمْ قَتَلُوهُمْ. ١٧ — مَهْمَا حَصَلَ مِنْ شَرِّ عِشٍّ قَتَلَا. ١٨ — مَنْ
بَنَى عَقُودَ الصَّدَاقَةِ لَيْسَ بِمَصْدِيقِي. ١٩ — أَرْضُ أَمَكْ تَرْضُ أَبَاكَ،
لِأَنَّهُ يَحِبُّهَا. ٢٠ — سَوْفَ تُطْفِئُ نَارَ مَحَبَّتِنَا إِنْ دَقَّتْ عَلَيْهَا مَاءُ
الشَّكِّ.

EXERCISE 68

1. If hot water pours into the cupboards, all the contractor's work will be [in] vain. 2. Were it not for this wicked and eloquent preacher the inhabitants of the village would have been contented with what they had. 3. If only (use لَوْ أَنَّ) you had helped the wounded they would not have fallen into the hands of that treacherous enemy. 4. If you had witnessed what happened to the unbelievers who worshipped idols, you would have buried your doubts and the words of the Prophet would have satisfied you. 5. If you say the

afternoon prayer at once we can leave with the Mecca (مَكَّة) caravan. 6. When you open the window the wind comes into the room; when you open the door the rain comes in. 7. If my daughter had asked for a proof, I would have told her what was preached in the sermon in the mosque yesterday. 8. If what was on the table has not pleased him he takes what is in the cupboards also. 9. If he acts (use عَمِلَ) through this group, the result is in their hands because he has no authority over them. 10. If you see a fire, call the fire brigade; they will come and put it out quickly. 11. If he has a companion he will not be afraid of the dangers. 12. If you don't work hard (strive) you will certainly not succeed. 13. Whatever the case may be, the crops are bad this year; the reason is the lack of water. 14. If you are absent from the house a long time the fires will go out. 15. What you sow you reap. 16. If you don't find a boat on the river, that is not (use لَيْسَ) my fault. 17. Whoever betrays his country deserves death. 18. Wherever you go, I will accompany you. 19. Whenever I see you I remember my mother. 20. Live contented in the future, [and] you will find the ties of friendship a great help, and you will obtain what is more valuable than wealth – a tranquil mind.

CHAPTER THIRTY-SIX

الْبَابُ الْآسَاسِيُّ وَالتَّلَاوُونَ

The Cardinal Numbers. Time. Dates

1. Although it is easy to learn the Arabic numerals for colloquial use, as they follow a simple general pattern, they are one of the trickiest features of written Arabic, particularly when fully vowelled, and the Arabs themselves frequently make errors in their use. It might be best to deal with them here in groups beginning with the numbers "one" and "two".

2. "One" masc. وَاحِدٌ } وَاحِدَةٌ } Arabic sign
 } إِحْدَى } إِحْدَا with attached
 } } pronoun.

The first form is participial (Active Participle I), and is usually employed as an adjective after the noun:

وَصَلَ رَجُلٌ وَاحِدٌ one man (only) arrived.

قَرَأَ الْكِتَابَ مَرَّةً وَاحِدَةً he read the book once (one time).

It may also be used (and declined) as a noun, e.g. جَاءَ كَثِيرُونَ لَكِنْ بَقِيَ وَاحِدٌ فَقَطْ many came but only one remained; أَتَّخَذْتُ وَاحِدًا, I took one. But it may not take an *'idāfa*. The meaning of the *'idāfa* may, however, be given by adding مِنْ, e.g. وَصَلَ وَاحِدٌ مِنْهُمْ one of them arrived.

The second form, إِحْدَى, is usually used either with a negative, meaning no-one or none, or with a following *genitive* or *'idāfa* whether noun or pronoun, e.g.

لَمْ أَرِ إِحْدًا I did not see anyone.

وَصَلَتْ كُتُبٌ كَثِيرَةٌ لِّكَيْ أُخَذَتْ
one of them only.

أَحَدَهَا فَقَطَّ
كَلَّمْنَا أَحَدَ النِّسَاءِ we spoke to one of the women.

طَلَبْنَا جَرِيدَتَيْنِ لَكِنْ إِحْدَاهُمَا لَمْ
تَصِلْ we ordered two papers but one
of them did not arrive.

NOTE: The singular noun in Arabic, when indefinite, means "one" or
"a", so that the word for "one" is used much less frequently than in
English, e.g.
رَأَيْتُهُ مَرَّةً I saw him once.

أَعْطِنِي بِسَمَّارًا، سَأَخَذُ آخَرَ فِيمَا بَعْدُ
later.

3. "Two" masc. اِثْنَانِ (nom.) ٢
اِثْنَيْنِ (acc., gen.)

This number on the whole is seldom used, since the dual
ending gives its meaning. Thus بَيْتَانِ means "two houses";
if we write بَيْتَانِ اِثْنَانِ, then some emphasis is implied on the
word "two".

e.g. رَأَيْتُ رَاعِيَيْنِ اِثْنَيْنِ فَقَطَّ I saw two shepherds only (imply-
ing that I expected to see more).

قِيلَ لِي إِنَّ هُنَاكَ رِعَاةَ كَثِيرِينَ لَكَيْ
I was told that there were
لَاغَيْتُ رَجُلَيْنِ سِنَيْنِ اِثْنَيْنِ فَقَطَّ I met two old men only.

اِثْنَانِ is also used as a noun:

دَعَوْتُ جَمْعَ أَقْرَبَائِي لَكِنْ اِثْنَيْنِ غَابَا
I invited all my relatives but
two (of them) stayed away.

4. 3 to 10.

3 masc. ثَلَاثَةٌ (also ثَلَاثَة written) ٣
fem. ثَلَاثٌ (also ثَلَاثَة written)

4 " أَرْبَعَةٌ ٤
" أَرْبَعٌ

5 masc. خَمْسَةٌ	fem. خَمْسٌ	٥
6 " سِتَّةٌ	" سِتٌّ	٦
7 " سَبْعَةٌ	" سَبْعٌ	٧
8 " ثَمَانِيَةٌ (also ثَمَانِيَة written)	" ثَمَانٌ (also ثَمَانَة written)	٨
9 " تِسْعَةٌ	" تِسْعٌ	٩
10 " عَشْرَةٌ	" عَشْرٌ	١٠

(i) It will be noted that these numbers reverse the genders,
adding the *ta' marbūṭa* for the masculine form.

(ii) 8 ثَمَانٌ is declined like قَاضٍ.

(iii) They are all nouns, and, when not standing alone, take
the nouns to which they refer as genitive plurals in
'idāfa.

أَعْلَنْتُ ثَلَاثَ ثَلَاجَاتٍ (بِرَادَاتٍ) three refrigerators were adver-
tised for sale in today's paper.
لَبِّعَ فِي جَرِيدَةِ الْيَوْمِ
عَدَدُ الْغَائِبِينَ ثَمَانِيَةٌ the number of absentees is
eight.

لِي ثَمَانِيَةٌ كُتُبٌ جَدِيدَةٌ I have eight new books.
خُذْ عَشْرَةَ مِنْ هَذِهِ الْكَرَاسِيِّ وَأَتْرِكْ
أَرْبَعَةً leave four.

NOTE: The gender of the numeral depends on the singular of the noun,
not its plural. For example, بَابٌ is masculine but its broken plural
أَبْوَابٌ is, grammatically, feminine singular. Nevertheless, one writes
أَرْبَعَةُ أَبْوَابٍ four doors, treating the noun as masculine. In the case of
a broken plural of a feminine noun the numeral is put into the feminine.

5. 11 to 19.

11 masc.	أَحَدٌ عَشَرَ	fem.	إِحْدَى عَشْرَةَ	١١
12 "	إِثْنَانِ عَشَرَ	"	إِثْنَانِ عَشْرَةَ	١٢
13 "	ثَلَاثَةَ عَشَرَ	"	ثَلَاثَ عَشْرَةَ	١٣
14 "	أَرْبَعَةَ عَشَرَ	"	أَرْبَعَ عَشْرَةَ	١٤
15 "	خَمْسَةَ عَشَرَ	"	خَمْسَ عَشْرَةَ	١٥
16 "	سِتَّةَ عَشَرَ	"	سِتَّ عَشْرَةَ	١٦
17 "	سَبْعَةَ عَشَرَ	"	سَبْعَ عَشْرَةَ	١٧
18 "	ثَمَانِيَةَ عَشَرَ	"	ثَمَانِيَ عَشْرَةَ	١٨
19 "	تِسْعَةَ عَشَرَ	"	تِسْعَ عَشْرَةَ	١٩

(i) All these are *indeclinable*, except Twelve.(ii) They are followed by a *Singular* noun in the *Accusative*,

e.g. وَصَلَ سِتَّةَ عَشَرَ تَلْمِذًا 16 pupils arrived.

مَرَرْتُ بِسَبْعِ عَشْرَةِ امْرَأَةٍ I passed 17 women.

أُرِيدُ تِسْعَةَ عَشَرَ I want nineteen.

لَكَ اثْنَا عَشَرَ جَنِيهَا (guineas).

قَدْ أَرْسَلَ لِي عَمِّي اثْنَيْ عَشَرَ كِتَابًا
فِي أَثْنَاءِ السَّنَةِ الْآخِرَةِ.
my uncle has sent me twelve letters during the last year.

6. 20 to 99.

20	عِشْرُونَ	masc. and fem.	٢٠
21	أَحَدٌ وَعِشْرُونَ	fem. إِحْدَى وَعِشْرُونَ	٢١
22	إِثْنَانِ وَعِشْرُونَ	"	٢٢
etc.			

30	ثَلَاثُونَ	masc. and fem.	٣٠
40	أَرْبَعُونَ	" " "	٤٠
50	خَمْسُونَ	" " "	٥٠
60	سِتُونَ	" " "	٦٠
70	سَبْعُونَ	" " "	٧٠
80	ثَمَانُونَ	" " "	٨٠
90	تِسْعُونَ	" " "	٩٠

(i) The tens from 20 to 90 are declined as nouns in the sound plural:

هَذَا الشَّهْرُ ثَلَاثُونَ يَوْمًا there are 30 days in this month.

قَضَيْتُ أَرْبَعِينَ يَوْمًا فِي الْصَحْرَاءِ I spent 40 days in the desert.

(ii) All these numbers from 20 to 99, like those from 11 to 19, are followed by a noun in the *Accusative Singular*. See the examples above.

7. From 100 upwards.

100	مِئَةٌ { (also frequently written مِائَةً, but the 'alif is not pronounced) }	١٠٠
-----	--	-----

From 200 upwards.

200	مِائَتَانِ (مِائَتَانِ)	٢٠٠
300	ثَلَاثَ مِئَةٍ (also written ثَلَاثِمِئَةٍ or ثَلَاثُمِئَةٍ)	٣٠٠
400	أَرْبَعَ مِئَةٍ	٤٠٠
500	خَمْسَ مِئَةٍ	٥٠٠
600	سِتَّ مِئَةٍ	٦٠٠
700	سَبْعَ مِئَةٍ	٧٠٠

800	ثَمَانِي مِئَةٍ	٨٠٠
900	تِسْعَ مِئَةٍ	٩٠٠
1000	أَلْفٌ	١٠٠٠
2000	أَلْفَانِ	٢٠٠٠
3000	ثَلَاثَةُ أَلْفٍ	٣٠٠٠
etc. to 10000.		
11000	أَحَدُ عَشَرَ أَلْفًا etc.	١١٠٠٠
100000	مِئَةُ أَلْفٍ	١٠٠٠٠٠
1000000	أَلْفٌ أَلْفٍ or مِائَتُونَ Plur. مِلايينَ	١٠٠٠٠٠٠

0 Zero, Nil صِفْرٌ (hence "cypher").

(i) These numerals from 100 are nouns and take their following noun in the *Genitive Singular*. Note that as the word مِئَةُ 100 is feminine the "three" in 300 has no *tā' marbūṭa*. As أَلْفٌ 1,000 is masculine the 3 of 3,000 has the *tā' marbūṭa* in accordance with the rule governing numbers 3 to 10.

(ii) In compound numerals over 100 the noun follows the rule governing its relation to the last element in the number. Thus in "103 men", the rule for 3 must be followed; therefore, the noun must be in the *Genitive Plural*.

e.g. مِئَةُ وَثَلَاثَةُ أَوْلَادٍ a hundred and three boys.

In "123 men" the last element, 23, has an *Accusative Singular* noun, e.g. مِئَةُ وَثَلَاثَةُ وَعِشْرُونَ رَجُلًا

In "2,300 men" the last element, 300, takes the *Genitive Singular*, e.g. أَلْفَانِ وَثَلَاثُ مِئَةِ رَجُلٍ

(iii) Note the order of the various elements in the following:

أَلْفٌ وَتِسْعُ مِائَةٍ وَتِسْعُ وَثَلَاثُونَ سَنَةً 1939 years. An older form is تِسْعُ وَثَلَاثُونَ وَتِسْعُ مِائَةٍ وَأَلْفٌ سَنَةً which, however, is not used in modern Arabic. Note that each element is connected by وَ.

8. "Some" is expressed by بَعْضٌ. It is also used in Classical Arabic to mean "one of", "a certain", e.g. قَالَ بَعْضُ الشُّعْرَاءِ. one of the poets said (but this may also mean "some of").

"A few" is expressed by بَضْعٌ or بَضْعَةٌ, followed by the *Genitive*, e.g. بِضْعُ أَيَّامٍ a few days (presumed to be between three and ten).

An undefined number over ten is expressed by نَيْفٌ, e.g. مِائَةٌ وَنَيْفُ نَفْسٍ مِائَةٌ وَنَيْفُ a hundred or more souls, a hundred or so souls.

"Approximately, in the region of" is expressed by نَحْوٌ, literally "towards". It is a noun with the following word in the *Genitive*, e.g.

حَمَلَ عَلَيْنَا نَحْوُ أَلْفٍ قَارِسٍ about 1,000 cavalry attacked us.

رَأَيْنَا نَحْوَ مِائَةِ جَلٍ we saw about 100 camels.

This word is also used as preposition in the sense of "direction", as: رَكِبْتُ نَحْوَ الْمَدِينَةِ I rode towards the city.

9. When a number is required to be *definite*, e.g. "the nine books", it is placed *after* the noun to which it refers in apposition with the definite article, e.g.

رَجِعْ لِي الْكُتُبَ الْعَشْرَةَ الَّتِي اسْتَلَقْتُهَا return me the ten books which you borrowed.

أَعْطِنِي كُتُبَ حَسَنِ التَّسْعَةِ give me Hassan's nine books.

In the first example, however, the reader may encounter **عَشْرَةَ** in modern Arabic; this is the colloquial usage also.

TIME

10. Among the words used for *time* are **وَقْتُ** pl. **أَوْقَاتُ** used in the general sense (but not in asking and telling the time); **زَمَنٌ** or **زَمْنٌ**, pl. **أَزْمِنَةٌ**; **عَصْرٌ** pl. **عُصُورٌ** meaning "an age" or "era" (e.g. **الْعُصُورُ الْوُسطَى** the Middle Ages), also "afternoon". **أَعْوَامٌ**, **سِنُونَ سَنَوَاتٍ**, **عَامٌ** or **سَنَةٌ**, pl. **قُرُونٌ**, "century"; **شَهْرٌ** pl. **شُهُورٌ**, "month"; **أُسْبُوعٌ**, pl. **أُسَابِيعٌ**, "week"; **دَقَائِقُ**, pl. **دَقِيقَةٌ**, "hour"; **سَاعَةٌ**, pl. **سَاعَاتٌ**, "day"; **أَيَّامٌ** pl. **يَوْمٌ**, "minute"; **حَفَظَاتٌ** pl. **حَفَظَةٌ**, "moment"; **ثَوَانٌ**, pl. **ثَوَانِيَةٌ**, "second". **سَاعَةٌ** also means a "watch" or "clock" and is used in telling the time:

مَا السَّاعَةُ كَيْفَ؟ what time is it?

السَّاعَةُ ثَلَاثَةٌ it is 3 o'clock.*

(Note the use of the masculine here)

The *Ordinals* (acc Ch. Thirty-seven) are also used for expressing the time of day, as: **السَّاعَةُ الرَّابِعَةُ** four o'clock (the fourth hour).

11. The periods of the day are expressed by **فِي**, sometimes by **عِنْدَ**, or more commonly by the *Adverbial Accusative*, e.g.

فِي الصَّبَاحِ or **صَبَاحًا** in the morning.

عِنْدَ الظُّهْرِ at noon.

فِي الْعَصْرِ in the afternoon.

فِي الْمَسَاءِ or **مَسَاءً** in the evening.

* Numerals used in this way as abstract numbers are *diptote*.

فِي اللَّيْلِ or **لَيْلًا** at night.

فِي النَّهَارِ or **نَهَارًا** during the day.

نَهَارٌ means the daytime, whereas **يَوْمٌ** means the whole 24 hours. When a single night is specified, we say **لَيْلَةٌ**, e.g. **لَيْلَةُ أُسَى** last night.

12. The days of the week are:

يَوْمُ (نَهَارُ) الْأَحَدِ Sunday.

يَوْمُ (نَهَارُ) الْاِثْنَيْنِ Monday.

يَوْمُ (نَهَارُ) الْاِثْنَلَاثَةِ (الثَّلَاثَةِ) Tuesday.

يَوْمُ (نَهَارُ) الْارْبَعَاءِ Wednesday.

يَوْمُ (نَهَارُ) الْخَمِيسِ Thursday.

يَوْمُ (نَهَارُ) الْجُمُعَةِ Friday.

يَوْمُ (نَهَارُ) السَّبْتِ Saturday.

The word **يَوْمٌ** or **نَهَارٌ** is often omitted, e.g. **الْاِثْنَلَاثَةِ**. Tuesday.

"The week" is **الْاِسْبُوعُ** or **الْجُمُعَةُ** (usually the latter).

MONTHS OF THE CHRISTIAN YEAR

13. The Christian year is called **السَّنَةُ الْمِلَادِيَّةُ** the birth year, or **السَّنَةُ الْمَسِيحِيَّةُ** the Messiah year, or, occasionally, **السَّنَةُ الشَّمْسِيَّةُ**, the sun year. Dates B.C. are called **أَلْيَلَادُ** (abbreviated **ب.م**); and A.D., **بَعْدَ أَلْيَلَادُ** (abbreviated **ب.م** or just **م**).

The names of the months have two alternative forms, the first being used primarily in Egypt and the Sudan, the second in the Levant and Iraq.

	(1)	(2)
January	يَنَاءِرُ	كَانُونُ الثَّانِي
February	فَبْرَاءِرُ	شَبَاءُ
March	مَاءِرُ	أَذَارُ
April	أَبْرِيْلُ	نَيْسَاءُنُ
May	مَاءِي	أَيَّارُ، نَوَّارُ
June	يُونِيُو	حَزِيْرَاءُنُ
July	يُولِيُو	تَمُوزُ
August	أَغْصُطُسُ	آبُ
September	سَبْتِمْبَرُ	أَيْلُولُ
October	أَكْطُوبَرُ	تَشْرِينُ الْأَوَّلُ
November	نُوفَمْبَرُ	تَشْرِينُ الثَّانِي
December	دَيْسِمْبَرُ	كَانُونُ الْأَوَّلُ

THE MUSLIM YEAR

14. This is called *السَّنةُ الْهَجْرِيَّةُ* after the *هَجْرَةُ* (Hegira) or Flight (properly, Emigration) of the Prophet from Mecca to Medina on 16th July, 622 A.D. Dates have the word *هَجْرِيَّةُ* in brackets after them, or simply هـ. As the year has only 354 days, the Muslim year progressively outstrips the Christian year. A.H. (the European form of هـ) 1381 began on 4th June, 1961. Comparative calendars of the Muslim and Christian years are available.* In the modern Islamic world

* Wustenfeld: Vergleichungs-Tabellen der muhammedischen und christlichen Zeitrechnung, Leipzig, 1854, and later editions.

M. O. Jimenez, Tablas de Conversion de Datas Islamicas a Cristianas y Viceversa, Granada, 1946.

one seldom sees the Hijriya date alone. Newspapers, for instance, always show the Christian date, which is also operative in commerce and official pronouncements.

The following are the Islamic months:

- | | |
|-------------------------|--|
| 1. الْمُحَرَّمُ | 7. رَجَبُ |
| 2. صَفَرُ | 8. شَعْبَانُ |
| 3. رَجَبُ الْأَوَّلُ | 9. رَمَضَانُ (the month of fasting). |
| 4. رَجَبُ الثَّانِي | 10. شَوَّالُ |
| 5. جُمَادَى الْأَوَّلَى | 11. ذُو الْقَعْدَةِ |
| 6. جُمَادَى الْآخِرَةُ | 12. ذُو الْحِجَّةِ (month of the حَجَّ). |

Some names of these months are often used with special attributives, e.g.

صَفَرُ الْخَيْرِ	مُحَرَّمُ الْمُحَرَّمِ
شَعْبَانُ الْمُعْظَمِ	رَجَبُ الْفَرْدِ
رَمَضَانُ الْمُحَرَّمِ	etc.

MUSLIM FEASTS (HOLIDAYS)

15. The general term for a festival is *عِيدٌ* pl. *أَعْيَادٌ*. The chief ones are:

(a) *رَأْسُ السَّنةِ* or *أَوَّلُ السَّنةِ* New Year's day of the Islamic Calendar.

(b) *أَلْوَلَدُ النَّبِيِّ* The Birth of the Prophet.

(c) *أَلْعِيدُ الْمَنْعِيَرِ* "the small festival", at the beginning of the month of *شَوَّالُ* after the end of the fast of the month of *رَمَضَانُ*.

جمهور public, crowd, masses	شعر poetry
جمهورية republic	سعادة happiness, good for- tune
مُتَكَلِّم spokesman for	الصحراء الكبرى the Sahara (desert)
جمهوري republican	

EXERCISE 89

- ١ - صرح أُمِّي مُتَكَلِّم بِأَسْمِ الْحُكُومَةِ بِأَنَّ أَحَدَ الْوُزَرَاءِ قَدْ اسْتَقَالَ وَمِنَا (منها) يَزِيدُ فِي صُغُوبَةِ رَئِيسِ الْوِزَارَةِ أَنَّ سَبَبَ الْإِسْتِقَالَةِ تَجَهُّولُ.
- ٢ - دَخَلَتِ الْمُعَلِّمَةُ الْجَدِيدَةُ الْفَصْلَ لِتُعَلِّمَ الْبَنَاتِ التَّارِيخَ لَكِنِّهَا وَجَدَتْ إِحْدَاهُنَّ قَطَطَ وَهِيَ لَا جِبَّةَ. ٣ - أُعْطِيَ بَسْمَارَتَيْنِ أَتْنَيْنِ وَضَعَ الْمَسَامِيرَ الْبَاقِيَةَ فِي ذَلِكَ الصُّنْدُوقِ الْكَبِيرِ. ٤ - خَرَجَ ثَلَاثَةَ رَعَاةٍ وَمَعَهُمْ ثَمَنُ غَنَمٍ إِلَى مَحَلٍّ بَعِيدٍ مِنَ الْبَيْتِ، وَلَمْ يَكُنْ مَعَهُ سَاعَةٌ، لَقِيَ الْمَسَاءَ كَانَ يُسْأَلُ كُلَّ مَارٍ: السَّاعَةُ كَمْ يَا سَيِّدِي؟ ١٧ - إِنَّ هَذِهِ الْبِلَادَ جُمْهُورِيَّةٌ مُنْذُ ثَلَاثَةِ أَعْوَامٍ وَتُسَرُّ بِسِيَاسَةِ الْحُكُومَةِ الْجُمْهُورِ.
- ١٨ - وُلِدَتْ بَلَنْدُنْ (London) سَنَةَ ١٩١٤ م. ١٩ - عُلِقَ الزَّائِرُ مَلَابِسُهُ الْوَسِخَةُ بِالشَّجَرَةِ الْكَبِيرَةِ يَوْمَ الْأَحَدِ وَقَامَ يَوْمَ الْأَرْبَعَاءِ، وَالْيَوْمَ يَوْمَ السَّبْتِ وَمَلَابِسُهُ لَا تَزَالُ تَتَعَلَّقُ مِنَ الشَّجَرَةِ. ٢٠ - تَكَلَّمْتُ مَعَ أَغْلِيَّةِ سُكَّانِ الْقَرْيَةِ بِمُنَاسَبَةِ إِضَاعَةِ شَاةِ الشَّيْخِ.

EXERCISE 70

Note: Numbers given in words should be translated in words.
1. My sister opened one of the boxes only; there are many long nails in the other, and she has not opened it since she came from Palestine with the refugees. 2. Why have you three refrigerators in your house, and you say that you are a poor shepherd? 3. One came, and one stayed away because he wanted to visit the zoo. There were two this year. I invited three last year, but one died in February. God have mercy

on his soul (use *Perfect*). 4. I am an old man now, but I cannot say that my happiness has increased since my youth. I have eight sons and three daughters, but all of them have got married and left home. 5. The minister explained in his statement with regard to the economic state of the republic that imports were more than exports. 6. The country had exported seventeen thousand cars in the previous year, but had imported commodities whose value was greater than that. 7. The future of this country depends on trade, and there are a hundred reasons for the present difficulties. "Still", he said, "I am the one responsible, and so I resign". 8. We read in the history of the Arabs that the seven poems known as the "Mu'allaqât" were hung in Mecca. Some scholars say that there were ten (they were ten). 9. He is a Palestinian, but he studied in a university in Germany and became a doctor in Nineteen hundred and thirty-five. 10. Our country will have a new port in the coming year, and it will be suitable for the biggest ships. 11. September has thirty days, but October has thirty-one. February has only 28 or 29. 12. I worked with sheep and goats for a week (use the accusative) and then resigned. Now I am working with camels. But I really want to work with elephants. 13. This tribe attacked a caravan a few days ago, and killed about 100 men. This attack has increased the public's fear of the Arabs. 14. I do not know what time it is because I have no watch. 15. I lost it on Sunday night when I was going from my house to my friend's house. 16. I looked for it on Monday morning. 17. Those two boys were born in 1931 A.D. 18. I met him in Ramadân, 1370 A.H. 19. How old is your eldest daughter? She is seventeen, and my youngest son is three. 20. I spent the holiday in my garden. There are twelve apple trees in it, but my neighbour's sons have taken much of the fruit. 21. I heard that you have 50 or so cows. Why, then, do you buy milk in the market?

CHAPTER THIRTY-SEVEN

(الْبَابُ الثَّانِي وَالْثَلَاثُونَ)

The Ordinal Numbers. Fractions

1. The *Ordinals* from 1 to 10 are generally formed on the measure of the Active Participle, فَاعِلٌ, more or less from the Cardinals

الْأَوَّلُ	fem.	الْأَوَّلُ	the first.
الثَّانِي	"	الثَّانِيَةُ	the second.
(without article ثَانٍ)			
الثَّالِثُ	"	الثَّالِثَةُ	the third.
الرَّابِعُ	"	الرَّابِعَةُ	the fourth.
الخَامِسُ	"	الخَامِسَةُ	the fifth.
السَّادِسُ	"	السَّادِسَةُ	the sixth.
السَّابِعُ	"	السَّابِعَةُ	the seventh.
الثَّامِنُ	"	الثَّامِنَةُ	the eighth.
التَّاسِعُ	"	التَّاسِعَةُ	the ninth.
الْعَاشِرُ	"	الْعَاشِرَةُ	the tenth.

All the above are declined fully.

2. After 10, the *Cardinal* Numbers are used as *Ordinals*, save in so far as the above numbers are included in them. Those from 11 to 19 are indeclinable.

الْحَادِي عَشَرَ	fem.	الْحَادِيَّةُ عَشْرَةٌ	the eleventh.
الثَّانِي عَشَرَ	"	الثَّانِيَّةُ عَشْرَةٌ	the twelfth.
الثَّلَاثَ عَشَرَ	"	الثَّلَاثَةُ عَشْرَةٌ	the thirteenth.
الرَّابِعَ عَشَرَ	"	الرَّابِعَةُ عَشْرَةٌ	the fourteenth.
		etc.	

Higher numbers run as follows:

Masc. and Fem.

العِشْرُونَ	twentieth	
الْحَادِي وَالْعِشْرُونَ	fem.	الْحَادِيَّةُ وَالْعِشْرُونَ the twenty-first.
الثَّانِي وَالْعِشْرُونَ	"	الثَّانِيَّةُ وَالْعِشْرُونَ the twenty-second.
الثَّلَاثَ وَالْعِشْرُونَ	"	الثَّلَاثَةُ وَالْعِشْرُونَ the twenty-third.
		etc.

أَلْفَةٌ masc. and fem. the hundredth.

الْأَخْرَى	fem.	الْأَخْرَى	} the last.
الْأَخِيرُ	"	الْأَخِيرَةُ	

The Ordinals have the Sound Plurals, e.g.

الْأَوَّلُونَ	fem.	الْأَوَّلَاتُ
الثَّالِثُونَ	"	الثَّالِثَاتُ

Note the following plurals:

الْأَوَّلُ	the first;	أَوَّلِي	the early part;
الْأَوْسَطُ	the middle;	أَوْسَطُ	the middle part;
الْآخِرُ	the last;	أَوَاخِرُ	the last part.

فِي أَوَّلِي الْقَرْنِ الْتَّاسِعِ عَشَرَ in the early 19th century.

فِي أَوْسَطِ السَّنَةِ in the middle of the year.

نَحْوَ أَوَاخِرِ الْأَمْرِ towards the end of the affair.

3. The Numerical Adverbs, "first", "secondly", "thirdly", may be expressed by the *Accusative Indefinite* of the Ordinal.

e.g. أَوَّلًا، ثَانِيًا، ثَالِثًا first, secondly, thirdly.

4. The Numerical Adverbs "once", "twice", "several times", may be expressed by the use of the noun مَرَّةٌ in the accusative,

e.g. مَرَّةً once

مَرَّتَيْنِ twice

مَرَّاتٍ or مَرَارًا several times.

Note مَرَّتَيْنِ أو ثَلَاثَ "two or three times".

"Thrice" (three times), "four times", etc. are expressed by the use of مَرَّةً as a genitive of *iqāfa* following the Cardinal Number in the Accusative,

e.g. أَرْبَعَ مَرَّاتٍ thrice; ثَلَاثَ مَرَّاتٍ four times.

فَدَقَابِلْتُهُ خَمْسَ مَرَّاتٍ أَتَمَّ الشَّهْرَ الْمَاضِي I have met him five times during the past month.

"Once" used historically, "once upon a time", may be expressed in any of the following ways:

(a) يَوْمًا; (b) يَوْمًا مَا (on a certain day); (c) فِي يَوْمٍ مِنَ الْأَيَّامِ; (d) فِي ذَاتِ يَوْمٍ، ذَاتِ يَوْمٍ

The occurrence of an action once or more times with the verb is often expressed by the Verbal Noun, with the

feminine ending added, known as the *اسم المفعول*. This is always of the measure *فَعْلَة* with the root form of the verb. With derived forms the *tā' marbūṭa* is simply appended to the Verbal Noun:

نَظَرَ إِلَى نَظْرَةٍ غَرِيبَةٍ he gave me a strange glance.

اِفْتَتَحَتِ الْمَدْرَسَةُ الْجَدِيدَةُ twice.
اِلْفَتْتَاحَتَيْنِ رَسْمِيَّتَيْنِ

ضَرَبَهُ ثَلَاثَ ضَرْبَاتٍ he hit him three times (lit. three blows).

5. The *Fractions* (with the exception of "a half") are of the type *فُعْلٌ* or *فُعْلٌ* with the Plural *أَفْعَالٌ*:

نِصْفٌ	Plur.	أَنْصَافٌ	$\frac{1}{2}$
ثُلُثٌ or ثُلُثٌ	..	أَثْلَاثٌ	$\frac{1}{3}$
رَبْعٌ	..	أَرْبَاعٌ	$\frac{1}{4}$
خَمْسٌ	..	أَخْمَاسٌ	$\frac{1}{5}$
سَدَسٌ	..	أَسْدَاسٌ	$\frac{1}{6}$
سَبْعٌ	..	أَسْبَاعٌ	$\frac{1}{7}$
ثَمَنٌ	..	أَثْمَانٌ	$\frac{1}{8}$
تَسْعٌ	..	أَتْسَاعٌ	$\frac{1}{9}$
عَشْرٌ	..	أَعْشَارٌ	$\frac{1}{10}$

e.g. ثَلَاثَةُ أَرْبَاعٍ $\frac{3}{4}$, ثَلَاثَانِ $\frac{3}{2}$

If a whole and a fraction are united, they must be joined by *و*; e.g.

أَرْبَعَةٌ وَخَمْسَةٌ أَسْدَاسٌ $\frac{4}{6}$

% (per cent) = فِي الْمِائَةِ, بِالنِّسْبَةِ

e.g. 20% عِشْرُونَ فِي الْمِائَةِ

percentage = مِئَوِيَّةٌ

6. The *Multiplicative Adjectives* are of the form *مُفْعَلٌ*,

e.g. مِثْلِي two-fold,

ثَلَاثِي three-fold (also means a triangle) pl. مِثْلَانِ

مِثْلَانِ four-fold (also means a square) pl. مِثْلَانِ

Single, simple, singular, is *مُفْرَدٌ*.

7. The *Distributive Adjectives*, 2 by 2, 3 by 3, etc., are expressed:

(a) By repeating the ordinal in the accusative.

دَخَلُوا ثَلَاثَةً ثَلَاثَةً they entered three by three, in threes.

(b) By the forms *فُعَالٌ* or *مُفْعَلٌ*;

e.g. جَاءُوا أَثْنَيْنِ أَثْنَيْنِ they come two by two.

مَرَرْتُ بِقَوْمٍ مِثْنَيْنِ وَثَلَاثَ twos and threes.

8. The *Numerical Adjectives* expressing the composition of anything are of the measure *فُعَالِيٌّ*

e.g. ثَنَائِيٌّ twofold, biliteral.

ثَلَاثِيٌّ threefold, trilateral.

رَبَاعِيٌّ fourfold, quadrilateral or a quatrain in poetry, hence the "Rubā'iyyāt" (رُبَاعِيَّاتٌ) of Umar al-Khayyām.

VOCABULARY

قَوِيّ national, nationalist	فَرْدٌ <i>pl.</i> أفراد individual <i>n.</i>
بَحْثٌ <i>pl.</i> أبحاث research, investigation	لَوَاةٌ <i>pl.</i> اللوآة standard, flag; Brigade, major-general
شَرْقِيّ Eastern, Oriental	رَسَالٌ correspondent
قَابِلٌ III to meet, to correspond to, be equivalent to	أَسَاسِيّ fundamental(ist)
أَطْلَقَ IV to fire, throw	أَيُّ that is to say, namely
أَطْلَقَ النَّارَ عَلَى to fire at	قَنَصٌ <i>pl.</i> قناصِل consul
أَطْلَقَ كَلِمَةً عَلَى to use a word with a certain meaning	أَشْرَافٌ <i>pl.</i> شريف noble (<i>n.</i> and <i>adj.</i>)
وَكِيلٌ <i>pl.</i> وكلاء agent	شَرَفٌ II to honour
وَكَاةٌ agency	إِشْتَمَلَ VIII to comprise, include
تَوَكَّلَ عَلَى V to entrust oneself to, rely on	فُرُوعٌ <i>pl.</i> فروع branch
سَابِقٌ former	الْمَغْرِبُ N.W. Africa, the Maghrib (also used for Morocco) (lit. the West)
سَابِقًا formerly	الْجَزَائِرُ Algeria, Algiers
أَمْنٌ security	مَرَاكُشُ Morocco, Marrakesh
أَزَمَةٌ <i>pl.</i> أزمات dearth, scarcity; crisis (<i>mod.</i>)	إِحتَوَى VIII to contain, comprise
مُنَاقَشَةٌ discussion (<i>mod.</i>)	حَوَى (-) to comprise, contain
مَجْلِسٌ <i>pl.</i> مجالس Parliament (Fr.)	مُتَوَاتٍتٌ contents (of a book, etc.)
مُتَوَاتٍتٌ <i>pl.</i> مبرامج scheme, programme	

قَارَةٌ <i>pl.</i> أقاليم continent	أَتْرَ following on, immediately after
سُنَّةٌ (سُنَن) Sunna, religious law in Islam	أَتْرَ or أَتْرَ فِي (same meaning)
أَهْلُ السُّنَّةِ <i>sing.</i> سُنِّي the Sun-nites	وَقَى II to help, give success to (usually used of God)
شِيعَةُ <i>sing.</i> شِيعِيّ the Shi'ites	تَوَلَّى success (due to God); proper name <i>masc.</i>
أَشَاعَ IV to spread <i>trans.</i> , make known	حَلَّ (حُلٌّ) to resolve, solve
شُيُوعِيّ Communist	حَلٌّ solution, resolving <i>v.n.</i>
الشُّيُوعِيَّةُ Communism	مَثَلَ II to represent
إِسْتِرَاقِيّ Socialist	صَلَحَ لِ (لِ) to be suitable for
الْإِسْتِرَاقِيَّةُ Socialism	اِخْتَلَفَ VIII to differ from
حِزْبُ الْعَمَالِ the Labour Party	تَقْرِبًا almost, approximately
	شَكَلَ <i>pl.</i> أشكال shape, kind

EXERCISE 71

١ - يَقُولُ رَئِيسُ الْحِزْبِ الْقَوِيّ السَّابِقِ إِنَّ إِجْمَاعَ الْعُلَمَاءِ أَكْثَرُ أَنَّ هَذِهِ السَّنَةَ هِيَ السَّنَةُ السَّابِعَةُ وَالْثَانُونَ فِي تَأْرِيفِ الْحِزْبِ، وَهُوَ أَقْدَمُ حِزْبٍ فِي بِلَادِنَا : هُوَ أَقْدَمُ مِنَ الْحِزْبِ الْإِسْتِرَاقِيّ - أَيْ حِزْبِ الْعَمَالِ - وَالْحِزْبِ الشُّيُوعِيّ بِكَثِيرٍ. ٢ - اِسْمُ هَذَا الشَّهْرِ دُو الْقَعْدَةِ، وَهُوَ الشَّهْرُ الْحَادِي عَشَرَ. ٣ - نَرْجُوكُمْ أَنْ تُشْرِفُونَا بِحُضُورِكُمْ عِنْدَنَا فِي الْيَوْمِ الْأَوَّلِ مِنْ شَهْرِ يَنَّايرَ. ٤ - تَتَعَدَّى الْحَفْلَةُ فِي بَيْتِي اللَّذِي

كَبِيرٍ. ١٧ - خَرَجَ السَّاجِدُ اثْنَيْنِ اثْنَيْنِ. ١٨ - لَمَّاذَا رَسَمَتْ
مِثْلًا وَقُلْتُ: أَرَسَمْتُ مَسْئَلًا؟ ١٩ - كُنْتُ فِي الْجَزَائِرِ السَّنَةَ
الْمَاضِيَةَ وَقَابَلْتُ أَبْنَ عَمِّي (cousin) سِتَّ مَرَّاتٍ. ٢٠ - زُرْتُ
بَيْرُوتَ لِلْمَرَّةِ الثَّالِثَةِ فِي أَوَّلِ شَهْرِ أَيْلُولٍ.

EXERCISE 72

1. He founded the first national newspaper to appear (which appeared) in the Eastern world; it corresponds to *The Times* (التايمز) in Britain.
2. He fired at the former agent for (لِ) the thirteenth time and wounded him.
3. The twenty-first chapter contains fundamental knowledge about the *sunna* and the views of the Shi'ites about it.
4. In the early part of the twentieth century the majority of people thought Socialism a branch of Communism, and this was one of the reasons for the Labour Party's lack of success in the elections for Parliament.
5. It is the duty of every individual first to believe as the Muslims believed formerly, secondly to say his prayers five times a day, and thirdly to trust in God, for success is from Him.
6. What is the use of long discussion in this crisis? You have seen the programme which was made known in the Security Council of the United Nations.
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8. The flag of independence was raised here yesterday for the first time since the middle of the century.
9. The women looked at the presents they had received from their husbands with the look of happy children.
10. The consul claims that this correspondent only sends half the news; but my view is that he sends no more than a quarter of it.
11. The reason is that he spends forty per cent of his time in private investigations,

كان سابقًا يَتَّ وَكَيْلَ الْقَضَائِي فِي مَرَاكُش. ٥ - إِنِّي أَشَرَّعْتُهُ مِنْهُ
حِينَمَا اسْتَقَالَ إِثْرَ اقْتِدَاءِ الْأُزْبِيَّةِ وَسَافَرَ إِلَى الْمَغْرِبِ. ٦ - تَتَوَكَّلْ عَلَى
اللَّهِ الَّذِي وَفَّقَ الْمُسْلِمِينَ الْأَوَّلِينَ فِي أَوَائِلِ الْقَرْنِ السَّابِعِ، فَإِنَّهُ
سَوْفَ يُوَفِّقُ الْمُؤْمِنِينَ فِي الْمُسْتَقْبَلِ، لِأَنَّ التَّوْفِيقَ مِنَ اللَّهِ، وَلَا مِنْ
غَيْرِهِ. ٧ - نَطْلُقُ كَلِمَةً «مَجْلِس» عَلَى الْبَرْلَمَانِ فِي بَعْضِ الدُّوَلِ
الشَّرْقِيَّةِ. ٨ - جَرَتْ مُنَاقَشَةٌ طَوِيلَةٌ فِي مَجْلِسِ الْأُمْنِ مِنْ هَيْئَةِ الْأُمَمِ
لِلْمُتَّحِدَةِ عَنْ مَشَاكِلِ الْقَارَةِ الْإِفْرِيقِيَّةِ. وَتَقَدَّمَ مُمَثِّلُو آسِيَا هِرِنَانَجِ جَدِيدِ
لِحَلِّ تِلْكَ الْمَشَاكِلِ بِاسْرِعٍ مَا اسْتَكَانَ (as quickly as possible). ٩ -
طَلَبَ مِنَ الْأُمَّةِ أَنْ تُحَارِبَ كَمَا حَارَبَتْ فِي الْمَاضِي. ١٠ - تَعَلَّمْنَا
هَذَا مِنْ مُرَاسِلِ الْجَزَائِرِ الْكُبْرَى الْغَرْبِيَّةِ. ١١ - إِنَّ فِي هَذَا
الْكِتَابِ مَحْصُوتَاتٍ ذَاتَ فَائِدَةٍ كَبِيرَةٍ لِأَهْلِ السُّنَّةِ وَلِلشَيْعَةِ أَيْضًا.
١٢ - قَدْ شَرَحْتُنِي بِإِيزَارَتِكُمْ وَارْجُوكُمْ أَنْ تَهْجُوا مَرَّةً ثَانِيَةً فِي يَوْمٍ
مِنَ الْأَيَّامِ. ١٣ - يَشْتَمِلُ قَعْمَرُ الْمَلِكِ عَلَى أَجْزَاءٍ مُخْتَلِفَةٍ فَالْخُمْسُ مِنْهُ
تَقْرِبًا يَتَّ خُصُوصِيَّ السَّلَاحِ وَأَقَارِيهِ، وَخُمْسٌ آخَرُ مَسَاكِينِ لِلْخَدْمَةِ،
وَالْأَخْمَاسُ الثَّلَاثَةُ الْبَاقِيَّةُ تُسْتَعْمَلُ كَكُتَابٍ لِلْوُزَرَاءِ وَأَعْضَاءِ
الْحُكُومَةِ. ١٤ - كَانَ الْأَشْرَافُ ثَلَاثَةً فِي الْمَانَةِ مِنَ الرِّعَايَا، لَكِنْ
مَعَ ذَلِكَ كَانُوا يَمْلِكُونَ نِصْفَ الْأَرْضِ. ١٥ - فِي النِّعَةِ الْعَرَبِيَّةِ تَوْجَدُ
أَقْصَالٌ ثَمَانِيَّةٌ وَثَلَاثِيَّةٌ وَرَبَاعِيَّةٌ. ١٦ - بَنِيَتِ الْقَلْعَةَ فِي شَكْلِ مَرْجٍ

كَبِيرٍ. ١٧ - خَرَجَ السَّاجِدُ اثْنَيْنِ اثْنَيْنِ. ١٨ - لَمَّاذَا رَسَمَتْ
مِثْلًا وَقُلْتُ: أَرَسَمْتُ مَسْئَلًا؟ ١٩ - كُنْتُ فِي الْجَزَائِرِ السَّنَةَ
الْمَاضِيَةَ وَقَابَلْتُ أَبْنَ عَمِّي (cousin) سِتَّ مَرَّاتٍ. ٢٠ - زُرْتُ
بَيْرُوتَ لِلْمَرَّةِ الثَّالِثَةِ فِي أَوَّلِ شَهْرِ أَيْلُولٍ.

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and does not think about the contents of the paper for which he works. 12 *Shape* is a singular noun. 13. The solution to this problem is threefold. 14. I read my thousandth book following my admission (دُخِلْتُ) to hospital. It was a book not suitable for children. 15. I scarcely noticed the difference in his appearance when he returned after an absence of 25 years. 16. He is about seventy now, but if you saw him you would think he was 50, no more. 17. A third of the representatives have resigned following the receipt of the recent petition. 18. But the real reason is the company's lack of capital. 19. They have been told five times so far that there is (هناك) hope of an improvement in the situation, but they have despaired since the resignation of the director. 20. Once upon a time there rose a great man from among the people.

CHAPTER THIRTY-EIGHT

(الْبَابُ الثَّامِنُ وَالْثَلَاثُونَ)

The Structure of Arabic Noun Forms

1. There are *three parts of speech* in Arabic:

(a) Verb فِعْلٌ pl. أَفْعَالٌ

(b) Noun اِسْمٌ pl. اَسْمَاءٌ. This includes what we would call adjectives.

(c) Particles حَرْفٌ pl. حُرُوفٌ. That is, prepositions, conjunctions and interjections.

2. We have seen that, although the Verbal Noun is termed the مَصْدَرٌ or source, it would seem that the actual root in Arabic consists usually of three consonants – occasionally two, the second being doubled; and, more rarely, four or even five consonants.

Arabic roots can be seen most clearly in the third person masculine singular of the Perfect of the simple verb; whereas the verbal noun not infrequently includes a letter of increase.

For example, جَلَسَ is the Verbal Noun of جَلَسَ to sit. In such cases it might appear that the verb is the source of the noun, not vice versa. On the other hand, some roots appear to have been originally nouns, not verbs. When we look up the word

رَأْسٌ head, in the dictionary, the first entry under the root is the simple verb يَرَأْسُ يرأسُ, Imperf. رَأَسَ رَأْسًا, Verbal Noun رِئَاسَةٌ "to be chief (of a tribe)". But common sense tells us that

really the noun رَأْسٌ is a primitive noun, and the verb was formed from that noun. The Medieval Arabic lexicographer would usually put the noun رَأْسٌ first under this root, and the verb later. Modern dictionaries put the verb first in order to standardize the sequence of entries under all roots.

3. We find, then, that there are three types of nouns, having regard for their possible derivation:

- (i) *Primitive Nouns*, such as أذن ear; بيت house (originally, tent), ثور ox; in fact, those simple nouns which describe everyday objects familiar in primitive society. With these we may also class nouns adopted from foreign languages, e.g. جنس species, race, from the Greek *genos*; from which Verbs جَنَّسَ (II) to specify; جَانَسَ (III) to be of the same type as.
- (ii) *De-verbal Nouns*. We have already seen numerous noun forms derived from verbs, e.g. قَتَلَ killing, from قَتَلَ; مَجْلَس session, council, from جَلَسَ to sit; كَبِير great, from كَبَّرَ to be great.
- (iii) *De-nominal Nouns*, that is, nouns derived from other nouns, e.g. وَطَنِيَّة patriotism, from وَطَن homeland; جِنْسِيَّة (mod.), nationality, from جِنْس race. In modern Arabic we also have compound nouns such as الرَّأْسَمَال, or, more correctly, رَأْسُ الْمَالِ espital (head of wealth); عَرَضُ الْحَالِ petition (showing of state). We may mention also مَأْسِدَة (pl. مَأْسِد) a place abounding in lions, from أَسَد lion.

DE-VERBAL NOUNS. THE مَصْدَر.

4. The Verbal Noun properly expresses the verbal idea in the form of a noun, but it sometimes has a remoter meaning and is then known as اسْمُ مَصْدَر. Some grammars attempt to associate various measures of the Verbal Noun with specific root verb vowellings. This is not, on the whole,

very helpful, and the student had best learn the Verbal Noun of any new verb from the dictionary.

It may be mentioned here, however, that we often encounter what is called the مَصْدَر مِيمِي, the Verbal Noun beginning with the letter *mīm*, existing side by side with some other form of noun.

Such words are often identical with the *Noun of Place and Time* (see Chapter Thirty-nine); e.g. مَقْصِد and قَصْد from قَصَدَ, to intend; مَقْتَل and قَتْل, murder, from قَتَلَ. It must be pointed out also that some verbs have several Verbal Nouns, though often there is a distinction in meaning, e.g. وَصَفَ description, مِصْفَة quality, from وَصَفَ to describe.

5. The Verbal Nouns of Derived forms have already been given, although there are some alternative forms, particularly in II and III. Verbal Nouns of II sometimes take a broken plural when used technically, e.g. تَجْرِبَة an experiment, pl. تَجَرِبَات or occasionally تَجَرِبَات, from جَرَّبَ to test, try; تَرْكِب v.n. of رَكَّبَ to set up, compose, may take the plural تَرَكَيبَات when it has the meaning "a construction". But all Verbal Nouns may take the sound feminine plural:

تَصْلِيح repair, v.n. of صَلَحَ, pl. تَصْلِيحَات repairs.

تَنْقَل v.n. of نَقَلَ to be transferred, transported, pl. تَنْقَلَات transfers, postings.

The Passive Participle is sometimes used as an alternative Verbal Noun from Derived forms, e.g. مُقْتَضَى necessity, for إِقْتِضَاء, from إِقْتَضَى, to demand, necessitate.

6. We may distinguish broadly two uses of the Verbal Noun, although there is much overlapping: (a) as a Noun, (b) as a Verb. To these should be added as a third usage the absolute object. While (a) is grammatically obvious, (b) is

not, at least to the beginner, because an Arabic verbal noun, used verbally, may have its own subject and object.

(a) As a Noun. In its most extreme form, this takes the form of the complete divorcing of any action from the meaning. Thus, كِتَابٌ a book, is really a verbal noun of كَتَبَ III. In modern Arabic we may speak about اِقْتِصَادٌ, economy or economics, but it is really the verbal noun of قَصَدَ VIII.

But there is also an in-between stage, in which the *masdar* acts grammatically exactly as a noun, although the verbal force is not absent:

الْقَتْلُ جَرِيْمَةٌ عَظِيْمَةٌ murder is a serious crime.

(Note the use of the article, because we are thinking of murder in general, not of any particular act of murder.)

Here, قَتْلُ the Verbal Noun, is merely the subject of a Nominal Sentence of which جَرِيْمَةٌ عَظِيْمَةٌ is the Predicate.

عَجِبْتُ مِنْ قَتْلِ زَيْدٍ I was astounded at the murder of Zaid.

Here, قَتْلُ has a verbal force. Indeed, we could say instead, عَجِبْتُ مِنْ أَنْ زَيْدًا قَتَلَ. Zaid is, in effect, the object of قَتَلَ, yet he appears as an ordinary *'idāfa* following a noun. In fact, apart from the context, or commonsense in some passages, we have no guarantee that the *'idāfa* after the Verbal Noun is its object: it could be its subject, and the sentence given might mean "I was astounded at Zaid's committing murder!"

(b) As a Verb. If we add another noun, and say:

عَجِبْتُ مِنْ قَتْلِ زَيْدٍ أَبَاهُ I was astounded at Zaid's killing his father.

the Verbal Noun now has both a subject زَيْدٌ and an object, أَبَاهُ. While the subject remains as an *'idāfa* in the Genitive, the object goes into the Accusative.

Thus we have a rule: *When the verbal noun is used with verbal force, and only the subject or the object is mentioned, not both, then that subject or object is treated as an 'idāfa. If, however, both the subject and the object are mentioned, the subject remains in the Genitive, but the object is put in the Accusative.*

The subject may be a pronoun, as in

عَجِبْتُ مِنْ ضَرْبِهِ مُحَمَّدًا I was astounded at his beating Muhammad.

If the object is a Pronoun, it must be appended to the word. عَجِبْتُ مِنْ ضَرْبِ مُحَمَّدٍ إِيَّاهُمْ I was astounded at Muhammad's beating them.

The object may be replaced by a Genitive with ل, e.g.

عَجِبْتُ بِبَلَدِي بِمَحَبَّتِي لِبَلَدِي my love for my country, instead of عَجِبْتُ بِبَلَدِي بِمَحَبَّتِي لِبَلَدِي.

كَرِهَ لَوْمَ أَبِيهِ لَهُ he hated his father's blaming him.

The Preposition ل is also used when the Verbal Noun is employed indefinitely with an adverbial meaning.

قُمْتُ إِكْرَامًا لَهُ I rose in honour of him.

The Arabs call this usage اَلْمَفْعُولُ لَهُ, as it gives the reason for ل the action of the main Verb. In fact the Verbal Noun replaces the Subjunctive.

(c) As the Absolute Object (اَلْمَفْعُولُ اَلْمَطْلُوقُ). This has already been touched on in Chapter Seventeen. The following methods of use may be distinguished:

- (i) The Verbal Noun alone. فَرِحَ فَرَحًا be rejoiced. Here the Verbal Noun adds nothing, except possibly a little stress or a sense of finality.
- (ii) Qualified with an Adjective, thus specifying the type of action (called in Arabic اَللِّتْمِيزُ "for distinguishing"): فَرِحَ فَرَحًا عَظِيمًا be rejoiced greatly.

This may also be used with the Passive, e.g.

ضُرِبَ زَيْدٌ ضَرْبًا شَدِيدًا Zaid was struck violently.

(iii) Qualified otherwise, e.g. by an *ʿidāfa*:

(or الْجُنُونِ) حَارِبَ مَحَارِبَةِ الْجُنُونِ he fought like a madman
(the fighting of madness, or of a madman).

By a sentence: فَرِحَ فَرَحًا كَادَ يَسْتَطِيرُ بِهِ he rejoiced with
a rejoicing which nearly made him fly.

By the demonstrative: ضَرَبْتُهُ هَذَا الضَّرْبَ I struck him
thus (this striking).

(iv) To describe the type of act. Here the Verbal Noun of
the Simple Verb may take the form فِعْلَةٌ, and is called
إِسْمُ النَّوعِ (the noun of kind).

هَرَبَ هَرَبًا خَلِيًّا he fled like a coward (lit. the fleeing of
the coward).

(v) To specify the number of times the act is committed.
Here, the measure تَعْلَةٌ is used for the single act, and it
takes the dual and the sound feminine plural. The name
of this is إِسْمُ الزَّمَرَةِ (the noun of times).

ضَرَبْتُهُ ضَرْبَةً I struck him one blow.

ضَرَبْتُهُ ضَرْبَتَيْنِ I struck him twice.

ضَرَبْتُهُ ثَلَاثَ ضَرْبَاتٍ I struck him three blows.

Note: (a) Sometimes the Verbal Noun is omitted but its
Adjective retained.

ضَرَبْتُهُ ضَرْبًا شَدِيدًا he hit him hard, for ضَرَبْتُهُ شَدِيدًا

This is more common in modern Arabic.

(b) The Verbal Noun of a different verb, but with a
similar meaning, may be used:

قَعَدُوا جُلُوسًا they sat down.

where قَعَدَ and جَلَسَ both mean "to sit".

اِسْمُ الْفَاعِلِ THE ACTIVE PARTICIPLE

7. Like the verbal noun, it may be used with greater or less
verbal force.

(a) As a Noun. At one extreme, we find the noun acquiring
a technical meaning as a noun. Thus, كَاتِبٌ a clerk, مُعَلِّمٌ a
teacher. As we have pointed out, when this occurs with the
Active Participle of the Simple Trilateral verb, it usually
takes a broken plural, as كُتِّبَ and كَتَبَ, plurals of كَاتِبٌ.
These broken plurals, however, are not used when the
participle has an ordinary verbal sense, save in poetry.

(b) As a noun with vestiges of verbal force, as in expres-
sions like ذَابِحُ الْأَطْفَالِ a massacrer of children. Although
grammarians do mention the possibility of putting الْأَطْفَالِ in
the accusative as an object thus, ذَابِحُ الْأَطْفَالِ, this is rare
and not to be recommended. However, if it is made definite,
and we say ذَابِحُ الْأَطْفَالِ he who kills children, الْأَطْفَالِ must
be in the accusative. Again, we may replace the object by
ل + the Genitive. He who strives after knowledge, e.g.
الطَّالِبُ لِلْعِلْمِ.

(c) As a Verb, capable of taking its own object:

هُوَ رَاكِبٌ he is riding.

هُوَ رَاكِبٌ حَصَانًا he is riding a horse.

هُمْ رَاكِبُونَ they are riding.

كَانُوا رَاكِبِينَ حُمُصًا they were riding horses.

Note that there is no *ʿidāfa* here, consequently رَاكِبٌ retains its

nunation. In all these sentences, the Active Participle could be replaced by the Imperfect Verb.

e.g. (هُوَ) يَرْكَبُ he is riding.

Sometimes the Active Participle is used with the meaning of the future, e.g. أَمَّا هَـ أَجَلٌ لَا يَعْلَمُ مَا اللَّهُ فَاعِلٌ بِهِ. Before him is a period with which he does not know what God will do. This is common in modern colloquial.

VOCABULARY

وَحِيدٌ sole, only	قِيَادَةٌ leadership
عَنْ أَضْرَبَ IV to quit; to go on strike (mod.)	نَشَاطٌ energy, zeal, activity
إِضْرَابٌ strike (mod.)	بَذَلَ (بَذَلَ) to give generously, squander
فِي اشْتَرَكَ VIII to take part in, subscribe to	بَذَلَ جُهْدَهُ to do one's utmost
شُرُوطٌ pl. شُرُوطٌ condition (laid down)	رَأْسٌ cape, headland
بَشَرِطٌ + subj. on condition that	نَقَلَ VIII to be moved transferred, posted
بِ VIII to accuse anyone of . . .	نَسَبٌ pl. أَنْسَابٌ species, type, kind, class
تَهْمَةٌ charge, accusation	جَنَسِيَّةٌ nationality (mod.)
أَسْطُولٌ pl. أُسْطُولٌ fleet	(زَادَ) to exceed, increase, add to
حَظٌّ handwriting	تَرْكِيبٌ composition, structure, syntax
خُطَّةٌ policy, line	جَرَائِمٌ pl. جَرِيمَةٌ crime
عَدَدٌ pl. عَدَدٌ a number, several (+gen.)	(عَجِبَ) to wonder at, be surprised at

عَجِزَ (عَجِزَ) to be incapable of	سَافِرٌ sailor
(كَرِهَ) to hate	لِيقِدٌ pl. سَوَائِلٌ liquid
كَرَاهِيَةٌ hatred	فَاتِرٌ luke-warm
(لَامَ) to blame	صَفْحَةٌ pl. صَفَحَاتٌ page (of book)
جَبَانٌ coward	أَخْلَاقٌ pl. خُلُقٌ moral character
(هَرَبَ) to flee, run away	عَنَوَنَ to address a letter
مَتَى when?	عَنَائِنُ address pl. عُنَاوِينَ
أَنْوَاعٌ pl. نَوْعٌ sort, type, kind	وَاضِحٌ clear
رَأْسَائِي capital (mod.)	أَمَّا... فَ as for, as to

EXERCISE 73

١ - يَرْجِعُ تَارِخُ الشَّيْءِ إِلَى مَقْتَلِ عِلَى الَّذِي كَانَ الْخَلِيفَةُ الرَّابِعُ ،
كَانَ أَصْدِقَاؤُهُ وَيُسَاعِدُوهُ. يَكْرَهُونَ النَّاسَ السُّوُولِينَ عَنْ هَذِهِ
الْجَرِيمَةِ الْعَظِيمَةِ. ٢ - أَنْتَ الرَّجُلُ الْوَحِيدُ الَّذِي يَسْتَطِيعُ أَنْ يَقُومَ
بِالتَّصْلِيحَاتِ الْإِزْمِيَّةِ لِمَرْبِي لِطُولِ تَجَارِبِكَ فِي الْأَعْمَالِ مِنْ هَذَا النَّوعِ.
٣ - زِدْ عَلَى ذَلِكَ أَنَّ سَائِرَ الْعُمَّالِ قَدْ أَضْرَبُوا كَرَاهِيَةً لِلتَّغْلَاتِ
الْأَخِيرَةِ. ٤ - وَلَا يَرْجِعُونَ لِعَمَلِهِمْ إِلَّا بِشَرِطِ أَنْ يَشْتَرِكُوا فِي تَدْوِيرِ
الشَّرِكَةِ. ٥ - كَانَ الْبُؤْسُ يَمْلَأُ قُلُوبَ الْبَحَّارِينَ فِي الْأَسَاطِيلِ الثَّلَاثَةِ
لَمَّا جَاءَهُمُ الْخَبَرُ عَنِ الْخَطِّهِ الْأَخِيرَةِ الَّتِي أَدَّتْ إِلَى اسْتِغْلَالِ وَزِيرِ
الْحَرْبَةِ (war minister). ٦ - أَعْجَبُ مِنْ قِرَاءَتِكَ هَذَا الْكِتَابِ

* Note that the whole sentence beginning with أَنْ takes the place of an idāfa, and بِشَرِطِ, therefore loses its nunation.

الطَوِيلَ بِذَلِكَ السُّرْعَةِ. إِنَّكَ بَذَلْتَ جُهْدَكَ. ٧ - أَمَا أَنَا فَإِنِّي عَاجِزٌ
عَنْ أَنْ أَقْرَأَ كَذَلِكَ مَعَهَا كَأَنَّهُ مَقْتَضِيَاتُ الْأَحْوَالِ، فَلَا تَلْمِئْنِي.
٨ - لِمَاذَا تَهَرَّبُ يَا جِبَانُ؟ مَتَى تَعْتَرِفُ بِأَنَّ الْأَمَلَ خَيْرٌ مِنَ
الْيَأْسِ؟ ٩ - تَعَجَّبْتُ الْجِرَائِدُ هُنَا مِنْ اتِّخَاذِ رَأْسَالِيَيْنِ أَجَانِبِ
جُنُوسَةٍ الْجُمْهُورِيَّةِ الْجَدِيدَةِ. ١٠ - مَتَى عَزَمْتَ عَلَى قِيَادَةِ الْحَيْشِ
لِبَقَائِلَةِ الْعَدُوِّ؟ ١١ - أَلَمْ تَسْمَعْ أَنَّ مُعْظَمَ (أَغْلَبَ) الْأُسْطُولِ
خَرَجَ مِنَ الْبِنَاءِ أَسَى وَأَنْكَسَرَ عَلَى رَأْسِ مَحْرُورٍ قَرِيبٍ مِنَ الْعَاصِمَةِ؟
١٢ - قُلْتُ: سَأُقَدِّمُ لَكَ الشَّيْءَ تَقْدِيمًا، وَأَرَى أَنَّ كَلِمَةَ «الشَّيْءِ»
وإنْ دَخَلَتْ فِي تَرْكِيبِ كَلَامِكَ لَمْ تَدْخُلْ قَطُّ (at all) فِي تَرْكِيبِ
هَذَا السَّائِلِ الضَّعِيفِ الْفَاتِرِ! ١٣ - إِنَّ خَطِّكَ سَيِّئٌ. أَلَا تَعْرِفُ
أَشْكَالَ الْحُرُوفِ الْعَرَبِيَّةِ الْمُخْتَلِفَةَ؟ مِنْ فَضْلِكَ أَكْتُبْ هَذِهِ الصَّفْحَةَ
كِتَابَةً جَيِّدَةً مِنْ جَدِيدٍ، وَالْأَمْرُ تَنْتَقِلُ إِلَى فَصْلِ أُعْلَى! ١٤ - سَأَتُ
مَمَاتَ (مَوْتَ) = الْفَقْرَ بَعْدَ تَشَايِهِ الْمُسْتَعِيرِ. ١٥ - قَامَ الْمُتَّهَمُ قَاتِلَ
الْقَاضِي: يَا حَضْرَتَكَ، إِنَّ بُهْمَتِي مِنْ نَوْعٍ لَا يُسْمَعُ عَنْهُ حَتَّى الْيَوْمِ.
١٦ - حَصَلَ ثَلَاثَةُ إِسْرَافَاتٍ فِي هَذَا الْعَامِ. ١٧ - زُرْنِي وَهُوَ
مَرِيضٌ، يَرُقُّدُ عَلَى سَرِيرِهِ رَقْدَةً الْمَاتِئِ. ١٨ - قَالَ الضَّيْفُ: أَأَنْتَ
مُنَادٍ خَادِمِكَ، أَلَا تَتَذَكَّرُ أَنَّكَ أَرْسَلْتَهُ لِسُوقِ قَبْلِ سَاعَةٍ لِيَشْتَرِيَ
أَحْتِيَاجَاتِ الْحَقْلَةِ؟ ١٩ - أَنْظُرْ هَذَيْنِ الزَّوْجَ رَاكِبَ جَمَلَةٍ، وَزَوْجَتَهُ
سَاشِيَةً عَلَى جَنْبِهِ! ٢٠ - إِنَّا مِنَ اللَّهِ وَإِلَيْهِ رَاجِعُونَ.

EXERCISE 74

1. Necessity is the sole teacher of the man who squanders his money.
2. We know that special instructions (تَعْلِيمَاتٍ) arrived a number of days before the recent strike.
3. The moving of the capital will necessitate also a number of postings of officials from one place to another.
4. Your hatred of that man is a question of race, and I blame you for it. Nevertheless I agree with you that he is a man of bad character.
5. I was sorry for his death because I knew that the accusation was not true.
6. When will the capitalists realize that the payment of high rents is among the most important causes of lack of confidence among the workers?
7. His crime was the opening of letters, addressed to his uncle in clear handwriting.
8. I wondered at his leadership of the fleet and his energy in everything he did during the war.
9. Your giving him this sum was one of the conditions of your appointment.
10. Quit your work for a short period and take part in our festival out of respect for our customs.
11. You have constructed the sentence well (use absolute object).
12. What sort of man is this? He fled like a coward, and then returned as if he were a victorious sailor.
13. When will you realize that we are incapable of hating anybody properly? (absolute obj.).
14. The (female) servants came quickly to my table and placed on it three glasses of a green lukewarm liquid.
15. It was of a type which scarcely anyone drinks here except ignorant foreigners.
16. I will accept this line on condition that you make three announcements of it; one today, another tomorrow, and a third in a week's time.
17. He walked like an old man.
18. I am going out because I don't like your talk.
19. I am telling you this so that you won't blame me later.
20. I saw your children throwing stones and breaking the windows of my neighbour's house.

CHAPTER THIRTY-NINE

(أَلْبَابُ التَّاسِعِ وَالثَّلَاثُونَ)

Noun Forms. The Noun of Place and Time.
The Noun of Instrument. The Diminutive

1. Students will have noticed in previous chapters a number of nouns formed by the prefixing of *mim* to the triliteral root, e.g. مَكْتَبٌ an office, from كَتَبَ; مَجْلِسٌ council from جَلَسَ. These two nouns belong to the category known as the *Noun of Place and Time* (اِسْمُ الْمَكَانِ وَالزَّمَانِ). It expresses the place where the action of the verb is committed, or the time or occasion of that action. Such nouns are nearly always of the measure مَفْعَلٌ or مَفْعِلٌ, e.g.

مَنْزِلٌ a house or lodging; from نَزَلَ to alight.

مَجْلِسٌ a council; from جَلَسَ to sit.

مَشْرِقٌ East; from شَرَقَ to rise.

مَغْرِبٌ West; from غَرَبَ to set.

مَسْجِدٌ mosque; from سَجَدَ to prostrate oneself.

مَخْرَجٌ a store; from خَرَجَ to store.

مَأْوًى a lodging, refuge; from أَوَى إِلَى to resort to.

مَوْعِدٌ an appointment; from وَعَدَ to promise.

مَرْعًى pasture; from رَعَى to tend cattle.

مَوْضِعٌ place; from وَضَعَ to place.

مَوْقِفٌ a situation; from وَقَفَ to stop, stand.

The plural form is مَجَالِسٌ, مَنَازِلٌ as مَقَاعِلٌ

Sometimes the feminine ending is added to the singular:

مَكْتَبَةٌ desk, library, bookshop; from كَتَبَ to write.

مَدْفَنَةٌ a cemetery; from دَفَنَ to bury.

مَهْلِكٌ
مَهْلِكٌ
مَهْلَكَةٌ
مَهْلَكَةٌ
مَهْلَكَةٌ
مَهْلَكَةٌ

a desert; place of destruction; from هَلَكَ to perish.

Note from the above last form that the Middle Radical sometimes has *damma*.

Very occasionally, especially from roots with initial *wāw* or *yā'*, we find the form مَبْعَالٌ, which, as we shall see, is the form of the *Noun of Instrument*, e.g.

مَبْعَادٌ (for مَوْعَادٌ) an appointment; from وَعَدَ to promise.

مَبْلَدٌ (for مَوْلَدٌ) birth; from وَلَدَ to give birth to.

For the *Derived Verbs*, the Passive Participle takes the place of the *Noun of Place and Time*:

e.g. مَسْجُودٌ place of prayer; from صَلَّى (II) to pray.

مُلْتَقًى a meeting place; from لَقِيَ (VIII) to meet.

2. Note the following modifications from the various classes of *Weak verb*.

(i) Doubled verb.

مَقَرٌّ abode; from قَرَّ to settle.

مَحَلٌّ place

and

مَحَلَّةٌ city-quarter

} from حَلَّ to alight.

(ii) Hollow verb.

مَقَام place; from قَام to rise.

مَغَارَة cave; from غَار to sink in the earth

مَقَالَة an article, essay; from قَالَ to say.

Here the correct forms would be مَقُومَة, مَقُورَة, مَقُولَة.

THE NOUN OF INSTRUMENT (اسْمُ الْأَلَةِ)

3. This describes the *instrument* with which the action of the verb is carried out. It resembles the Noun of Place and Time, beginning with the *mim*, but this letter is vowelled with *kasra* instead of *fatha*. The commonest form is مِفْعَال:

e.g. مِفْتَاح a key; from فَتَح to open.

مِيزَان balance, scales; from وَزَن to weigh.

The second form is مِفْعَلَة,

e.g. مِكْنَسَة broom; from كَسَس to sweep.

مِرْوَحَة fan; from رَاح to blow.

Thirdly, we find مِفْعَل,

e.g. مِبرَد a file; from برَد to file.

مَقَص scissors; from قَص to cut.

مِكْوَى iron; from كَوَى to iron.

Occasionally, we find *ḍamma*, as in مَدْق a hammer; from دَق to pound (also مِدْق and مِدْقَة).

For the first form, we have the plural مَفَاعِل as مَفَاعِلُ مَوَارِين. For the rest, we have مَقَاعِل, as مَكَانِس, مَبَارِد, مَقَاس (for مَقَاصص).

THE DIMINUTIVE

4. The *Diminutive* (اسْمُ التَّصْنِيفِ) can be formed from any noun. If there are three consonants in the noun, the Diminutive is نُعْيِل. If there are four or more, the form is نُعْيِلِل.

(a) Three consonants.

بَحْر sea, becomes بَحِيرَة (note fem. ending) lake

كَلْب dog, becomes كَلْبَة

بَاب door, becomes بَوَّاب

ظِل shadow, becomes ظَلِيل

شَب youth, becomes شُبَيْت

The *dim.* of كِتَاب a book, is كُتَيْب

Note that the full form returns in the doubled verb, as in the last two examples above. Where there are weak radicals which have changed, they must be reinstated, as in بَوَّاب, the *waw* having been changed to 'alif in باب.

The feminine ending is retained in words like قَلَمَة fort, from which the diminutive is قَلَمِيَّة; شَجَرَة a tree, from which we have شَجَرِيَّة a bush; مَدَّة from مَدَّة a period.

In feminine nouns which have not the feminine ending, this occurs in the diminutive:

شَمْس from شَمْس (f.) sun.

دَوْرَة from دَار (f.) house.

حَوَالَة from حَال (f.) state, condition.

(b) Four consonants: here the form is ^{فَعِيلٌ}.

e.g. ^{عَقْرَبٌ} a scorpion ^{عَقْرَبٌ}
^{مُسْلِمٌ} Muslim. ^{مُسْلِمٌ}
^{مُسْلِمَةٌ} (fem.) ^{مُسْلِمَةٌ}

Note the following:

^{عَصْفُورٌ} a sparrow, ^{عَصْفُورٌ}
^{سُلْطَانٌ} a sultan, ^{سُلْطَانٌ}
^{حُمْرَاءُ} red (fem.) ^{حُمْرَاءُ}

(c) Five consonants: here one consonant, usually the last, must be removed to form the Diminutive:

e.g. ^{عَنْدَلِيبٌ} nightingale, ^{عَنْدَلِيبٌ}
^{سُفْرَجٌ} quince, ^{سُفْرَجٌ}
^{إِمْبْرَاطُورٌ} Emperor, ^{إِمْبْرَاطُورٌ}

(note the broken plural: ^{أَبَايِرَةٌ})

But where the fifth consonant is the *nūn* of the suffix ^{اُنْ} this may be retained, as ^{زَعْفَرَانٌ} saffron; the diminutive being ^{زَعْفَرَانٌ}.

5. Note the following forms:

^{أَبٌ} father; ^{أَبٌ} ^{أَبٌ}
^{أَخٌ} brother ^{أَخٌ}
^{أَخْتٌ} sister ^{أَخْتٌ}
^{ابْنٌ} son ^{ابْنٌ}
^{ابْنَةٌ} daughter ^{ابْنَةٌ}
^{شَيْءٌ} thing ^{شَيْءٌ} (used in colloquial to mean "a little", "slightly").

USE OF THE DIMINUTIVE

6. The student will probably have little cause to use these forms; the important thing is for him to recognise them. They are used as follows:

(a) In proper names,

e.g. ^{حُسَيْنٌ} Ḥusain, ^{حُسَيْنٌ} ^{عُبَيْدٌ} Ubaid, ^{عُبَيْدٌ} ^{عُبَيْدُ اللَّهِ} Ubaidullāh.

(b) With a specialised meaning,

e.g. ^{بَحِيرَةٌ} lake, from ^{بَحْرٌ}
^{كُتَيْبٌ} booklet, from ^{كِتَابٌ}
^{كَلْبٌ} puppy, from ^{كَلْبٌ}

(c) For endearment,

e.g. ^{يَا بَنِي}, regularly used by a father to his son.

(d) To express contempt,

e.g. ^{رَجُلٌ} if a grown man were termed ^{رَجُلٌ}.

7. The Diminutive is sometimes used also with triliteral prepositions,

e.g. ^{قَبْلَ الْفَجْرِ} before dawn.
^{قَبْلَ الْفَجْرِ} a little before dawn.
^{بَعْدَ الظُّهْرِ} a little after noon.

An even rarer usage is with the Verb of Wonder:

e.g. ^{مَا أَحْسَنُهُ} from ^{مَا أَحْسَنُهُ} how handsome he is!
^{مَا أَمْثَلُهُ} from ^{مَا أَمْثَلُهُ} with the same meaning.

VOCABULARY

(excluding words occurring in the body of the chapter)

بَيْتُ لَحْمٍ (diptote) Bethlehem	دَوْمَةٌ pl. قُبَّةٌ dome
بَيْتُ الْقُدْسِ Jerusalem	مَعْقُودٌ arched, vaulted (in this context)
قُدْسٌ (ـُ) to be holy	كَنَائِسٌ pl. كَنِيسَةٌ church
قُدَّسَ I to make holy, sanctify	غَايَةٌ limit, extreme
عَيْنُ سُلْوَانَ Ain Sulwan (place-name) (سُلْوَانٌ = solace, comfort)	أَبْصَرَ IV to see
عَيْنٌ pl. عُيُونٌ, عَيْنٌ spring, stream	وَطَاءٌ depression (of land)
أَبْرَأَ IV to cure	أَعْدَةٌ pl. أَعْدَدٌ pillar, column
أَعْرَازٌ pl. غَرَبِيرٌ blind	رُحَامٌ marble
تَقَرَّ (ـُ) to hollow out, pierce, peck	بَلِيحَةٌ beautiful thing, attractive thing
مَنَاقِرٌ pl. مَنَارٌ beak, bill (of bird)	رُكُونٌ, أَرْكَانٌ pl. رُكْنٌ corner
حَسَبَ (ـَ) to imprison, shut up	هَيْكَلٌ pl. هَيْكَلٌ temple, shrine, statue, altar
أَنْفُسٌ pl. نَفْسٌ self, same	دَاخِلٌ inside prep.
نَفْسُهُ, نَفْسَهَا himself, herself, etc.	خَارِجٌ outside prep.
عِبَادَةٌ worship, piety	مَذَاوِدُ pl. مَذْوَدٌ manger
(يَلِدُ) to bear a child, beget	خَيْرٌ pl. طَيْرٌ bird
أَمِيلٌ pl. مِيلٌ mile	أَتَ distance — اتَ pl. مَسَافَةٌ
قَبْرٌ pl. قُبُورٌ tomb, grave	قَطُوطٌ pl. قِطْ cat
يَعْقُوبُ (diptote) Jacob	عَشَائِشٌ pl. عَشٍ nest (of bird)
	(ـُ) to bite

* NOTE: A little later in the following extract عَيْنٌ is also used with the common meaning of "eye".

EXERCISE 75

NOTE:

(a) This exercise is not intended to test the accompanying chapter which is largely concerned with word structure rather than syntax or grammar.

(b) The student will have observed that in previous exercises some vowel points from common words and particles have been gradually dropped. From now onwards non-essential vowels will be omitted. The same applies to orthographical signs.

From a description of the Holy Land by the geographer al-Idrisi (12th century A.D.)

بَيْتُ لَحْمٍ) سِرْتُ مِنْ بَيْتِ الْقُدْسِ إِلَى مَدِينَةِ بَيْتِ لَحْمٍ فَوَجَدْتُ عَلَى طَرَفِي عَيْنَ سُلْوَانَ. وَهِيَ الْعَيْنُ الَّتِي أَرَاهَا فِيهَا السَّيِّدُ الْمَسِيحُ (Christ) الْفَرِيرُ الْأَعْمَى. وَلَمْ تَكُنْ لَهُ قَبْلَ ذَلِكَ عَيْنَانِ. وَفَرِيهَا يَوْمٌ كَثِيرَةٌ مَقْفُورَةٌ فِي الْمَخْر. وَفِيهَا رَجَالٌ حَبَسُوا أَنْفُسَهُمْ فِيهَا عِبَادَةً. وَأَمَّا بَيْتُ لَحْمٍ — وَهُوَ الْمَوْضِعُ الَّذِي وَلَدَ فِيهِ السَّيِّدُ الْمَسِيحُ — قَبِيلَتُهُ وَبَيْنَ الْقُدْسِ سِتَّةَ أَسْيَالٍ. وَفِي وَسْطِ الطَّرِيقِ قَبْرٌ وَلَدَيْهِ يَعْقُوبُ. وَهُوَ قَبْرٌ عَلَيْهِ اثْنَا عَشَرَ حَجَرًا. وَقَوْفُهُ قُبَّةٌ مَعْقُودَةٌ بِالصَّخْرِ وَبَيْتُ لَحْمٍ هُنَاكَ. وَفِيهَا كَنِيسَةٌ حَسَنَةُ الْبِنَاءِ مَرْبُوعَةٌ إِلَى أَعْيُنِ غَايَةٍ حَتَّى أَنَّهُ مَا أَبْصَرَ فِي جَمِيعِ الْكَنَائِسِ شَيْئًا بِهَا. وَهِيَ فِي وَطَاءٍ مِنَ الْأَرْضِ،

* The student should notice this use of the vague attached pronoun *أَنَّ*, which refers back to nothing in particular. The particles *أَنَّ* and *إِنَّ* etc. must be followed by an accusative, and if no noun is available, a pronoun must be used. This pronoun normally refers back to some noun in the previous sentence which also plays a part in the sentence after *أَنَّ* etc. When, however, no such noun is available, the neutral pronoun *هـ* is used merely to satisfy grammatical requirements. It is not, of course, translated.

وَلَهَا بَابٌ مِنْ جِهَةِ الْغَرْبِ، وَبِهَا مِنْ أَعْمَدَةِ الرَّحَامِ كُلِّ بَلِيحَةٍ وَفِي
رُكْنِ الْهَيْكَلِ فِي جِهَةِ الشَّالِ الْمَغَارَةُ الَّتِي وَلَدَ بِهَا السَّيِّدُ الْمَسِيحُ، وَهِيَ
تَحْتَ الْهَيْكَلِ وَدَاخِلَ الْمَغَارَةِ الْمُدَوَّدِ الَّذِي وَجَدَ بِهِ. وَإِذَا خَرَجْتَ مِنْ
بَيْتِ لَحْمٍ نَظَرْتَ فِي الشَّرْقِ كَنِيْسَةَ الْمَلَلِكَةِ الَّذِينَ يَشْرَوْنَ الرُّعَاةَ
يُمَوِّلِدُ السَّيِّدِ الْمَسِيحِ.

EXERCISE 76

1. My brother was accused of worshipping idols outside the Mosque of Omar (عمر). 2. These birds have long beaks. 3. We saw a spring of pure flowing (running) water outside the cave. 4. The tomb of these men is at (على) a distance of four miles from the place in which they were imprisoned. 5. If you ask the director of stores, he will issue you with three files, one [pair of] scissors, and two hammers; one big, one small. 6. My black cat gave birth to seven kittens, one of them black, three grey, two white and one brown. 7. In one of the corners of this consecrated temple (use *pass. part.* pf تأسس II) are three marble pillars. 8. The women saw a vaulted dome in the middle (وسط) of the pasture-land, near the lake, and they realised that it was the tomb of Jacob. 9. I was extremely afraid of the situation (lit. I feared the extremity of fear). 10. His name will become holy a little after his death. 11. My house is a place of prayer, and you have made it (use جعل) a market in which merchandise is bought and sold. 12. You have swept the room with a new broom, and you have ironed my clothes with a new iron, yet all your work is bad. 13. Our appointment was for five o'clock. Why did you not arrive until seven o'clock? 14. London (لندن) is a meeting place for students from every nation. 15. Outside my office is a bush in which there is a nightingale's nest.

16. Shortly after mid-day, my son, we will meet in Husain's garden. In it are many different kinds of fruit, including (منها) quince and apple, and I prefer quince. 17. I opened his desk with the key, and found his new article on Arab independence in it and it was in excellent handwriting. 18. The sparrow is a small bird [well-]known in England. 19. A little scorpion bit him while he was repairing the fan in my brother's room. 20. Weigh everything on the official scales in the market; I have no confidence in the merchants' scales.

CHAPTER FORTY

(الْبَابُ الْارْبَعُونَ)

The Relative Noun and Adjective
Various Adjectival Forms

1. The *Relative Adjective* (اسْمُ النِّسْبَةِ) is formed by adding يَ to a Noun, and denotes that the person or thing governed is related to or connected with the original noun. It is most frequently formed from geographical and other proper names, names of occupation, tribe, land, city, and the like. If the noun has the feminine ending ة this must be dropped before adding يَ.

عَرَبٌ Arabs (collective);	عَرَبِيٌّ Arabic, Arab.
مِصْرٌ Egypt;	مِصْرِيٌّ Egyptian, an Egyptian.
مَكَّةٌ Mecca;	مَكِّيٌّ Meccan.
طَبِيعَةٌ nature;	طَبِيعِيٌّ natural.
عِلْمٌ science;	عِلْمِيٌّ scientific.
ثَقَافَةٌ culture;	ثَقَافِيٌّ cultural.
صِنَاعَةٌ art, craft, industry;	صِنَاعِيٌّ artificial, industrial.
حَدِيدٌ iron;	حَدِيدِيٌّ iron.
يَوْمٌ day;	يَوْمِيٌّ daily.

Non-radical letters in the noun, particularly long vowels

or diphthongs, are sometimes dropped, as in the following examples:

مَدِينَةٌ city;	مَدَنِيٌّ civil, civilian.
قُرَيشٌ Quraish (a tribe);	قُرَيشِيٌّ Quraishi, Quraishite.
ثَقِيفٌ Thaqif (a tribe);	ثَقِيفِيٌّ Thaqifite.

2. Sometimes the final 'alif occurring in a foreign name is retained with a following *wāw* added, or replaced by a *wāw*, although this is frowned upon by purists, e.g.:

فَرَنْسَا or فَرَنْسَوِيٌّ for فَرَنْسِيٌّ, from فَرَنْسَا France.

دُونْغَلَاوِيٌّ for دُونْغَلِيٌّ, of or from Dongola (a Sudanese province).

Note also the following:

إِنْكَلْتَرَا England;	إِنْكَلِيْزِيٌّ English.
بَرِيْطَانِيَا Britain;	بَرِيْطَانِيٌّ British.
إِيْطَالِيَا Italy;	إِيْطَالِيٌّ Italian.
يَمَنٌ Yemen;	يَمَنِيٌّ (antiq.) Yemeni, Yemenite.
هَرَاةٌ Herat;	هَرَوِيٌّ of Herat.
مَرْوٌ Merv;	مَرْوِيٌّ of Merv.
رَايٌ Rai;	رَايِيٌّ of Rai.

3. The words أَبٌ father, and أَخٌ brother, take back their original *wāw* and form أَبَوِيٌّ fatherly; أَخَوِيٌّ brotherly.

If a noun ends in يَ, اِ, اُ, this is changed to *wāw* before the ending, e.g. مَعْنَوِيٌّ abstract, from مَعْنَى meaning; دُنْيَوِيٌّ worldly, from دُنْيَا world.

Note also ثَنَوِيّ, from ثَنِيّ or ثَنِيّ prophet; ثَانَوِيّ secondary, from ثَانٍ (مَدْرَسَةٌ ثَانَوِيَّةٌ) secondary school; سَنَوِيّ annual, from سَنَاءٌ a year.

The same is the case with the *hamza* in the ending اء, e.g. سَمَاءٌ heaven, سَمَوِيّ heavenly. But شَتَاءٌ winter, becomes شَتَوِيّ wintry (without the 'abif). Note also that the word قَرْيَةٌ village, forms قَرَوِيّ villager.

These adjectives usually take the sound plural, e.g. مِصْرِيّ Egyptian; pl. مِصْرِيّون. There are some exceptions to this rule, such as: عَرَبِيّ pl. عَرَب, e.g. كَاتِبٌ عَرَبِيّ an Arab writer, كُتَّابٌ عَرَبٌ Arab writers; بَغْدَادِيّ pl. بَغْدَادِيَّةٌ Baghdadadi.

It must be remembered that in Arabic many of these adjectives are also used as nouns.

THE RELATIVE NOUN

5. The Feminine Singular of the Relative Adjective forms the *Relative Noun* which frequently has a specialised meaning, abstract or concrete, e.g.

إِنْسَانٌ man; إِنْسَانِيّ human; إِنْسَانِيَّةٌ humanity.

إِلَهٌ God; إِلَهِيّ divine; إِلَهِيَّةٌ divinity.

شَهْرٌ month; شَهْرِيّ monthly; شَهْرِيَّةٌ monthly salary.

يَوْمٌ day; يَوْمِيّ daily; يَوْمِيَّةٌ diary, journal.

In some cases this form exists where the Relative Adjective does not, or is seldom seen. Thus, for example, the Relative Adjective is rarely formed from the so-called Elative form

but we find أَقَلِيَّةٌ with the meaning "minority", from أَقَلٌ less, least; and أَكْثَرِيَّةٌ "majority", from أَكْثَرٌ more, most.

All these nouns have the Feminine Sound Plural.

Some Verbal Nouns form the Relative Noun with a special meaning, e.g. إِتِّفَاقٌ, v.n. of وَفَى VIII, with the meaning "agreement" forms إِتِّفَاقِيَّةٌ which is used today to mean an agreement of an official, political, commercial, or international nature, or a treaty. This is typical of the great extension in the use of the Relative Noun and Adjective in modern Arabic, so much so, that it is almost permissible to make them up for oneself. Such phrases as السَّنَةُ الْمَدْرَسِيَّةُ "the school year", the Relative Adjective being formed from the Noun of Place and Time of دَرَسَ "to study", are characteristic of the modern idiom.

6. A rare form of Relative Adjective ends in ائِيّ. From رُوحٌ spirit, we have رُوحَانِيّ spiritual, and رُوحَانِيَّةٌ spirituality. From جِسْمٌ body; جِسْمَانِيّ bodily, corporeal.

Note also الإسْكَندَرِيَّةُ Alexandrian, from الإسْكَندَرَانِيّ Alexandria (in Egypt); لَآذِقَانِيّ of or from لَآذِقَانِيَّةٌ Latakia (a town in Syria).

ADJECTIVAL FORMS

7. The student has now encountered nearly all the Adjectival forms (أَسْمُ صِفَةٍ). Most of them resemble in meaning the Active Participle of the Simple Verb and are termed in Arabic الْأَسْمَاءُ الْمُشَابِهَةُ لِأَسْمِ الْفَاعِلِ. They include the following:

(i) فَاعِلٌ, the Active Participle itself.

Another method of rendering it would be سَرِيحٌ كَأَنَّ بَرْقِي lit. "quick like lightning".

(كُ "like as" is an attached Preposition taking, of course, the Genitive.)

VOCABULARY

(excluding words occurring in the body of the chapter)

عَوْنٌ pl. أَعْوَانُ helper, attendant	وَدَعَ II to take leave of, say goodbye to
يُقَالُ لَهُ he is called	أَوْصَى IV to make recommendation, recommend
أَمَامَ يَدَيْهِ in front of him	صَجِيحٌ clamour
لِي belonging to, to	عَلَا (أُ) to rise, be or become high
أَزَالَ IV to put an end to, remove	صِيَاحٌ shouting
سَمِعُوا وَطَاعُوا I hear and obey (lit. hearing and obeying)	سَأَلَ X to ask help of
هَلَكَ (يُـ) هَلَكٌ to perish	تَعَالَى may He (God) be exalted (lit. He has become exalted)
أَهْلَكَ IV to ruin, destroy	أَخْطَأَ IV to make a mistake, err
تَمَلَّكَ property	غَفَرَ (يُـ) to forgive
مَلَكَ (يُـ) to possess	فَحْمٌ charcoal, coal
عَالٍ expensive	خَلٌّ vinegar
رَخِيصٌ cheap	أَمَّمْ II to nationalise (from أُمَّة nation)
حِيلَةٌ pl. حِيَلٌ stratagem, trick	وَالَّهِ oath on the name of God
خَلَّصَ II to save	عَبْرِيَّةٌ genius
تَخَلَّصَ V to be saved	
مِنْ فَضْلِكَ please! (lit. from your kindness)	

EXERCISE 77

NOTE: The following exercise is not specially connected with the contents of the chapter.

حَتَّى أَنْ هَارُونَ الرَّشِيدَ اسْتَدْعَى رَجُلًا مِنْ عَوَانِهِ يُقَالُ لَهُ مَالِحٌ، فَلَمَّا حَضَرَ بَيْنَ يَدَيْهِ قَالَ لَهُ: « يَا مَالِحُ سِرْ إِلَى مَنْصُورٍ وَقُلْ لَهُ: إِنَّ لَنَا عِنْدَكَ أَلْفَ أَلْفِ دِرْهَمٍ، وَالرَّأْيُ قَدْ اقْتَضَى أَنْكَ تَحْمِلَ ذَلِكَ الْمَبْلَغَ لَنَا فِي هَذِهِ السَّاعَةِ، وَقَدْ امْرُكُ يَا مَالِحُ أَنَّهُ إِنْ تَمَّ يَجْعَلُ لَكَ ذَلِكَ الْمَبْلَغَ مِنْ هَذِهِ السَّاعَةِ إِلَى قَبْلِ الْغُرَبِ أَنْ تُزِيلَ رَأْسُهُ عَنْ جَسَدِهِ وَتَأْتِيَهَا بِهِ ». فَقَالَ مَالِحٌ: سَمِعُوا وَطَاعُوا.

ثم سار إلى منصور وأخبره بما ذكر أمير المؤمنين. فقال منصور: « قد هلك، والله إِنْ تَعْلَقَانِي وَمَا تَمْلِكُكَ يَدِي إِذَا يَبَعْتُ بِأَعْلَى تَيْمَةٍ لَا يُزِيدُ ثَمَنُهَا عَلَى مِائَةِ أَلْفٍ، فَمِنْ أَيْنَ أَتَدْرُ يَا مَالِحُ عَلَى التَّسْعِمَاتَةِ أَلْفِ دِرْهَمٍ الْبَاقِيَّةِ؟ » قَالَ لَهُ مَالِحٌ: « دَبَّرَ لَكَ حِيلَةً تَتَخَلَّصُ بِهَا عَاجِلًا وَإِلَّا هَلَكْتَ، فَبَاقِي لَا أَتَدْرُ أَنْ أَتَمَهَّلَ عَلَيْكَ لَحْظَةً بَعْدَ الْمُدَّةِ الَّتِي عَيْنُهَا لِي الْخَلِيفَةُ قَاسِرُغٌ بِحِيلَةٍ ». قَالَ النَّصُورُ: « يَا مَالِحُ، أَسَأَلُكَ أَنْ تَحْمِلَنِي، مِنْ فَضْلِكَ، إِلَى بَيْتِي لِأَوْدِعَ أَوْلَادِي، وَأَهْلِي، وَأَوْصِي لِأَقَارِبِي ». قَالَ مَالِحٌ: « نَمَضَيْتُ مَعَهُ إِلَى بَيْتِهِ فَجَعَلَ يُوَدِّعُ أَهْلَهُ، وَارْتَفَعَ الضَّجِيجُ فِي مَنْزِلِهِ وَعَلَا الْبُكَاءُ وَالصِّيْحَاءُ وَالِاسْتِغَاثَةُ بِاللَّهِ تَعَالَى ».

(From الف ليلة وليلة, The Thousand and One Nights).

EXERCISE 78

1. Among his helpers were an Egyptian, two Italians and three old Meccans whom he had met on the pilgrimage a year previously. 2. This region is called the light industries region: it was established by the government after the war had put an end to the former industries of our country. 3. I read in his diary how he saved himself and all he possessed by a stratagem. 4. Please show me the way to the civil airport. 5. Everything was expensive in England after the war. 6. Education is cheap in the French government secondary schools. 7. The majority recommended the nationalisation of all foreign commercial companies, so a cry and clamour arose from the minority. 8. My husband has said farewell to me for the last time, so I ask help of God most high in my difficult problems. 9. To err is human, to forgive is divine. 10. The workers' monthly pay was increased by an agreement between them and the employers. 11. Spiritual health is more important than bodily health. 12. I am a patient man and am not quick to anger. 13. I met a beggar in the streets – and he had been a carpenter formerly: "I am a poor unfortunate", he said, "give me something" (a thing). 14. "I have no money with me", I said, "ask help of God most high". 15. He was a very learned man, and was more diligent than other scholars. 16. Your face is blacker than coal, my son. Where have you been? 17. The university is bigger today than it was formerly. 18. They are better in work than they are in words. 19. Her words were as sweet as sugar, but her thoughts were as bitter as vinegar. 20. You are very worldly men. 21. The genius of Omar is famous in the history of the caliphs.

CHAPTER FORTY-ONE

(الْبَابُ الْخَامِسُ وَالْأَرْبَعُونَ)

Abstract Nouns. Proper Names

1. Nouns may be classified according to their meanings as

(a) Names of *Classes* or *Species*, (اِسْمُ جِنْسٍ)

(b) *Proper Names* (اِسْمٌ عَلَمٌ).

2. The first type may be subdivided into:

(a) *Concrete* اِسْمٌ عَيْنٍ whether Nouns such as رَجُلٌ man; فَرسٌ horse, or Adjectives such as رَاكِبٌ riding; جَالِسٌ sitting.

(b) *Abstract* اِسْمٌ مَعْنًى, whether nouns such as عِلْمٌ science, learning, جَهْلٌ ignorance; or adjectives such as مَقْبُوهٌ understood.

3. When *Abstract Nouns* are used in a general sense and without further determination they always take the Article,

e.g. الشَّجَاعَةُ فَضِيلَةٌ bravery is a virtue.

But the same rule applies to all nouns used in a general or generalizing sense, as in the names of materials,

e.g. اَلذَّهَبُ وَالْفِضَّةُ مَعْدَنَانِ gold and silver are (two) metals.

We do, however, have such renderings as: صُنْدُوقٌ ذَهَبٍ gold box; صُنْدُوقٌ مِنْ ذَهَبٍ (lit. a box from gold) instead of صُنْدُوقٌ مِنَ الذَّهَبِ.

The same rule is applied to people and animals, as in the following examples: يَدْخُلُ الْكَذَّابُونَ الْجَنَّةَ liars shall not

enter heaven; *حَوَائِمْ كَرِيمٍ* would translate "horses are noble animals" as well as, "the horse is a noble animal".

In a sentence like *هَذَا أَلَيْتٌ غَيْرُ مَلَانٍ لِلْأَنْثَاءِ الْفَقِيلَةِ*, this house is not suitable for heavy furniture, the indefinite can also be used, as *لِلْأَنْثَاءِ الْفَقِيلَةِ*.

4. Proper names are always definite and so can be the subject of a Nominal Sentence,

e.g. *حُسَيْنٌ مُعَلِّمٌ* Hussein is a teacher.

بَغْدَادٌ بَدِيدَةٌ جَمِيلَةٌ Baghdad is a beautiful city.

Note, however, that some proper names include the article,

e.g. *الْكَاهِرَةُ* Khartoum is *الْمَحْرُومُ* Cairo is *الْكَاهِرَةُ*.

5. Many names take the form of a noun followed by a Genitive in *'idāfa*,

e.g. *عَبْدُ اللَّهِ* Abdullāh (or Abdullāh)

أَبُو بَكْرٍ Abu Bakr.

In such names, the first part is declined, but the genitive naturally cannot change,

e.g. *جَاءَ أَبُو بَكْرٍ* Abu Bakr came.

رَأَيْتُ أَبَا بَكْرٍ I saw Abu Bakr.

مَرَرْنَا بِأَبِي بَكْرٍ We passed Abu Bakr.

أَيْنَ عَبْدُ اللَّهِ Where is Abdullah?

نَادِ عَبْدَ اللَّهِ Call Abdullah!

Note: In modern Arabic place names consisting of *أَبُو* plus

a Genitive, sometimes the nominative form is used in all cases in unvowelled writing or print,

e.g. *أَبُو حَمَادٍ* Abu Hamad (a town in the Sudan)

نَزَلَ بِأَبُو حَمَادٍ He alighted at Abu Hamad.

for *بِأَبِي حَمَادٍ*

زَارَ أَبُو حَمَادٍ He visited Abu Hamad.

for *زَارَ أَبَا حَمَادٍ*

6. Classical Arabic proper names are a difficult subject, and often a source of trouble when one tries to look them up in the index of a book. They include these elements:

(a) The Name Proper, e.g. *زَيْدٌ* Zaid; *جَعْفَرٌ* Ja'far; *سُلَيْمَانُ* Sulaimān (Solomon) *الْحَلِيلُ* al-Khalīl.

(b) The *Kunya* (كُنْيَة), containing a term of relationship such as "father", "mother", "brother", "son", "sister",

e.g. *ابْنُ بَطْوَلَةَ* Ibn Baṭṭūṭa.

ابْنُ أَحْمَدَ Ibn Aḥmad.

أُمُّ كُثُومٍ Umm Kulṭhūm.

أَخُو هُرُونٍ Akhū Hārūn.

(c) The *Nickname* (لقب), usually given to a grown man, referring to some quality for which he is famous (*أَبُو بَكْرٍ الصِّدِّيقِ*) *أَبُو بَكْرٍ الصِّدِّيقِ* i.e. "the righteous"), to some event with which he is associated (*تَابَ شَرًّا* Ta'abbata Sharran, given to the poet who, as the name signifies, carried evil, in his case a ghou, under his arm) or to a place of origin or residence, or a tribe, e.g. *الْحَلِيلُ بْنُ أَحْمَدَ الْقَرَاهِدِيِّ* al-Khalīl ibn Aḥmad al-Farahīdī (tribe); *أَبُو عَمْرِو الشَّيْبَانِيِّ* Abū 'Amr ash-Shaibānī

(tribe); **الْهَرَوِيُّ**, al-Harawī (of the town of Herat); **الْأَنْدَلُسِيُّ** al-Andalusī (the Andalusian); **الْبَغْدَادِيُّ**, al-Baghdādī (of Baghdad).

Note that some compound names are indeclinable, e.g. **تَابُطُ شَرٍّ** given above, which is really a verb with its object, in fact, a complete sentence.

In the case of authors and other famous historical characters, the name by which a man is popularly known may be any one of the above three elements, e.g. (a) **الْحَلِيلُ بْنُ أَحَدٍ** is known as **الْحَلِيلُ**; (b) **أَبُو الْحُسَيْنِ مُحَمَّدُ بْنُ جَبْرِ** is known as **جَبْرِ**;

(c) **مُحَمَّدُ بْنُ جَرِيرِ الطَّبَرِيِّ** is known as **الطَّبَرِيُّ** from Tabaristan, his place of birth.

Older writers in giving a person's proper name will often include a whole pedigree after the Kunya and two or more names and **أَقَابٌ** (pl. of **أَقَبٌ**).

7. The two names **ع** Umar (Omar) and **ع** Amr (Amr). **عَمْرٌ** is a diptote. **عَمْرُو** is a triptote and is declined as follows: Nom. **عَمْرُو** amrun; Acc. **عَمْرًا** amran; Gen. **عَمْرٍو** amrin. This is purely a convention of spelling and does not affect the pronunciation. The otiose **و** distinguishes the two names in unvowelled script.

8. For the rule of when **بن** is used for **ابن** ibn, see Chapter Seven, sec. 3.

VOCABULARY

ثَقَّةٌ confidence, trust (in passage (A) Ex. 79 a reliable scholar, authority)	أَخَذَ عَنْ to study under, learn from (<i>antique usage</i>)
نَحْوِيُّ grammarian	خِلَافَةٌ caliphate (office; or period of reign)
مَعْرُوفٌ بِـ known as	مَعَانٍ pl. مَعْنَى meaning

بُغْلٌ greed, avarice, stinginess	فُرْصَةٌ pl. فُرُصٌ chance, opportunity
رَذَائِلٌ pl. رَذِيلَةٌ vice, a vice	بَحْتٌ fortune, good luck
فَضِيلَةٌ pl. فَضَائِلٌ virtue, a virtue	بَحِيتٌ fortunate, lucky
مَعْدَنٌ pl. مَعَادِنٌ mine, metal	كَفَى (---) to suffice, be sufficient for
إِبْطٌ m. or f., pl. أَبَاطٌ armpit	كُفَايَةٌ a sufficiency, enough (<i>mod.</i>)
غُولٌ , غَيَالٌ , غَوَالٌ demon (goblin)	نُجْمَةٌ point of view (<i>mod.</i>)
أَشْبَاحٌ pl. أَشْبَاحٌ phantom, ghost	زَعَمَ (---) to claim, assert
أَسْطُورَةٌ pl. أَسْطُورٌ legend	زَعِيمٌ pl. زُعَمَاءُ leader, spokesman
حَيْثُ where, since	تَضَمَّنَ V to include, contain
فَاوَضَ III to negotiate with	أَهَمِّيَّةٌ importance
مُفَاوَضَاتٌ negotiations	مَبَادِيٌّ pl. مَبَادِيٌّ principle, element
بَلَاغٌ — أَتٌ pl. بَلَاغٌ message, announcement; communiqué (<i>mod.</i>)	تَوَلَّى V to take upon oneself, be entrusted with
قَرَأَ pl. قَارِئٌ reader	أَتٌ pl. وَلَايَةٌ province
فَنٌّ pl. فُنُونٌ art n.	مُبَاحَثَةٌ discussion
فَنِيٌّ artistic, technical	عُلُوٌّ height
فَنَانٌ artist	عَكْسٌ the opposite of anything
بَرْقِيَّةٌ } telegram	يَا لِعَكْسِ on the contrary
تَلَفُّرَافٌ }	عَلَى السَّوَاءِ equally, alike
إِجْرَاءَاتٌ measures, steps	بَشَرٌ man, mankind
تَغَوُّدٌ influence	
نَوَافِدٌ pl. نَافَذَةٌ window	

EXERCISE 79

A

(From Ibn al-Anbārī, 13th century A.D., *نَزَاهَةُ الْأَلْبَاءِ*, a collection of biographies of Lexicographers. The following piece is about al-Qirmisīnī who was so called because he came from Qirmisīn, a village in N. Iraq.)

وَأَمَّا (as for) «أَبُو الْحَسَنِ بْنُ هَارُونَ بْنِ نَصْرِ» الْمُرُوفُ «بِالْقُرْمِيسِيْنِيَّةِ» النَّحْوِيُّ، فَإِنَّهُ أَخَذَ عَنْ «عَلِيِّ بْنِ سُلَيْمَانَ الْأَخْفَشِيِّ» وَأَخَذَ عَنْهُ عَبْدُ السَّلَامِ بْنُ حُسَيْنِ الْبَصْرِيُّ قَالَ «أَبْنُ أَبِي الْفَوَارِسِ»: «تَوَقَّى عَلِيُّ بْنُ هَارُونَ الْقُرْمِيسِيْنِي النَّحْوِيُّ فِي جُمَادَى الْآخِرَةِ سَنَةَ إِحْدَى وَسَبْعِينَ وَثَلَاثًا فِي خِلَاةِ «الطَائِفِ» قَالَ: وَكَانَ عِنْدَهُ مِنْ أَبِي حَسَنِ الْأَخْفَشِيِّ أَشْيَاءُ كَثِيرَةٌ وَسَمِعْتُ مِنْهُ يَقُولُ: كَانَ هَذِهِ جَيْلَ الْأَمْرِ» وَكَانَ سَوْلُهُ سَنَةَ تِسْعِينَ وَمِائَتَيْنِ.

B

١ - مَا هُوَ مَعْنَى الْبَخْلِ وَالْكَرَمِ؟ إِنَّ الْأَوَّلَ عَكْسُ الثَّانِي، فَذَلِكَ (the former) رَذِيلٌ وَهَذَا فَضِيلَةٌ، حَيْثُ أَنَّ دِينِي الْإِسْلَامَ وَالْمَسِيحِيَّةَ يَطْلُبَانِ مِنَ الْإِنْسَانِ الْإِعْطَاءَ. وَلِلْبَغْيَةِ الَّذِي لَهُ أَكْثَرُ ثَمًّا بِكَفَيْهِ أَنْ يَهْتَمَّ بِالْمَسَاكِينِ وَأَنْ يُعْطِيَهُمْ مَا (that which) يَحْسِبُونَ بِهِ. مَذَا مَبْدَأُ فِي كِلَا الدَّيْنَيْنِ ذُو أَمِيَّةٍ كَبِيرَةٍ وَلِهَذَا الْمَبْدَأُ الْأَسَاسِي نَفُوزٌ

¹ عند is used in the sense "to have".

² The word جِيلُ الْأَمْرِ adds nothing to the meaning here.

عَظِيمٌ فِي تَارِيخِ الْبَشَرِ. ٢ - فِي أَثْنَاءِ تِلْكَ الْمُبَاحَثَةِ زَعَمَ أَحَدُ الْأَعْضَاءِ أَنَّ الْبَرَقِيَّةَ تَتَضَمَّنُ خَبْرًا سَهْمًا عَنِ الْمَوَاضِعِ الْآخِرَةِ. ٣ - لِقَبَّ هَذَا الشَّاعِرِ يَتَابَعُ شَرًّا لِأَنَّهُ كَانَ يَحْدِلُ غَوْلًا تَحْتَ إِبْطِهِ فِي يَوْمٍ مِنَ الْأَيَّامِ. أَمَّا أَنَا، فَاعْتَبَرْتُ هَذِهِ الْقِصَّةَ أُسْطُورَةً كَاذِبَةً لَا تَسْتَحِقُّ احْتِمَامَ الْقَارِئِ. ٤ - إِنَّ الشُّعْرَاقَيْنِ وَالشَّاعِرَ قَتَانًا بِالْكَلِمَاتِ، وَالشَّعْرَ فِي رَأْيِ الْعَرَبِ أَكْبَرُ فَنٍّ ادِّبِي. ٥ - مَا هِيَ وَجْهَةٌ نَظَرِ الزَّعِيمِ فِي الْإِجْرَاءَاتِ الْإِلَازِمَةِ؟ أَلَمْ يَجِبْ عَلَى التَّنْفِرِ؟ مَتَى يَصْدُرُ بَلَاغٌ عَنِ الْمَسْأَلَةِ؟ ٦ - كَانَ لِي أَكْبَرُ بَحْثٍ حَيْثُ أَتَيْتُ أَكْشَفْتُ فِصَّةً وَمَعَادِنَ أُخْرَى فِي الْوَلَايَةِ الْجَنُوبِيَّةِ. ٧ - تَكُونُ لَكَ فُرْصَةٌ نَظَرِ الْبَيْتِ مِنْ جَدِيدٍ مِنْ تِلْكَ النَّافِذَةِ الْعَالِيَةِ، وَذَلِكَ كِفَايَةً لِشَابِّ بِمِثْلِكَ.

EXERCISE 80

A

The meaning of greed is that a man (the man) wants to take everything for himself, and does not like to give to others (use وغيره). It is one of the greatest vices in Islam and Christianity alike. Its opposite is generosity, which was the greatest virtue of the desert Arabs in the Days of Ignorance. There is a famous Arabic book about greed called *كتاب البخل*. It is by al-Jahiz, who lived in the Ninth Century. I hope that you will have the chance to read it, as it is a book of considerable importance in the history of Arabic literature. It is a great book even from the Europeans' point of view, and those who do not know Arabic can read it in a good French translation. It contains stories of many mean men in the various provinces of the Islamic Empire.

B

Perhaps, reader (use يَا), you are among those lucky students who are concerned with Arabic poetry. Now poetry is the oldest art of the Arabs, and its principles have scarcely changed during a period of thirteen hundred years. The ancient Arabs told many stories about their poets. There is a remarkable legend about Ta'abbata Sharran, the famous poet. It is said that one day he went out into the desert, where he met a ghoul – that is, a species of ghost. The poet carried it home under his arm (pit), and scared his relations. After this incident, he was nicknamed Ta'abbata Sharran.

C

1. Gold and silver are precious metals. Much of our gold comes from South Africa. 2. An announcement has been heard that the negotiations between the two sides have succeeded. 3. I replied to him by telegram that I would take the necessary steps. 4. During the discussions he mentioned that two windows were not enough even (حتى) for the smallest room in the house. 5. Their leader complained of the height of the chair on which the president was sitting. "He sits like an oriental prince", he said. 6. This is a matter of (ذو) great importance to the government.

CHAPTER FORTY-TWO

الْبَابُ الْثَانِي وَالْأَرْبَعُونَ

The Feminine

1. The *Feminine* has been dealt with briefly in Chapter Three. The commonest Feminine ending is, of course, the *ta'* *marbūṭa*. Two other Feminine forms were described in Chapter Eleven: the Feminine of the Colour and Defect Adjectives, and the Feminine of the Elative.

2. There are a number of nouns which are of the form of the Colour-Defect Adjectives, and they too are Feminine. In many cases they may originally have been Feminine adjectives, but were so often used with some common Feminine nouns, such as *أَرْضٌ* "earth", that the noun was omitted, and the Adjective used alone as a Noun, e.g.

صَحَارَى، صَعْرَاوَاتٍ desert, pl.

بَطْحَاوَاتٍ بَطَاحٌ a wide river bed, pl.

Some Feminine Nouns of this type diverge from the normal measure, e.g. كِبْرِيَاءُ pride.

The *'alif mamdūda* is recognized by the Arab grammarians as being a Feminine ending. But there are many words with this ending which are Masculine. The student must be guided by the dictionary in this matter.

3. Similarly there are many nouns of the Feminine Elative measure which are Feminine, though here again, the dictionary should be consulted. We may say that the *'alif maqṣūra* MAY BE a Feminine ending, e.g. دُنْيَا "world" (Feminine of *أَدْنَى* "lower", Elative of *دَنَى* "low"). The regular spelling would be *دُنَى* but the *'alif maqṣūra* is

written as 'alif instead of ya' to avoid possible confusion with two successive ya's. The "present world", or the "lower world", was originally termed الدُّنْيَا (or الحَيَاة), الدَّارُ being Feminine. Then the noun was omitted. In contrast, the "future world" (or hereafter) is termed الآخِرَةُ or الأُخْرَى. So we may speak of الأُخْرَى or الآخِرَةُ omitting دار.

In some words there is a modification of vowelling, as in ذِكْرَى (fem.) "remembrance".

4. Some words may be spelt with final 'alif *maqṣūra* or *mandūda* at will, e.g. قَوْضَاءُ "snarchy", used classically in the expression قَوْمٌ قَوْضَاءُ (people without a chief); and قَوْضَى "clamour, uproar"; used today by schoolmasters of an unruly class! Note that the latter has *nunation* when *maqṣūra*. Both words are, however, Masculine.

5. The addition of *tā' marbūṭa* to a Collective Noun to form the Noun of Unity has been noted in Chapter Three. Such collectives may be Masculine or Feminine, e.g. نَحْلَةٌ "a bee"; نَحْلٌ كَثِيرٌ or نَحْلٌ كَثِيرَةٌ "many bees".

6. There are some Collectives, however, from which no Noun of Unity, or Singular, can be formed:

e.g. خَيْلٌ horses. إِبِلٌ camels.
قَوْمٌ people (or a people). نِسَاءٌ women.

نَاسٌ people (the form أُنَاسٌ also exists).

The last two are of disputed derivation, but may be considered broken plurals. Note إِنْسَانٌ "human being", generally shown in dictionaries under اُنْسٌ as well as (نِسو).

We may divide such words, as to gender, into two groups.

(a) Those referring to irrational beings are usually Feminine: e.g.

خَيْلٌ كَرِيمَةٌ fine (noble) horses.

إِبِلٌ كَثِيرَةٌ many camels.

(b) Those referring to human beings are usually considered to be Plurals, and are Masculine or Feminine according to significance, e.g.:

نَاسٌ كَرَامٌ noble people.

نِسَاءٌ كَرِيمَةٌ or نِسَاءٌ كَرِيمَاتٌ noble women.

جَاءَ نَاسٌ كَثِيرُونَ وَحَضَرُوا الْمَعْرِضَ many people came and attended the exhibition.

7. The following should be noted:

Masc. الْأَوَّلُ; Fem. الْأُولَى the first

Masc. الْآخَرُ; Fem. الْآخِرَى the other.

No Masc. حَيْلٌ; Fem. حَيْلٌ pregnant.

8. Some words which cannot, for obvious reasons, refer to the male, retain a Masculine form:

e.g. حَامِلٌ pregnant (lit. carrying).

عَائِرٌ barren, sterile (woman).

مَجْبُورٌ senile woman (uncomplimentary when applied to a man).

8. Certain adjectives have no separate form for the feminine.

(a) Those of the form فَعِيلٌ when they have the meaning of the Passive Participle, e.g.:

مَقْتُولٌ slain; synonym فَتِيلٌ

كَانَتِ الْفَتِيلُ جَمِيلَةً the slain girl was beautiful.

(b) Those of the form فَعُولٌ with the meaning of the Active Participle, e.g. صَبُورٌ patient. كَانَتْ بِنْتًا صَبُورًا she was a patient girl.

9. Adjectives of the form فَعْلَانٌ, without *nunation*, take their feminine form in فَعْلَى, e.g. غَضِبَانٌ angry; fem. غَضِبَى. Note, however, with *nunation*, the *tā' marbūṭa* is added, e.g. تَلَمَّسَانٌ repentant; fem. تَلَمَّسَاتَى.

10. In Chapter Three we pointed out that some words were feminine for no apparent reason, while others could be of either gender, again with no apparent explanation. Some dictionaries list these, as Hava's Arabic-English Dictionary (in the explanatory remarks of the preface). The following feminine words should be added to those given in Chapter Three; they are only the commoner ones:

بِرٌّ well.	حَرْبٌ war.	رِيحٌ wind.
عَصَا staff, stick.	فَأْسٌ axe.	كَأْسٌ cup, glass.
نَعْلٌ sandal,	لَوْسٌ bow (weapon).	
horseshoe.		

11. The following should be added to the words given in Chapter Three which may be masculine or feminine at will; the letters of the alphabet, e.g. مَقْصُورٌ or أَلِفٌ مَقْصُورَةٌ (although they are usually feminine),

إِصْبَعٌ finger.	سَلَمٌ ladder.
جَنَاحٌ wing (usually masc.).	سَمَاءٌ beaven.
حَانُوتٌ shop, stall.	فَرْدَوْسٌ paradise, garden.
خَمْرٌ wine (usually fem.).	فَرَسٌ horse.
رُوحٌ spirit.	قَتَا neck.

سِكِّينٌ knife.	كَبِدٌ liver.
سَلَامٌ peace.	لِسَانٌ tongue.
	مُوسَى razor.

VOCABULARY

صَرَ II to put, place (in Ex. 81), lit. to cause to become	هُنْدٌ pl. هِنْدِيٌّ Indian
عَجَلَةٌ carriage (in Ex. 81)	رِمًا perhaps, sometimes, it may be
مُوَخَّرٌ, مَوْخَرٌ the rear of anything	أَحْرَقَ IV to burn <i>tr.</i>
اسْتَقَى X to lie down, throw oneself down	اِحْتَرَقَ VIII to be burned, to burn <i>intr.</i>
ظُهُورٌ pl. ظَهْرٌ the back (anatomical)	كِبْرِيَاءٌ f. pride
حَنَّا (أ) to pour dust (upon)	فَوْشَى, فَوْشَاءُ anarchy
نَقَذَ (أ) to pierce, penetrate, be effective	فَوْشَاءُ, فَوْشَى noiae, clamour
إِغْتَرَّ VIII to be deceived, beguiled	عَمَ (أ) to be, or become, general or widespread
غَرَّ (أ) to deceive, beguile	كَسَبَ (أ) to win, gain
سَنْدَلٌ sandalwood	الطِّبُّ, عِلْمُ الطِّبِّ medicine (the study, science or profession)
كَافُورٌ camphor	أَدْوَاءٌ pl. دَاءٌ sickness, disease
رَبَادٌ ashes	أَدْوِيَّةٌ pl. دَوَاءٌ medicine
الْهِنْدُ India, or the Indians	الدُّوِّيَّةُ internationalism
مَنْظَرٌ pl. مَنَاطِرٌ sight, view	

EXERCISE 81

(From the Travels of Ibn Baṭṭūṭa, 14th Cent., A.D.)

(Ceylon) مَوْتُ مُلُوكِ سَرَنْدِيبَ

إذا مات الملكُ ببلادِ سَرَنْدِيبَ، صَبَرَ عَلَى عَجَلَةٍ قَرِيباً مِنَ الْأَرْضِ
وَوَلَّى فِي مَوْخَرِهَا مُسْتَقْبَلًا عَلَى ظَهْرِهِ يَحْمِلُ شَعْرَ رَأْسِهِ التُّرَابَ عَنِ
الْأَرْضِ. وَأَمْرَأَةٌ يَدُهَا مَكْسُةٌ تَحْمِلُ التُّرَابَ عَلَى رَأْسِهِ وَتُنَادِي: أَيُّهَا
النَّاسُ، هَذَا سَلِكُكُمْ بِالْأَمْسِ قَدْ سَلَكْتُمْ وَكَانَ أَمْرُهُ نَافِذًا فِيكُمْ.
وَقَدْ صَارَ إِلَى مَا تَرَوْنَ مِنْ تَرَكِ الدُّنْيَا. وَأَخَذَ رَوْحَهُ مَلَأَهُ الْمَوْتَ.
فَلَا تَقْتَرُوا بِالْحَيَاةِ بَعْدَهُ. وَكَلَامُهُمْ هَذَا ثَلَاثَةَ أَيَّامٍ. ثُمَّ يَهْبِئُ لَهُ
الصَّنَدَلُ وَالْكَافُورُ وَالزَّعْفَرَانُ فَيَحْرِقُ بِهِ ثُمَّ يَرْمِي بِرِيسَادِهِ فِي الرِّيحِ.
وَالْهِنْدُ كُلُّهُمْ يَحْرِقُونَ مَوْتَهُمْ¹ بِالنَّارِ. وَسَرَنْدِيبُ آخِرُ الْجَزَائِرِ وَهِيَ مِنْ بِلَادِ
الْهِنْدِ وَرَبَّمَا أُحْرِقَ الْمَلِكُ فَتَدْخُلُ نِسَاؤُهُ النَّارَ تَحْتَرِقْنَ مَعَهُ:

EXERCISE 82

A

The people have been deceived by pride, so anarchy has become general. Every day we hear a clamour in the streets of the capital. The youth drink wine, get drunk, then run from shop to shop. They have already burnt more than a hundred shops. One boy, perhaps his age was about ten, broke the windows of a number of shops with a small axe. If this is the new spirit of nationalism, then I prefer internationalism.

¹ "is" or "there is" understood here.² مَوْتِي becomes أ with pron. suffix.

B

India beguiled me during the late World War. I served in the Indian Army with Indian troops, but I also saw many of the remarkable sights (مَنَاطِرُ) of that beautiful country.

Some parts of it are like paradise to whomsoever loves colour and brightness. But it has too many inhabitants, many of whom are very poor. The new national government is fighting poverty with great energy, and I hope that it will succeed.

C

The Prime Minister's house caught fire this afternoon, and the fire brigade did not arrive until four hours later. This was because their vehicles were in a bad condition. Two of them had broken down (use كَسَرَ VII) and were awaiting repair. Among those who died in the fire were the Prime Minister's old mother, and his pregnant second wife.

D

I found a thief in the house during the night. I had no rifle or other weapon with me, so I hit him on the neck with a silver cup which I had won when I rode in horse races. When the doctor saw the thief, he said that he had become unhappy because his wife was barren, and that was the reason for his resorting to a life of crime. My wife is a very patient woman, but she does not believe all these new ideas which have come into medicine. "This man is not sick", she says, "he is a criminal. But that is a nasty word, and people don't like nasty words these days, even when they are the truth. This man's sickness is thieving, and the suitable medicine is prison."

CHAPTER FORTY-THREE

(الْبَابُ الْثَالِثُ وَالْأَرْبَعُونَ)

Number

1. For the three numbers: Singular (مُفْرَدٌ), Dual (مُتَنَاقِلٌ) and Plural (جَمْعٌ), see Chapters Five, Six and Seven.

2. The Sound Masculine Plural is used for:

(a) *Masculine Proper Names*, except those which end in ة, e.g. زَيْدٌ Zaid; pl. زَيْدُونَ; مُحَمَّدٌ Muhammad; pl. مُحَمَّدُونَ. قَرَأْتُ سَبْعَةَ مُحَمَّدِينَ فِي كَشْفِ الطَّلَبَةِ I read seven Muhammads among the list of students.

(b) *Diminutives of Proper Names* and of *Class Names* which indicate rational beings, e.g.

عُمَيْرٌ dim. of عُمَرُ 'Umar; pl. عُمَيْرُونَ.

رَجُلٌ little man, pl. رَجُلُونَ.

(c) *Participles*, when they refer to male human beings, e.g. مُؤْمِنٌ believer; pl. مُؤْمِنُونَ.

But note the use of broken plural outlined in Chapter Seventeen, when the *Active Participle* has acquired a technical nominal significance, e.g.

كَاتِبٌ writing, clerk, writer; pl. كَاتِبَاتٌ.

The sound masculine plural may, however, often also be used: كَاتِبُونَ writers.

(d) *Nouns of the form فَعَالٌ* which denote occupations and professions: نَحَّارٌ carpenter; pl. نَحَّارُونَ.

(e) Relative adjectives: مِصْرِيٌّ Egyptian; pl. مِصْرِيُّونَ.

Note, however, such exceptions as:

أَرَاهُ Arah, pl. عَرَبٌ; أَجْنَبِيٌّ foreign, pl. أَجَانِبٌ.

يَهُودِيٌّ Jew, Jewish, pl. يَهُودٌ.

(f) Adjectives of the form أَكْبَلُ denoting Elatives, e.g. أَكْبَرُ; pl. أَكْثَرُونَ. (Note also the Broken Plural, e.g. أَكْثَرُ, 'the greatest' pl. أَكْثَرُ; pl. أَكْثَرُونَ.)

(g) The following sound masculine plurals should be noted:

ابْنٌ son (for بَنُو);	بنونَ (also أَبْنَاءُ)
عَالَمٌ world;	عَالَمُونَ
أَرْضٌ earth;	أَرْضُونَ* (also أَرَضُونَ)
أَهْلٌ family;	أَهْلُونَ (also أَهَالُونَ)
إِوزٌ goose;	إِوزُونَ
مَوْزٌ master;	مَوْزُونَ

Also the Fem. سَنَةٌ 'year'; Plur. سِنُونَ (as well as سَنَوَاتٌ).

3. The Sound Feminine Plural is used for:

(a) Feminine proper names, e.g. هِنْدٌ Hind; pl. هِنْدَاتٌ.

(b) Masculine proper names ending in ة; pl. طَرَفَاتٌ.

(c) Many class names ending in ة, e.g. حَارَةٌ city quarter; pl. حَارَاتٌ.

*Rare

(d) The Feminines of adjectives whose Masculine take the Sound Masculine Plurals,

- e.g. كَاتِبَات female writers.
خِاطَات tailoresses.
مِصْرِيَّات Egyptian women.

(e) The Feminine adjectives which end in *alif maqṣūra* — *alif mamdūda*:

- e.g. كُبْرَى greatest (f.); pl. كُبْرِيَّات (rare).
حُمْرَاء red (f.); pl. حُمْرَاوَات.

(f) Such words sometimes take the sound feminine plural when they are used as nouns,

e.g. خَضِرَاوَات vegetables (lit. "greens"),
نَحْرَاوَات deserts (alter-native pls. نَحَارَى, etc.).

(g) Names of the letters of the Alphabet and the months:

- e.g. كَتَبْتُ ثَلَاثَ طَاءَات I wrote three *tā's*.
قَضَيْتُ ثَمَرَاتِ الثَّلَاثِ سَنَوَاتِ I have spent the Muharrams of the last three years in Cairo.
الْمُخَافِيَةِ فِي الْقَاهِرَةِ.

(h) Verbal nouns of the derived forms:

- e.g. تَصَرُّفٌ disposal; pl. تَصَرُّفَات
إِسْتِعْمَالٌ use; pl. إِسْتِعْمَالَات

Note, however, that Verbal Nouns of II and IV sometimes also have broken plurals:

- II تَصْوِيرٌ picture; pl. تَصَاوِيرُ or تَصَوِّرَات
تَجْرِبَةٌ experiment; pl. تَجَارِبُ or تَجَرِّبَات
IV إِزْجَافٌ false news; pl. إِزْجَافَات or إِزْجَافٍ

(i) Diminutives of words denoting things and irrational beings:

- كَلْبَات little dog, pup; pl. كَلْبِيَّات
شَمْسَات little sun; pl. شَمْسِيَّات
كِتَابَات booklet; pl. كِتَابِيَّات

Note also وَلَدَات meaning "children" irrespective of sex.

(j) Foreign words, unless properly Arabicized,

- e.g. بَارَاشُوطُ parachute; pl. بَارَاشُوطَات

This applies to some words which denote male human beings, especially titles.

- e.g. بَاشَا (Turkish) Pasha; pl. بَاشَوَات
آغَا (Turkish) Aga; pl. آغَاوَات
خَوَاجَا (Persian) Sir, Mr; pl. خَوَاجَات
بَيْك (Turkish) Bey, Beg; pl. بَيْكَوَات

* We may note here that there has been a move in the modern Arab world against the use of foreign words, and language academies have busied themselves substituting words from old Arabic roots:

- e.g. الْإِسْرَافُ الْأَشْعَةُ (lit. the piercing rays) for إِكْسَرَايْ
pl. إِكْسَرَايَات X-rays.

Nevertheless, foreign words continue to be used, especially in common speech. Often, a broken plural is formed, where the foreign words lend themselves to this,

- e.g. دُونَكِي سَكَائِر, سَكَائِر (سِيَّجَارَة) cigarette; pl. سَكَائِر
(Sudan) donkey engine, and, by extension, deep bore well with pumping engine; pl. دَوَانَك.

The sound Feminine plural دُونَكِيَّات would be more orthodox.

* See also Appendix C, §7.

FURTHER MEASURES OF THE BROKEN PLURAL

4. A number of measures have been included in Chapters Six and Seven of the Broken Plural; again when referring to the Colour Defect Adjectives and the Elative (Chapter Eleven), and the Active Participle (Chapter Seventeen). A few further measures are given here, but a more complete list will be found in Wright's Arabic Grammar, Part I, paras. 304/5.

(a) فِعْلٌ pl. of فَعْلَةٌ e.g. قِطْعَةٌ a piece; pl. قِطَعٌ ;

سِيَرَةٌ life, biography; pl. سِيَرٌ .

(b) فُعْلٌ often pl. of فُعْلَةٌ

e.g. قُبَّةٌ dome; pl. قُبَبٌ ;

صُورَةٌ form, picture; pl. صُورٌ

This is also an alternative plural to the Feminine Elative,

e.g. الْكُبْرَى the greatest, fem; pl. الْكُبَرُ

(c) فَعِيلٌ e.g. عَبْدٌ slave; pl. عَبِيدٌ ; حِمَارٌ donkey, ass; pl. حَمِيرٌ

(d) فُعْلٌ an alternative to فُعَالٌ , when used as the plural of the Active Participle. Its use is largely poetical, and is not recommended to students:

e.g. حَاضِرٌ present, attendant; pl. حُضَرٌ or حَضَارٌ

(e) فُعْلَةٌ . This is commonly found as the plural of the technically used Active Participle of Simple Verbs endings in و or ي ,

e.g. قَاضٍ (Act. Part. of قَضَى) judge; pl. قُضَاةٌ

وَلِيٌّ (governor; pl. وَلِيَّاتٌ „ „ „ „)

(f) فَعِيلٌ This is fairly often met as the plural of فَعِيلٌ with a Passive sense:

e.g. قَتْلَى (from قَتِيلٌ), slain, victim;

مَوْتَى (from مَيِّتٌ for مَوْتٌ) dead.

(g) فُعْلَانٌ

بَلَدٌ district, country; pl. بُلْدَانٌ

فَارِسٌ rider; pl. فَرَسَانٌ

شَابٌ (for شَابِبٌ) youth; pl. شُبَّانٌ

مُجْبَاعٌ brave; pl. مُجْبَعَانٌ

(h) فُعَالٌ

جَزِيرَةٌ island; pl. جَزَائِرٌ (also جُزُرٌ)

جَرِيدَةٌ newspaper; pl. جَرَائِدٌ

رِسَالَةٌ letter; pl. رِسَائِلٌ

عَجَائِبٌ wonder; pl. عَجَائِبٌ

عَجُوزٌ old woman; pl. عَجَائِزٌ

ضَمِيرٌ pronoun, conscience; pl. ضَمَائِرٌ

(i) فُعَالٌ (فُعَالِيٌّ when definite).

عَذْرَاءٌ virgin; pl. عَذَرَاءٌ

قَتَوَى Mufti's legal decision; pl. قَتَاوَى

Note also

لَيْلٌ night; pl. لَيَالٍ

أَهْلٌ people, family; pl. أَهَالٌ

أَرْضٌ land, earth; pl. أَرَاضٍ

(j) *فَعَالَى* as an alternative to (i), e.g. *عَذَارَى* virgins; from *فَعَالَى* when *not* Superlative (fem.), e.g. *حَبَالَى* pregnant; pl. *حَبَالَى*.

From *فَعْلَانٌ*, e.g. *كَسْلَانٌ* lazy; pl. *كَسَالَى*.

From *فَعِيلَةٌ* with Weak final radical:

e.g. *هَدِيَّةٌ* present, gift; pl. *هَدَايَا*.

رَغِيَّةٌ flock; pl. *رَغَايَا*. *مَتِيَّةٌ* fate, death; pl. *مَتَايَا*.

5. Where a Noun has more than four radicals their number must be reduced to four to form a Broken Plural:

e.g. *عَنْكَبُوتٌ* spider; pl. *عَنَكَبَاتٌ*.

إِمْبَرَاتُورٌ emperor; pl. *إِمْبَرَاتَرَةٌ*.

عَنْدَلِيبٌ nightingale; pl. *عَنَادِلٌ*.

This rule may be ignored in colloquial speech:

e.g. *عَنْقَرِيبٌ* wooden bed (Egypt); pl. *عَنْقَرِيبَاتٌ*.

تَرْجَمَانٌ dragoman, guide, interpreter; pl. *تَرْجَمَانَانٌ*.

But no purist would allow these plurals in print.

6. Where a Noun has two or more Plurals, these may be used for different meanings:

e.g. *عَيْنٌ* eye; pl. *عُيُونٌ* etc.

أَعْيَانٌ notable; pl. *أَعْيَانٌ*

عَبْدٌ slave; pl. *عَبِيدٌ*

عَبْدٌ worshipper (of God); pl. *عِبَادٌ*

7. Sometimes a further Plural may be formed from a Plural. It may be Sound Fem. or Broken, and is used to give a more extensive meaning:

حَرْبٌ war; pl. *حُرُوبٌ* pl.pl. *حُرُوبَاتٌ* campaigns.

فَتْحٌ conquest; pl. *فَتْوحٌ* pl.pl. *فَتْوحَاتٌ*

طَرِيقٌ road, way; pl. *طُرُقٌ* pl.pl. *طُرُقَاتٌ*

يَدٌ hand; pl. *أَيْدٍ* pl.pl. *أَيَْادٌ*

إِنَاءٌ vessel; pl. *آتِيَةٌ* pl.pl. *أَوَانٌ*

8. The Feminine ending *ة* may be used as a kind of Collective Plural for the following two categories of nouns:

(a) *فَعَالٌ*

e.g. *قَوْاسٌ* Bowman; pl. *قَوَاسَةٌ*

(b) The relative adjective:

e.g. *سُودَانِيٌّ* Sudanese; pl. *سُودَانِيَّةٌ* (or *سُودَانِيُونَ*)

صُوفِيٌّ Sufi (mystic); pl. *صُوفِيَّةٌ* (or *صُوفِيُونَ*)

9. The following irregular plurals should be noted:

أُمٌّ mother; Plur. *أُمَّهَاتٌ* and *أُمَّاتٌ*

فَمٌّ mouth; Plur. *أَفْوَاهٌ*

مَاءٌ water (for *بَوَاءٌ* for *مَاءٌ*); Plur. *أَمْوَاءٌ* and *مِيَاهٌ* (for *بَوَاءٌ*)

شَفَةٌ lip (for *شَفَهَةٌ*); Plur. *شَفَاهٌ* (also *شَفَوَاتٌ* and *شَفَهَاتٌ*)

شَاةٌ sheep (for *شَوَهَةٌ*); Plur. *شِئَاءٌ* and *شِيَاءٌ*

أَمَةٌ maid-servant; Plur. *إِمَاءٌ* and *أَمَوَاتٌ*

نِسَاءٌ woman; Plur. *نِسَاءٌ* and *نِسَوَانٌ*

نَاسٌ man; Plur. *أَنَاسٌ* usually *إِنْسَانٌ*

قَوْسٌ bow; Plur. *قُوسٌ* and *قُوسِيٌّ*

VOCABULARY

إِقْرَبَ VIII to commit (a sin or crime)	شَفَاةٌ، شَفَوَاتٌ، شَفَهَاتٌ <i>pl.</i> شَفَّةٌ lip
عَلَى (ـَ) to repent, regret	آنيةٌ <i>pl.</i> إِنَاءٌ vessel, pot
قَصُرَ II to fall short, be remiss	(ـَ) to seize, hold مَسَكَ
تَلَفَتْ V to regret something missed	قَبَضَ (ـَ) to seize, grasp
الْمَعِيرُ the future, result, issue	قَبَضَ to seize, arrest عَلَى
تَقْرِيرُ الْمَعِيرِ self-determination (<i>mod.</i>)	أَسْنَانٌ <i>pl.</i> سِنٌ tooth, age
بَصَرَ II to open anyone's eyes, enlighten	(ـَ) to intend نَوَى
هَجَرَ (ـَ) to forsake, abandon	إِنْتِنَاءٌ - اتَّ. <i>pl.</i> نِيَّةٌ intention
إِنَّمَا a strong affirmative particle; indeed, in truth, only	رَحْلَةٌ <i>pl.</i> رِحَالٌ journey
بَادَرُ III to hasten	(ـَ) to exert oneself, make an effort سَعَى
نَهَبَ (ـَ) to plunder, carry off	مَسَاعٍ <i>pl.</i> مَسْعَى effort
إِغْتَمَ VIII to seize (plunder, or opportunity)	مُسْتَوِيَاتٌ <i>pl.</i> مُسْتَوَى standard
نَاتَ (ـَ) to elapse (of time); to pass (<i>intr.</i>)	أَت. <i>pl.</i> دَرَجَةٌ degree, step
نَاتَ to escape, miss (<i>tr.</i>)	أَت. <i>pl.</i> آلَةٌ tool, instrument
نَاتَ <i>v. n.</i> of قَوْتُ	وضوحٌ clarity
هُدًى guidance	تَقْصِداً intentionally, deliberately, on purpose

EXERCISE 83

A

(Extract from a sermon by Ibn al-Jauzi, 12th cent. A.D.)

إِخْوَانِي، أَعْلَمُوا أَنَّ مَنْ عَمِلَ فِي الْأَيَّامِ خَيْرًا حُجِدَ أَمْرُهُ. وَمَنْ أَقْتَرَفَ فِيهَا شَرًّا أَضَاعَ عَمْرَهُ. سَيَنْدُمُ غَدًا مَنْ قَصَرَ، عَلَى تَقْصِيرِهِ. وَتَتَلَفَفَ مَنْ تَرَكَ الْعَمَلَ لِمَصِيرِهِ. وَيَبْكِي هَاجِرُ الْهُدَى بَعْدَ تَجْصِيرِهِ. إِنَّمَا هِيَ أَوْقَاتٌ مَبَادِرَةٌ تَذْهَبُ، وَأَغْنِيَانِمْ أَيَّامٌ تَنْهَبُ، قَبَادِرُ بِعَمْرِكَ قَبْلَ الْقَوْتِ. وَأَغْنِيَتِمْ حَيَاتِكُمْ قَبْلَ الْمَوْتِ.

B

أَوَّلَانِكَ النَّاسُ لَا تَكْفِيهِمْ حُكُومَةُ عَادِلَةٍ، إِنَّمَا يَبَادِرُونَ إِلَى تَقْدِيرِ الْمَصِيرِ وَالْحُكْمِ الَّذِي كَمَا فَعَلَ سَائِرُ أُمَمٍ هَذِهِ التَّارَةَ وَنِيَّتَهُمْ إِلَّا تَقَوُّهُمْ الْفُرْصَةُ. نَعَمْ، إِنَّهُمْ يَفْتَنُونَ الْفُرْصَةَ وَيَسْعَوْنَ لِيَسْتَحِقُّوا الْإِسْتِقْلَالَ.

C

١ - اِفْتَحْ شَفَتَيْكَ كَمَا أَرَى أَسْنَانَكَ. ٢ - كَيْفَ أَنْكَسَرَ الْإِنَاءُ وَكَانَ فِي يَدَيْكَ قَبْلَ دَقِيقَةٍ؟ أَسْكَسَ هَذِهِ الْآفِيَّةَ مَسْكَ قَوِيًّا لَمْ يَلْهَا لَا تَقَعُ مِنْ يَدِكَ.
٣ - رَحْلَةُ آيْنٍ بِطُورَةٍ مِنَ الْهِنْدِ لِلصَّيْنِ مَشْهُورَةٌ. فَبَيَّ أَوَائِلُهَا قَبْضَةُ الْكُتَّارِ وَلَكِنَّهُ تَجَا مِنْهُمْ. وَأَخِيرًا وَصَلَ إِلَى الصَّيْنِ بَعْدَ مَسَاعٍ شَدِيدَةٍ. ٤ - رُفِعَ مُسْتَوَى الْحَيَاةِ (الْعِيْشَةِ) فِي أَوْرَبَا لِدَرَجَةٍ غَيْرِ

¹ يا is here omitted.

² "they", i.e. the days of one's life.

ستوقفة. ٥ - الحمد لله رب العالمين (Qur'an, I). ٦ - لى صعوة
كبيرة مع أسماء المسلمين، فأجد نصفهم محمدين! ٧ - لاقوا
أربع نساء يضاوات ذوات حسن وجمال. ٨ - لهذه الآلة استعمال
كثيرة مختلفة. ٩ - أخذت البنية والى الولاية الشمالية، وترك
ثلاثة أولاد وأربع بنات. ١٠ - رأيت عناكب كثيرة فى حجرات
الباشوات والبكوات، فأكنسى كل الحجرات من جديد.

EXERCISE 84

A

The three Muhammads co-operated in the committing of this crime; then the first two repented of it. I forgave them, but as for the third, I don't know what the outcome will be. He is not the son of poor parents: indeed, his father and his uncle are wealthy, and give him everything he asks for. But it seems that he reads the crime stories of modern European authors, and takes every opportunity to thieve and fight. The whole town is afraid of him, and his father can do nothing with him. The police have arrested him seven times during the last seven months. I hope that in the future we will find good uses for his exertions and that he will become a useful member of (the) society.

B

These girls scarcely open their mouths when they speak. Has it escaped them that clarity is the most important thing in speech? They are all Hinds, and they all want to be writers; they are exerting themselves a great deal to reach a high level in their studies. Apart from their speech, they have been very successful in their work.

C

1. What is your intention in this long and difficult journey? There is not (ليس) a place in the world which some traveller has not visited, and you are old (كبير السن). I think it best for you to remain at home and leave all these exertions to someone else.
2. He seized the vessels and placed them all on the floor, then broke them deliberately with a strange, heavy instrument.
3. You are all Aghas and Beys in the view of the republicans; whatever you were formerly, peasant or princes.

CHAPTER FORTY-FOUR

(الْبَابُ الرَّابِعُ وَالْأَرْبَعُونَ)

Declension of the Noun

1. Declension was dealt with briefly in Chapter Four. The Arabic for declining a word is *إِعْرَابٌ*, v.n. of *عَرَّبَ* IV. A Noun declined is said to be *مُعْرَبٌ* (Passive Part.). But this term is also used of conjugating a verb, especially with reference to the Imperfect, whose three moods are considered to correspond roughly to the three cases, with their change of final vowels. A word whose final vowel is static is said to be *مَبْنِيٌّ* *indeclinable*, but this term is used almost solely of unchanging verbal forms (e.g. the Perfect) and of Particles like *قَدْ*, *مِنْ*. A few isolated Nouns may be considered *مَبْنِيٌّ*, such as *حَذَارٍ* "caution"; and *قَطَامٍ*, a woman's name.

2. Words ending in the *'alif maqṣūra* are not *مَبْنِيٌّ*, but declined by *تَقْدِيرٌ*, that is, notionally, e.g.

- (i) *كَبِيرٌ* fem. Elative of *كَبِيرٌ*
- (ii) *دُنْيَا* world.
- (iii) *ذِكْرِي* remembrance.
- (iv) *هُدًى* guidance.
- (v) *مُصْطَفَى* Mustafā (proper name).
- (vi) *عَصَا* a stick.

Of the above, nos. (i) to (iii) have no Nunnation. They are therefore Diptotes, or *غَيْرُ مُنْصَرِفٍ* (see Chapter Four). They

are the same for all cases. However, (i) and (iii) would change to *'alif* if a Pronoun were attached:

e.g. *لِي ذِكْرِي حَزِينَةٌ* I have a sad remembrance (nom. indef.)

ذِكْرِي الْمَاضِي بَاطِلَةٌ Remembrance of the past is vain (nom.def.).

ذِكْرَاهُ بَاطِلَةٌ Its remembrance is vain (nom. with attached pronoun).

حَزِنْتُ مِنْ ذِكْرِي الْمَاضِي I became sad at the remembrance of the past (gen. def.).

حَزِنْتُ مِنْ ذِكْرَاهُ I became sad at the remembrance of it (gen. with attached pronoun).

الدُّنْيَا مَكَانٌ حَزِينٌ The world is a sad place (nom. def.).

تَرَكْتُ الدُّنْيَا He left the world (acc.def.).

تَعَبْتُ مِنْ هَذِهِ الدُّنْيَا I tired of this world (gen. def.).

3. Nouns (iv), (v) and (vi) are Triptotes or *مُنْصَرِفٌ*. They have Nunnation, but this is removed when they are Definite. Again final *ya'* changes to *'alif*, when a Pronoun is attached:

e.g. *لَيْسَ لِي هُدًى* I have no guidance (nom.indef.).

لِي عَصَا طَوِيلَةٌ I have a long stick (nom.indef.).

الْهُدًى ضَرُورِيٌّ Guidance is necessary (nom.def.).

الْعَصَا مَكْسُورَةٌ The stick is broken (nom.def.).

عَصَا أَبِي مَكْسُورَةٌ My father's stick is broken (nom.def. with *'idafa*).

عَصَاهُ انْكَسَرَتْ His stick broke (nom.def. with attached pronoun).

أَعْطِنِي هَدًى يَتِيًّا Give me clear guidance (acc.indef.).

أَعْطِنِي عَصًا جَدِيدَةً Give me a new stick (acc.indef.).

أَعْطِنِي عَصَا أَبِي Give me my father's stick (acc.def. with 'idāfa).

أَعْطِنِي عَصَاهُ Give me his stick (acc.def. with attached pronoun).

خِفْتُ مِنَ الْعَصَا I was afraid of the stick (gen.def.).

خِفْتُ مِنْ عَصَا أَبِي I was afraid of my father's stick (gen. def. with 'idāfa).

خِفْتُ مِنْ عَصَاهُ I was afraid of his stick (gen.def. with attached pronoun).

4. The following types of Noun are Diptotes:

(a) Broken Plurals of the following forms:

e.g.	فُعَلَاءُ	وَزَرَائِ	ministers; pl. of	وَزِيرٌ
	فَعْلَى	مَرَضَى	sick people; pl. of	مَرِيضٌ
	فُعَالٌ	مَدَائِنُ	cities; pl. of	مَدِينَةٌ
	فَعَالٍ	يَتَامَى	orphans; pl. of	يَتِيمٌ
	فُعَالِلٌ	دِرَاهِمُ	dirhems (silver coins);	
		money; pl. of	دِرْهَمٌ	
	فُعَالِيلُ	خَنَازِيرُ	pigs; pl. of	خَنَزِيرٌ

Also the following plurals:

أَوَّلُ (from أَوَّلٌ first)

أُخْرُ (from أُخْرُ other)

أَشْيَاءُ (from شَيْءٌ thing)

(b) The following feminine forms:

e.g. سَوْدَاءُ black

غَضَبِي angry

ذِكْرِي remembrance

كُبْرِي greatest

(c) The Masculine Singular Elative and Colour-Defect Nouns of the form أَفْعُلُ,

e.g. أَطْوَلُ longer, longest.

أَشْبَهُ grey.

Among the rare exceptions is أَرْمَلٌ widower, whose fem. is أَرْمَلَةٌ.

(d) Adjectives of the form فَعْلَانُ whose fem. is فَعْلَى.

(Note, however, نَدْمَانُ boon companion; fem. نَدْمَانَةٌ).

(e) The numerals which end in 6 when they stand alone as pure numbers, e.g. ثَلَاثَةٌ نِصْفُ سِتَّةَ three is half of six.

(f) Most proper names, whether personal or geographical,

e.g. طَرْفَةُ Tarsfa (masc.)

سُلَيْمَانُ Sulaimān (Solomon)

فَارْسُ Persia (Fars province)

أَحْمَدُ Aḥmad (as an Elative this is bound to be diptote)

يَاحْيَا Yaḥyā } Names beginning with a yā' of increase,
resembling the 3rd Person Sing. of the
يَزِيدُ Yazid } Imperfect must be Diptotes.

It may be mentioned that names of foreign origin are almost invariably Diptotes, e.g. لُنْدُنُ London; پَارِسُ Paris.

On the other hand, there are many Triptote Personal Names. The chief guide here is the dictionary, e.g. زَيْدٌ Zaid. عمرو 'Amr. هِنْدٌ Hind (a woman's name, sometimes a Diptote). جَعْفَرٌ Ja'far. They include many names either of participial form, e.g. مُحَمَّدٌ Muḥammad; مُحَمَّدٌ Maḥmūd, or from the class of Adjectives resembling the Active Participle in meaning, e.g. حَسَنٌ Ḥasan (lit. "beautiful"), سَعِيدٌ Sa'id (lit. "happy").

5. As already stated, Diptotes are treated as Triptotes when they are made *definite* in any way, e.g. by the Article, by an attached Pronoun or an *idāfa*:

e.g. Nom. مَدَائِنُ cities; الْمَدَائِنُ the cities.

Acc. مَدَائِنُ cities; مَدَائِنَهُمْ their cities.

Gen. مَدَائِنُ cities; مِنْ مَدَائِنِ from the cities

بِلَادِ الْعَرَبِ of Arabia.

6. Nouns ending in *-in* have been dealt with when occurring as Active Participles of the Defective Verb, e.g. نَادٍ (see Chapter Twenty-nine). A similar phenomenon takes place in the case of some Broken Plurals derived from triliteral roots with the third radical *wāw* or *yā*,

e.g. جَارِيَةٌ slave-girl; مُتَوَى muftī's ruling.

Nom. and Gen. جَوَارٍ

Accus. جَوَارِيٍّ

With Article, Nom. and Gen. الْجَوَارِي

With Article, Accus. الْجَوَارِيَّ

The *yā* is similarly written when such words are made definite by *idāfa*.

VOCABULARY

يَتَامٍ، أَيْتَامٌ <i>pl.</i> orphans	VIII to recommend, suggest
خَنَازِيرٌ <i>pl.</i> pigs	حَايَةٌ protection
جَوَارٍ <i>pl.</i> slave-girl, servant-girl	غَادَرٌ III to desert, leave
أَرْمَلٌ widower	تَلَا (لَ) to follow
مِيزَانِيَّةٌ budget	وَسَائِلٌ <i>pl.</i> means
الْبَرْتغَالُ، الْبُورْتُغَالُ Portugal	أَعْتَلَّ VIII to intern, arrest
بُرْتُغَالٌ oranges	أَعْدَمَ IV to execute (put to death)
جَبِيْهَاتٌ <i>pl.</i> foreheads, fronts	رَسْلٌ sand
إِسْتَمَرَّ X to colonize	عَرَقٌ perspiration, sweat
رُوسِيَا Russia	فَجَاءَ suddenly
إِذْنٌ permission	تَوَقَّفَ V to hesitate, stop
	أَسِيَا Asia

EXERCISE 85

A

كَانَ الْعَرَقُ يَسِيلُ عَلَى جَبْهَةِ الرَّجُلِ حِينَمَا رَأَى الْخَنَازِيرَ الْوَحِشِيَّةَ.
 نَمَا كَانَ لَهُ أَبَةٌ حَايَةً. وَفِي تِلْكَ اللَّحْظَةِ فَكَّرَ فِي وَلَدِهِ الصَّغِيرِ الَّذِي
 بَصِيرٌ بِتَبِئاً إِنْ مَاتَ هُوَ، وَفِي زَوْجَتِهِ الَّتِي تُصَبِّحُ أَرْمَلَةً بَاكِئَةً.
 وَفَجَاءَ تَوَقَّفَ الْخَنَازِيرُ، فَأَخَذَ الرَّجُلُ يَجْرِي عِزَّ الرَّمْلِ، فَغَادَرَ الْمَكَانَ
 بِاسْرِعَ مَا اسْتَكَنَ حَتَّى وَصَلَ إِلَى بَيْتٍ وَدَخَلَهُ.

B

- ١ — اسْتَعْمَرَتْ رُوسِيَا مُعْظَمَ آسِيَا الشَّمَالِيَّةِ أَثْنَاءَ الْقَرْنِ التَّاسِعِ عَشْرِ.
 ٢ — وَجَدْتُ جَارِيَتِي قَدْ أَكَلَتْ جَمِيعَ الْبُرِّقَالِ وَلَمْ أَرْ وَسِيلَةً إِلَى شِرَاءِ
 فَوَاكِهٍ أُخْرَى. ٣ — قَرَأَ الْوَزِيرُ مِيزَانِيَةَ السَّنَةِ التَّالِيَةِ وَلَمْ يَرْضَ
 عَنْهَا. ٤ — أُعْتِقَلَ الْمَجْرُمُ وَاقْتَرَحَ النَّاسُ كَلْبَهُمْ بِإِعْدَامِهِ.

EXERCISE 86

1. My world came to an end when I became a widow, for, when I was eleven, my father died, and my mother had died three years previously. 2. We see in Russia's budget large sums for the defence of her borders. 3. The helping and guidance of widows is among the duties recommended to believers. 4. He had many pigs, apart from his cows and sheep. 5. He met a black girl, so he took her into employment [as] a servant girl in his house in Baghdad. But she deserted him suddenly without permission two days later. 6. They followed the enemy and found them hesitating in the sand, so they destroyed them straight away. 7. Portugal had many colonies in the past, and her sailors were famous. 8. I knew from the perspiration flowing on his forehead that his endeavours had tired him, but this was my only means of finishing the work at the appointed time. 9. I saw Muḥammad on my right and Aḥmad on my left. As for the boastful Ṭarafa, I did not see him at all. He had deserted me in my time of difficulty. 10. I met a lame man and a tall negro (black) in the street, and I did not know whence they had come.

CHAPTER FORTY-FIVE

(الْبَابُ الْخَامِسُ وَالْأَرْبَعُونَ)

The Use of the Cases

1. As already stated, the Arab grammarians used case terminology for the Verb in the Imperfect as well as for Nouns:

Noun	Nominative	Imperfect	Indicative
	Accusative		Subjunctive
	Genitive		Jussive

The Jussive may be approximated to the Genitive since the *sukūn* changes to *kasra* when *hamzatul waḥl* follows, e.g.

إِنْ يُكَلِّمُ الْحَقَّ if he speak; إِنْ يُكَلِّمُ الْحَقَّ if he speak the truth.

Here, however, we are only concerned with *Noun* cases, and the English grammatical terms, though inadequate as will be seen, must be used.

2. The *Nominative* (رَفْعٌ) is used:

- (a) For the *Subject* (فَاعِلٌ) of a *Verbal* sentence, e.g.
 وَصَلَ الْخَبْرَاءُ الْيَوْمَ صَبَاحًا the newspapers arrived this morning.
- (b) For the *Subject* (termed مُبْتَدَأُ "beginning") of a *Nominal* sentence, e.g. الْوَلَدُ مَجْرُوحٌ the boy is wounded.
- (c) As the *Predicate* (خَبَرٌ "information") of a *Nominal* sentence. مَجْرُوحٌ is the *Predicate* of the above sentence.
- (d) As the *Predicate* of أَنْ, أَنَّ, etc., e.g.
 إِنَّ رَبَّكُمْ رَحِيمٌ verily your Lord is merciful.
 غَضِبْتُ مِنْ أَنَّ الْبَيْضَةَ مَكْسُورَةٌ I was angry that the egg (was) broken.
- (e) After the *Vocative* Particle أَيُّهَا (always used with the

Article), e.g. ^{أَيُّهَا} ^{مُؤَدِّ} ^{الْمُسْلِمُونَ} O Muslims! Also after ^{يَا}, in the Singular without *nunation*, e.g. ^{يَا} ^{وَلَدٌ} O boy! ^{يَا} ^{مُحَمَّدٌ} O Muhammad!

(f) For the *Adjective of*, or a *Noun in apposition to*, another *Nominative*, e.g.

^{جَاءَ} ^{الرَّجُلُ} ^{الْتَّيْلُ} the noble man came;

^{قَامَ} ^{الرَّجُلُ} ^{وَأَبُوهُ} the man and his father rose.

3. The *Accusative* (نَصْبٌ) is used:

(a) As the *Object* (مَفْعُولٌ بِهِ) of a Verb, e.g.

^{قَابَلْتُ} ^{خَدَامَةً} ^{فِي} ^{بَيْتِهِ} I met a servant-girl in his house.

Some Verbs take *two* Objects, e.g.*

^{أَعْطَيْتُ} ^{حَسَنًا} ^{كِتَابًا} I gave Hassan a book.

^{حَسِبْتُ} ^{مُحَمَّدًا} ^{كَذَّابًا} I considered Muhammad a liar.

Occasionally there may be *three* Objects, e.g.

^{أَخْبَرْتُ} ^{حَسَنًا} ^{مُحَمَّدًا} ^{كَاذِبًا} I informed Hassan that Muhammad was lying.

Some Verbs which in English take direct Objects are said in Arabic to be transitive by means of a Preposition. A good dictionary will always give the appropriate Preposition. Below are some examples:

^{فَازَ} ^{عَلَى} to surpass, beat (someone); ^{مَرَبٍ} to pass (someone);

^{رَغِبَ} ^{فِي} to desire.

Some Verbs may take either a direct Object or a Preposition. This is especially true of *Verbs of Motion*, thus we have:

^{ذَهَبَ} ^{لِلسُّوقِ} he went to the market; or ^{ذَهَبَ} ^{السُّوقَ}.

The second version is the more usual.

^{جَاءَ} ^{لِي} or ^{جَاءَنِي} he came to me.

* See Appendix C, §6 for further notes on Doubly Transitive Verbs, with special reference to VERBS OF THE HEART (أَعْمَالُ الْقَلْبِ).

Here the first version is more customary in writing.

When used with ^{بِ} such Verbs mean "to bring" or "take away", e.g.

^{ذَهَبَ} ^{بِذَرَاهِمِي} he went off with my money;

^{جَاءَ} ^{بِمَجْلَدَيْنِ} he brought two volumes;

^{أَتَانِي} ^{بِمَجْلَدَيْنِ} he brought me two volumes.

The *Transitive Verb* is termed ^{مَتَّعِدٌ} and the *Intransitive* (لَا زِمٌ or ^{غَيْرٌ مَتَّعِدٌ}).

(b) As the *Absolute Object* (الْمَفْعُولُ الْمَطْلُوقُ) (see pp. 331 ff)

e.g. ^{فَلَقْتُ} ^{قَلْعًا} I was disturbed, upset.

(c) *Adverbially for Time and Place* (ظَرْفٌ), e.g.

^{لَبِثْتُ} ^{عِنْدَهُمْ} ^{سَنَةً} ^{كَامِلَةً} I stayed with them a whole year.

^{تَنَبَّهْتُ} ^{صَبَاحًا} I awoke in the morning.

^{إِنْتَهَتَ} ^{بِئْسًا} ^{وَسَارًا} he looked right and left.

^{سَافَرَ} ^{بَرًا} ^{وَبَحْرًا} he travelled by land and sea.

Such Accusatives may be replaced by Prepositional phrases, often with ^{فِي}, hence the grammatical term *الفعل في*.

^{تَنَبَّهْتُ} ^{فِي} ^{الصَّبَاحِ} I awoke in the morning.

^{إِنْتَهَتَ} ^{إِلَى} ^{الْيَمِينِ} ^{وَالْيسَارِ} he looked to the right and left.

^{قَامَ} ^{عِنْدَ} ^{النَّجْرِ} he arose (or, set out) at dawn.

Many so-called Particles or Prepositions are really *Adverbial Accusatives of Nouns*, at least in origin, e.g.

^{خَلْفَ} behind; ^{فَوْقَ} above; ^{تَحْتَ} beneath, under; ^{نَحْوَ} towards;

^{قَبْلَ} before; ^{بَعْدَ} after.

All these words will be found under their triliteral roots in the dictionary.

(d) To express *Aim or Purpose* (الْمَعْلُولُ لَهُ) This is expressed by a Verbal Noun in the Accusative, e.g.

قَسْتُ إِكْرَامًا لَهُ I rose to honour him.
صَمْتُ أَحْزَانًا لَهُ I kept silent out of respect for him.

The Arabic terminology indicates that this Accusative could be replaced by a Subjunctive Verb or a Verbal Noun introduced by ل. Thus the above two examples might be rendered as صَمْتُ لِأَحْزَانِهِ and قَسْتُ لِإِكْرَامِهِ.

(e) To determine *Hāl*. This is a peculiarly Arabic construction which is used to describe the *Condition* or *Circumstance* obtaining at the time when the action of the main Verb takes place. The term "condition" may lead to confusion since the sort of condition in a conditional sentence is termed شرط, and the sentence *Hāl*, however, is *condition* in the sense of *state*. It may be expressed by an Accusative or by a Finite verb, e.g.

جَاءَ حَسَنٌ يَرْكَبُ or جَاءَ حَسَنٌ رَاكِبًا Hassan came riding.

Such a *Hāl* Accusative may take its own direct object, e.g.

جَاءَ رَاكِبًا حَارًا أَيْضًا he came riding a white donkey.

وَصَلُّوا رَاكِبِينَ حَيْرًا they arrived riding donkeys.

The *Hāl* usually refers to the subject of the sentence, as to Hassan in the first example; but it could refer to the object or even to some Genitive, e.g.

رَأَيْتُ حَسَنًا يَرْكَبُ or رَأَيْتُ حَسَنًا رَاكِبًا I saw Hassan riding.

مَرَرْنَا بِالنِّسَاءِ مَائِيَاتٍ (يَمِشِينَ) جَنْبَ جِبَالِهِنَّ we passed the women walking beside their camels.

The Accusative *Hāl* is nearly always an Active Participle. It may also be a Passive Participle, e.g.

رَأَيْتُ حَسَنًا مَقْتُولًا I saw Hassan slain.

تَرَكَ أَلِيلَادَ مَنِيًّا be left the country, exiled.

Occasionally, a Verbal Noun may replace the Active Participle:

إِسْتَقْبَلُوهُ جُلُوسًا they received him seated.

for جَالِسِينَ

The verbal *Hāl* occasionally refers not to any specific part of the previous sentence (i.e. Subject, Object, etc.), but to the whole statement.

شَتَمَهُمُ وَالْقَاضِي يَبْقَى صَامِتًا he insulted them, while the judge remained (lit. remains) silent.

Even a nominal sentence could be used here وَالْقَاضِي صَامِتٌ. In such sentences the و which introduces the *Hāl* might be translated "while".

(f) For *Specification* (تَعْيِيرٌ), with the meaning of "in regard to", e.g.

زَيْدٌ أَكْثَرُ عِلْمًا مِنْ حَسَنِ Zaid is greater in knowledge than Hassan.

طَبَّ نَفْسًا be good in regard to soul (i.e. rejoice heartily).

Such is the construction after كَمْ how much, how many, e.g.

كَمْ تَفَاحًا فِي الْمَطْبَخِ how many apples are there in the kitchen? (as also after the numbers 11 to 99).

(g) The *Predicate* of كَانَ and its sisters (Chapter Thirty-two), e.g.

كَانَتْ مَدِينَةُ بَغْدَادَ مَشْهُورَةً
فِي الْعَصْرِ الْوُسْطَى the city of Baghdad was famous in
the Middle Ages.

(h) For the *Subject* of إِنَّ and its sisters, e.g.

إِنَّ زَيْدًا قَائِمٌ (truly) Zaid is standing.

Note that nothing should interpose between such Particles and their Accusative, the only normal exception being the Predicate, when it consists of a prepositional phrase, e.g.

قَالَ إِنَّ فِي الْبَيْتَانِ رَجُلًا غَرِيبًا
a strange man.

This is most likely to happen when the Accusative after the Particle is indefinite, and the sentence can be translated as "there is, are", "there was, were", e.g. the example above "he said that there was a strange man in the garden". هُنَاكَ "there" is sometimes interposed.

(i) In the construction of لَا لِنَفْيِ الْجِنْسِ, that is, after the لَا which denies absolutely the class or species in the place or circumstances defined in the sentence. This Accusative has no nunation, e.g.

لَا رَجُلٌ فِي الْبَيْتِ there is not a man in the house.

Note the following expressions:

لَا مَفْرَجٌ مِنْ ذَلِكَ there is no escape from that.

لَا شَكَّ مِنْ (أَنْ، أَنَّ) there is no doubt.

لَا يَدْرِي (أَنْ، أَنَّ) it is inevitable (stronger than the above).

The following sentences illustrate the use of the last two:

لَا شَكَّ مِنْ أَنَّ الْعَرَبَ غَلَبُوا There is no doubt that the Arabs won.

لَا شَكَّ مِنْ ذَلِكَ There is no doubt about that.

وَمَوْجُودُ الْعَرَبِ، وَلَا شَكَّ، أَقْدَدُ
الْعَاصِرِينَ The arrival of the Arabs without doubt saved the besieged.

لَا يَدْرِي مِنْ أَنْ تَقَاوَسَهُمْ (مَقَاوِسَهُمْ) We must definitely resist them.

إِشْشَارُ التَّعْلِيمِ، وَلَا يَدْرِي، سَوْفَ
يُؤَدِّي إِلَى رَفْعِ مُسْتَوَى الْحَيَاةِ
فِي الشَّرْقِ الْأَوْسَطِ. The spread of education will lead, inevitably, to the raising of the standard of life in the Middle East.

(j) After إِلَّا (see Chapter Fifty-one).

(k) When the Noun after the *Vocative Particle* (يَا) is defined by a *Genitive*, e.g.

يَا أَمِيرَ الْمُؤْمِنِينَ يَا أبا بَكْرٍ O Prince of the Believers (Caliph)!

(l) With الْمَتَعُولُ مَعَهُ, a comparatively rare construction in which the Accusative is used to mean "with", "by", or "during", e.g.

سِرْتُ وَالنَّيْلِ I travelled along the Nile.

سَافَرْتُ وَاللَّيْلِ I travelled during the night.

سَافَرَ زَيْدٌ وَأَخَاهُ Zaid travelled along with his brother.

This usage is rather antique, it is found in poetry and the Quran, and is not recommended to the student for general use.

(m) For any *Adjective governing an Accusative Noun*, or any *Noun in apposition to another Accusative Noun*, e.g.

رَأَيْتُ مَنْظَرًا جَمِيلًا I saw a beautiful scene.

رَأَيْتُ أَسَدًا وَفِيلًا I saw a lion and elephant.

(n) In certain *Exclamations*, the usual explanation being that there is a suppressed verb (فعلٌ محذوف), e.g.

مَرْحَبًا بِكَ welcome to you (أَرْحَبُ بِكَ understood).

سَهْلًا slowly! (أَسْهَلُ understood).

وَالْتَجَاءُ الْعِجَاءُ escapel escape!

The و here, sometimes written with *alif* وا introduces several such expressions. Sometimes ا is added to the noun: وَبَيْتًا وَوَيْلًا وَوَيْلَكَ and وَبَيْتًا وَوَيْلَكَ (lit. sigh). Note also وَبَيْتًا وَوَيْلَكَ woe to you!

4. The *Genitive* (جَر) is used:

(a) For *إِضَافَةٌ*, that is, after a Noun (see Chapters Seven and Eight).

(b) After a *Preposition* (حَرْفُ جَرٍ see Chapter Four) Arabic grammarians say that the *إِضَافَةٌ* has the force of one of the *Prepositions*, and indeed it may be replaced by this construction, e.g. قُوتٌ مِنْ حَرِيرٍ or ثَوْبٌ حَرِيرٍ a garment of silk; الصَّلَاةُ عِنْدَ الْمَغْرِبِ or صَلَاةُ الْمَغْرِبِ the prayer of sunset; الْقَصْرُ الْمَلِكِي يَدْمِشْقَ or قَصْرُ دِمَشْقَ الْمَلِكِي the royal palace in Damascus.

(c) For *Adjectives agreeing with*, or *Nouns in apposition to*, other *Genitive Nouns*.

(d) In the following common constructions:

(i) After كُلُّ, each, every, all. كُلُّ يَوْمٍ every day; كُلُّ وَاحِدٍ every one; كُلُّ الْمَدِينَةِ the whole city; كُلُّ النَّاسِ (or النَّاسُ كُلُّهُمْ) all the people.

(ii) جَمِيعُ الْمُسْلِمِينَ which may replace كُلِّ; e.g. جَمِيعُ كَافَّةِ الْمُسْلِمِينَ or جَمِيعُ كَافَّةِ الْمُسْلِمِينَ all the Muslims.

(iii) بَعْضُ الشُّعْرَاءِ some, or one of, e.g. بَعْضُ الشُّعْرَاءِ one of the poets, a certain poet, some poets; قَالَ بَعْضُ someone said; أَكَلْتُ بَعْضَ الطَّعَامِ وَتَرَكْتُ الْبَاقِي I ate some of the food and left the rest.

(iv) مِثْلُ likeness. This is used where the English would have "like" or "as", but is a noun, e.g. حَسَنٌ مِثْلَ زَيْدٍ Hassan is like Zaid; كَانَ حَسَنٌ مِثْلَ زَيْدٍ Hassan was like Zaid; أَعْطَى جَنِينَهَا وَأَعْطَيْتُ مِثْلَهُ he gave a pound and I gave the same.

مِثْلُ forms the Plural أَمْثَالٌ, but it has no Feminine, e.g.

لَا تَسْمَعْ إِلَى أَمْثَالِهِمْ do not listen to men like them (lit. "their likenesses").

لَا تَزُرْ نِسَاءَ أَمْثَالِهِنَّ do not visit women like them.

بَنَتْ مِثْلَهَا لَا تَسْتَحِقُّ أَحْتَرَامَنَا a girl like her does not merit our respect.

- (v) سَوًى properly "another", means also "except". It is a noun, e.g.

مَرَرْتُ بِرَجُلٍ سِوَاكَ I passed by a man other than you.

كُنْتُ أَتَنَظَّرُكَ لَكِنْ جَاءَ سِوَاكَ I expected you but someone else came.

كُنْتُ بَارِعًا فِي كُلِّ مَوْضُوعٍ سِوَى الْعُلُومِ I was expert in every subject except science.

- (vi) غَيْرٌ, also a Noun, means "another", but often corresponds to the prefixes non-, un-, im-, etc., e.g. غَيْرٌ مُمَكِّنٍ "impossible". It cannot form the Feminine or Plural, e.g.

هَذَا الْكِتَابُ غَيْرُ صَالِحٍ لِلْأَطْفَالِ this book is unsuitable for children.

دَعَوْتُ أُخْتَهُ لَكِنْ جَاءَتْ غَيْرُهَا I invited his sister but someone else came (fem.).

رَأَيْتُ نَاسًا غَيْرَ سُكَّانِ مَكَّةَ I saw people who were not the inhabitants of Mecca.

- (vii) كِلَانٍ "both", normally used without *nunation* with a following Genitive, e.g. جَاءَ كِلَا الرَّجُلَيْنِ both men came; مَرَرْتُ بِكِلَا الرَّجُلَيْنِ I saw both the men; رَأَيْتُ كِلَا الرَّجُلَيْنِ I passed by both the men. Its Feminine is كَتَانٍ, e.g.

تَكَلَّمَتِ كِلَتَا الْبَنَاتَيْنِ both the girls spoke;

لَقِيتَا كِلَتَا الْبَنَاتَيْنِ we met both the girls.

When the following Genitive is an attached Pronoun, and only then, the forms كَيْ masc. and كَيْتِي fem. are

used in the Accusative and Genitive, e.g. جَاءَ كِلَاهُمَا both of them came; رَأَيْتُ كِلَيْهِمَا I saw both of them; مَرَرْتُ بِكِلَيْهِمَا I passed both of them.

- (viii) رَبٌّ "many a" is followed by an Indefinite Noun, e.g.

رَبُّ رَجُلٍ كَرِيمٍ قَابَلْتُ many a noble man have I met.

رَبُّ جُنْدِيٍّ مَاتَ فِي تِلْكَ الْمَعْرَكَةِ many a soldier died in that battle.

Note that رَبَّمَا means "perhaps" and is followed by a verbal sentence, e.g. رَبَّمَا يَأْتِي perhaps he will come.

VOCABULARY

- طَافَ (تَ) to wander, go round
أَدْرَى IV to inform
خَرَّاجٌ poll-tax
الْتَّوْرَةُ the Pentateuch, Torah (loosely, the Old Testament)
نَقَّاشٌ engraver, painter, sculptor
فَتَى (-) to perish, come to an end
حَدَّادٌ blacksmith, ironworker
أَرْحَاءٌ pl. f. رمي mill
طَحَنَ (-) to grind, mill
أَنْفًا previously (in a document = "above", "aforesaid")
نُصَبَ pl. نَصَابٌ handle
سُرَّةٌ the navel
طَرَجَ (= سَطَرَجَ) prostrate, thrown on the ground, lying on the ground
كَعْبُ الْأَخْبَارِ Ka'b al-'Aḥbār, name of a Jewish divine (Ex. 87)
أَخْبَارٌ pl. حَبَرٌ a Jewish divine
دَرَى (-) to know
أَيْشٌ what (Ex. 87)

EXERCISE 87

The Death of the Second Caliph, 'Umar ibn al-Khaṭṭāb.
(From the Annals of al-Ṭabarī, 838-923 A.D.)

خَرَجَ عُمَرُ بْنُ الْخَطَّابِ يَوْمًا يَطُوفُ فِي السُّوقِ فَلَقِيَهُ أَبُو لَوْلُؤَةٍ، وَكَانَ نَصْرَانِيًّا، قَالَ : يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ عَلَيَّ خَرَابًا كَثِيرًا. قَالَ : وَكَمْ خَرَابُكَ؟ قَالَ : دَرَاهِمٌ فِي كُلِّ يَوْمٍ، وَقَالَ : أَتَيْسُ (أَيُّ شَيْءٍ) صِنَاعَتُكَ؟ قَالَ : نَجَّارٌ وَنَقَّاشٌ وَحَدَّادٌ. قَالَ (عُمَرُ) : فَمَا أَرَى خَرَابَكَ بِكَثِيرٍ عَلَيَّ (according to) مَا تَصْنَعُ مِنَ الْأَعْمَالِ. قَدْ بَلَغَنِي أَنَّكَ تَقُولُ : لَوْ أَرَدْتُ أَنْ أَعْمَلَ رَحَى نَطْعُنَ بِالرَّيْحِ فَعَلْتُ. قَالَ : نَعَمْ. قَالَ : فَاعْمَلْ لِي رَحَى. قَالَ : لَئِنْ سَلِمْتُ لِأَعْمَلَنَّ لَكَ رَحَى يَتَحَدَّثُ بِهَا (عَنْهَا) مَنْ بِالْمَشْرِقِ وَالْمَغْرِبِ. ثُمَّ أَنْصَرَفَ عَنْهُ. فَقَالَ عُمَرُ : لَقَدْ تَوَعَّدَنِي الْبُذْءُ أَتَقَا. ثُمَّ أَنْصَرَفَ عُمَرُ إِلَى مَنْزِلِهِ، فَلَمَّا كَانَ مِنَ الْغَدِ (لَمَّا كَانَ الْغَدُ) جَاءَهُ كَعْبُ الْأَحْبَارِ فَقَالَ : يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّكَ مَيِّتٌ فِي ثَلَاثَةِ أَيَّامٍ. قَالَ : وَمَا يَذْرِبُكَ؟ قَالَ : أَجِدُهُ فِي كِتَابِ اللَّهِ التَّوْرَةِ. قَالَ عُمَرُ : اللَّهُ (fear God!) إِنَّكَ لَتَجِدُ عُمَرَ بْنَ الْخَطَّابِ فِي التَّوْرَةِ؟ قَالَ : لَا وَلَكِنِّي أَجِدُ مَقْتِكَ وَأَنْتَ فَدَقِي أَجَلَكَ. وَعُمَرُ لَا يُحْسِنُ وَجْعًا وَلَا أَلًا. فَلَمَّا كَانَ الْغَدُ جَاءَهُ كَعْبٌ فَقَالَ : يَا أَمِيرَ الْمُؤْمِنِينَ، ذَهَبَ يَوْمٌ وَيَقَى يَوْمَانِ. ثُمَّ جَاءَهُ مِنَ غَدِ الْغَدِ، فَقَالَ : ذَهَبَ يَوْمَانِ وَيَقَى يَوْمٌ وَلَيْلَةٌ فَلَمَّا كَانَ الصُّبْحُ خَرَجَ عُمَرُ إِلَى الصَّلَاةِ وَدَخَلَ أَبُو لَوْلُؤَةٍ فِي النَّاسِ، فِي يَدِهِ خَنْجَرٌ لَهُ رَأْسَانِ، نِصَابُهُ فِي

وَسَطِهِ، فَضَرَبَ عُمَرَ سِتَّ ضَرْبَاتٍ، إِحْدَاهُنَّ تَحْتَ سُرَّتِهِ وَهِيَ الَّتِي قَتَلَتْهُ وَقَتَلَ مَعَهُ كَلْبٌ بَنَ ابْنِ أَبِي الْكَبْكَرِ النَّبِيِّ وَكَانَ خَلْفَهُ، فَلَمَّا وَجَدَ عُمَرُ حَرَّ السَّلَاحِ سَقَطَ وَقَالَ : أَيُّ النَّاسِ عَبْدُ الرَّهْمَانِ بْنِ عَوْفٍ؟ قَالُوا : نَعَمْ يَا أَمِيرَ الْمُؤْمِنِينَ، هُوَذَا (there he is, that is he). قَالَ : تَقْدُمُ فَصَلِّ بِالنَّاسِ. فَصَلَّى عَبْدُ الرَّهْمَانِ بْنُ عَوْفٍ، وَعُمَرُ طَرِيعٌ ثُمَّ أُدْخِلَ دَارَهُ.

EXERCISE 88

No translation from English to Arabic is given here. Instead, it is recommended that the student re-read the passage in the previous exercise, noting the various grammatical and syntactical features, and then REWRITE THE WHOLE PASSAGE WITH FULL VOWELLING AND ORTHOGRAPHICAL SIGNS.

The following points should help the student:

خَرَجَ Grammatically كَمْ is the Predicte, and is said to be مَقْدَمٌ "brought forward". خَرَجَ is the subject of this nominal sentence.

ما أَرَى خَرَجَكَ بِكَثِيرٍ Verbs of thought and estimation are doubly transitive. The first object of أَرَى here is خَرَجَكَ. The second, which should have been كَثِيرًا, is replaced by a genitive after a preposition (بِ).

لَنْ لَ تَعْمَلَ فَاعِلٌ The لَنْ herefore adds nothing to the meaning. This is a conditional, and the apodosis has the Energetic form of the Jussive for stress.

هَـرَءَ مَيِّتٌ Here مَيِّتٌ which resembles the Active Participle "dying", in meaning, is used with a future sense.

وَأَنَّهُ قَدْ فَتَى أَجْلِكَ The pronoun *هُ* after *إِنَّ* refers to nothing previously mentioned, as would normally be the case. It is a Neutral Pronoun, not translated, which merely serves to satisfy the grammatical requirement of an Accusative after *إِنَّ*. The Arab grammarians call this *ضَمِيرُ الشَّانِ* (pronoun of circumstance).

من غَدِ الغَدِ On the day after the following day, i.e. two days later.

أَبُو لُؤْلُؤَةٌ A nominal *Hāl* sentence referring to *يَدُهُ خَنْجَرٌ*.

إِحْدَاهُنَّ The Feminine *إِحْدَى* refers to *ضَرْبَةٌ* "a blow". *هُنَّ* is Feminine Plural, according to antique usage, referring to *ضُرَبَاتٍ*. Modern Arabic would normally have *إِحْدَاهَا*.

أَدْخَلَ دَارَهُ The Verb *أَدْخَلَ* is doubly transitive, e.g. *أَدْخَلَ عُمَرُ دَارَهُ* "he took 'Umar into his house". When the Verb is Passive the first Object takes the place of the Subject, but the second Object *دَار* still remains in the Accusative. In either case we could write *فِي دَارِهِ* as an alternative.

CHAPTER FORTY-SIX

(الْبَابُ الْسَّادِسُ وَالْأَرْبَعُونَ)

The Permutative

(الْبَدَلُ the substitution)

1. The Permutative must follow immediately the word for which it is substituted (الْبَدَلُ بِمَنْهُ).

There are four kinds of substitution:

(a) The substitution of the whole for the whole (بَدَلَ الْكُلِّ مِنَ الْكُلِّ) i.e. where the Permutative is exactly equivalent to the word for which it is substituted, e.g.

جَاءَ زَيْدٌ أَخُوكَ Zaid, thy brother came.

جَاءَتْنِي قَوْمُ الْمَدِينَةِ كِبَرًا وَهُمْ صُغَرًا the people of the city, the great and the small, came to me.

(b) The part is substituted for the whole (بَدَلَ الْبَعْضِ) (بِنِ الْكُلِّ) e.g.

أَكَلَ الرَّغِيْفَ kiss him the hand, i.e. kiss his hand; أَكَلَ الرَّغِيْفَ he ate the loaf, half of it, i.e. he ate the half of the loaf.

(c) A possession or quality is substituted for the name (بَدَلَ الْأَسْمَاءِ) i.e. Permutative of inclusion), e.g. *أَعْجَبَنِي زَيْدٌ ثَوْبُهُ* Zaid, his garment pleased me, i.e. Zaid's garment pleased me; *مَدَحْتُ زَيْدًا حُسْنَهُ* I praised Zaid, his beauty, i.e. I praised Zaid's beauty.

(d) A word is used to correct the previous one (بَدَلَ الْغَلَطِ) the Permutative of error), e.g. *مَرَرْتُ بِكَفٍّ قَرَسٍ* I passed by a dog (no, I mean) a horse. This usage is very rare.

PRONOUNS. EMPHASIS

2. The *Personal Pronoun* (شَمِيرٌ) may be either *Separate* or *Attached*.

The *Separate Pronoun* is always *Nominative*, except when used for stress in apposition to a *Noun* or an *Attached Pronoun*, e.g. مَرَرْتَنِي أَنَا he struck me (acc.).

مَرَرْتُ بِكَ أَنتَ I passed by you (gen.).

But the *Emphasis* is more often achieved by the use of نَفْسٌ pl. أَنْفُسٌ meaning "myself", "yourself", etc., e.g.

كَتَبَ الْمَعْلَمُ الْكِتَابَ نَفْسَهُ the teacher wrote the book himself.

كَلَّمْتُهُمْ أَنْفُسَهُمْ I spoke to them themselves.

Occasionally, this word is placed in the *Genitive* after مِ, e.g.

زَيْدٌ بِنَفْسِهِ or زَيْدٌ نَفْسَهُ Zaid himself.

Used similarly, though less frequently, and for things rather than people generally, is عَيْنٌ (pl. أَعْيُنٌ) e.g. الْأَمْرُ عَيْنَهُ the matter itself.

The *Reflexive Pronoun* in the *Accusative* is also expressed by these three words with pronominal suffixes, e.g.

قَتَلَ نَفْسَهُ he killed himself.

If the *Pronoun* depends on a *Preposition*, it is enough to use the pronominal suffix, e.g.

أَخَذْتُ لِي شَيْئًا (لِي نَفْسِي) I took something for myself.

It should be noted that نَفْسٌ and عَيْنٌ may be used as independent *Nouns* with a following *Genitive*, e.g. قَابَلْتُ نَفْسَ الرَّجُلِ

I met the same man (for الرَّجُلُ بِنَفْسِهِ or الرَّجُلُ نَفْسَهُ).

أَعْطَانِي عَيْنَ هَدِيَّةٍ أَبِي She gave me the self-same present as my father.

NOTE: When نَفْسٌ means "soul", it takes the Plural نَفُوسٌ and is Feminine.

3. The *Attached Pronoun* may be either *Accusative* or *Genitive*, but not *Nominative*. It may be attached to the form إِيَّا to form a *Detached Accusative Pronoun* as follows:

- | | | | | |
|----------|-------------|-----------|-------------|-------|
| 3. Masc. | إِيَّاهُ | him. | إِيَّاهُم | them. |
| | إِيَّاهُمَا | them both | إِيَّاهُنَّ | " |
| 3. Fem. | إِيَّاهَا | her. | إِيَّاهُنَّ | " |
| 2. Masc. | إِيَّاكَ | you. | إِيَّاكُمْ | you. |
| 2. Fem. | إِيَّاكِ | " | إِيَّاكُنَّ | " |
| 1. | إِيَّايَ | me. | إِيَّانَا | us. |

It is used as follows:

(a) To carry the *Object* of a singly transitive *Verb*. In this case, stress is implied, and this may be further heightened by reversing the sentence order and putting the *Object* first, e.g. إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ Thee do we worship and Thee do we ask for help (Qur'ān I).

(b) To carry the second *Object* of a doubly transitive *Verb*, when that *Object* is a *Pronoun*, e.g.

أَعْطَانِي إِيَّاهُ (إِيَّاهَا) he gave me it.

But أَعْطَانِيَهُ is equally common. Nevertheless, when a doubly transitive *Verb* has a *Noun* as first *Object* and a *Pronoun* as the second, the second must have إِيَّا, e.g. إِيَّاهُ أَعْطَانِي هَسَّانًا he gave it to Hassan. Again, if both *Objects* are *Pronouns*, the second must have إِيَّا if it is not of a later person than the first:

i.e. أَعْطَانِيَكْ he gave me you.

أَعْطَانِيَهُ he gave me it.

أَعْطَاكَ he gave you it.

but ^{أَعْطَاكَ إِيَّايَ} he gave you me.
^{أَعْطَاهُ إِيَّاكَ} he gave him you.
^{أَعْطَاهُ إِيَّاهُ} he gave him it.

(c) It is also used independently as a warning, e.g.

^{إِيَّاكَ} take care!; ^{وَالنَّارَ} ^{إِيَّاكَ} be careful of the fire.

4. If the Conjunctions ^و, ^{فَ}, "and", "so" and ^{لَ} "verily" are prefixed to the Pronouns ^{هُوَ} and ^{هِيَ}, the ^ا usually loses its vowel, e.g. ^{فَهُوَ} and ^{فَهِىَ} for ^{وَهُوَ} and ^{وَهِيَ}.

5. The first Person Singular attached Pronoun ^{يَ} is often omitted and replaced by a *kasra* in cries and commands, chiefly in the Quran, e.g. ^{رَبِّ} for ^{رَبِّي} my Lord!

^{إِنِّي} for ^{إِنِّي} fear me!

6. The attached Pronoun ^ا is often used after ^{إِنَّ} and its sisters in a vague general sense, referring to a whole sentence or the general situation. This is merely a device to provide an Accusative after the Particle, since the Arabs like to use this particle. It is termed ^{تَمْبِيرُ الشَّانِ} e.g.

^{ظَهَرَ لِقَائِهِ أَنَّهُ لَا مَفْرَ} it appeared to the general that
^{مِنَ الْمُحَارَبَةِ} there was no escape from fighting.

Here the sentence after ^{أَنَّ} is introduced by the ^{لَا} of *Denial of the Species*, which does not therefore provide a Noun to serve as Accusative after ^{أَنَّ}. An alternative way of writing this, though less idiomatic, would be . . . ^{أَنَّ لَا مَفْرَ} . . .

7. The *Reciprocal Pronoun* "one another" is expressed by the use of ^{بَعْضُ} "one, some", e.g. ^{قَدْ سَاعَدَنَا بَعْضُنَا بَعْضًا} we have helped one another (or ^{بَعْضُنَا الْبَعْضَ})

With Prepositions the ^{بَعْضُ} is often not repeated, e.g.
^{دَنَا الْعَسَاكِرُ مِنْ بَعْضِهِمْ} the soldiers approached one another.

VOCABULARY

^{رَغِمَ} (ـَ) to dislike	^{اِسْتَقْبَلَ} VIII to borrow
^{رَغِمَ} IV to compel	^{اِتَنَبَهَ} VIII to pay attention
^{وَعَلَى الرَّغْمِ مِنْ} (أَنْ)	^{طَفْسٌ} climate, weather
^{بِالرَّغْمِ مِنْ} (أَنْ) despite, in spite of (the fact that)	^{رَفَضَ} (ـَ) to refuse, reject
^{حِرْفٌ} pl. ^{حِرَفٌ} profession, trade	^{دَهَشَ} II to surprise
^{شَبَابٌ} youth (abstract)	^{أُدهَشَ} IV " "
^{يَلْهُو} (لَهَا) to play	^{دَهَشَ} (ـَ) ^{دُهَشَ} (pass.) مِنْ to be surprised by
^{سَكَرَانٌ} pl. ^{سَكَارَى} drunk	^{طُفُولِيَّةٌ} childhood
^{قَسْلٌ} sluggishness; failure (mod.)	^{مُنْكَسٌ} bankrupt
^{سَوِّمَاتٌ} qualifications (mod.)	^{اِفْلَسَ} IV to go bankrupt
^{نَصِيحَةٌ} advice	^{اِفْتِلَاسٌ} bankruptcy

EXERCISE 29

A

قد اخذ حسن حُرْفَةَ الْكِتَابَةِ منذ شبابه حينما خرج من المدرسة المتوسطة (Intermediate) لكنه لا مؤلفات له بالعربي الصحيح، وهو بلغ الستين من عمره الآن وسبب ذلك كسله لانه بذل وقته شارباً وأكلًا ولاهياً، فقد ألف عدداً من الكتيبات ومقالات الجرائد اليومية، وقال لي بنفسه، وهو سكران، إنه لم يحقق آمال أبويه

ومعليه، وإنه حَزَنٌ كَثِيرًا مِنْ فَشْلِهِ أَوَّلَ الْأَمْرِ، ثُمَّ اعْتَادَ إِلَيْهِ وَجَعْنَا قَدْ رَأَيْنَا رِجَالًا امْتَنَاهُ فَشَلُوا فِي أَعْمَالِهِمْ عَلَى الرَّغْمِ مِنْ مَوْعِلَاتِهِمُ الْبَالِغَةِ، بَلِ رَبَّنَا أَعْطَيْنَاهُمْ نَصِيحَةَ صَالِحَةٍ مُفِيدَةٍ وَمَ يَسْتَمْعُوا إِلَيْهَا.

B

١ - إِذْهَبْ لِحِجْرِي وَأَتَيْنِي بِالْكِتَابِ الَّذِي اسْتَفْتَيْتُهُ مِنَ الْمَكْتَبَةِ أَوَّلَ أَمْسٍ. ٢ - قُبِّ خَلْقُهُ وَأَتَيْتُهُ أَكْرَامًا لِلْوَاعِظِ ١ - ٣ - إِنَّ الطَّقْسَ فِي الْبَحْرَيْنِ (Bahrain) أَشَدَّ حَرًّا مِنْهُ فِي سُورِيَا، وَذَلِكَ، وَلَا شَكَّ، بِزَيْدٍ صَعُوبَةِ الْحَيَاةِ فِي تِلْكَ الْجُزَيْرَةِ. ٤ - إِنَّ حَيَاتِنَا قَصِيرَةٌ وَلَا بَدْ مِنْ الْمَوْتِ فِي النِّهَايَةِ، فَلْتَقِمَّ بِأَعْمَالٍ يَرْضَى عَنْهَا اللَّهُ لِنَسْتَحِقَّ الْبَقَاءَ فِي الْحَيَاةِ الْآخِرَةِ. ٥ - تَنَظَّرْتُ كِلَيْهِمَا قَادِمِينَ وَقَدْ نَادَبْتُ خَادِمَيْنِ غَيْرَهُمَا.

C

١ - كَانَ زَيْدٌ أَخُوكَ نَفْسُهُ الَّذِي انْتَصَرَفَ عِنْدَ وَصُولِ الْأَمِيرِ. ٢ - طَلَبُوا أَكْلًا فَأَعْطَيْتَهُمْ إِيَّاهُ، ثُمَّ رَجَعُوا فِي الْيَوْمِ التَّالِيِ بَعَيْنِ الطَّلَبِ قَرَضَتْ. ٣ - رَأَيْتُ وَلَدًا غَابِرًا الشَّارِعَ وَفِيهِ حَرَكَاتُ (traffic) كَثِيرَةٌ، فَصَحْتُ: إِيَّاكَ وَالْعَرَبَاتِ ١ فَبُو جَعَلَ يَجْرِي حَتَّى وَصَلَ إِلَى الْجَنْبِ الْآخَرِ. ٤ - دُهِشْتُ مِنْ أَنَّهُ لَا بَدْ مِنْ الْإِلْتِجَاءِ إِلَى عَرَبِ الصَّحَرَاءِ. ٥ - تَكَانَبْنَا بَعْضُنَا بَعْضًا مُدَّةَ خَمْسِينَ سَنَةً. ٦ - مَرَرْتُ بِحَيَوَانَاتٍ جِبَالٍ وَهَنْ مِنْ قَافِلَةٍ وَاقِفَةٍ تَحْتَ الْأَشْجَارِ.

EXERCISE 90

1. Despite what the unbelievers say, the souls of the righteous are in the hands of God. 2. I was surprised that there was nothing in the cupboard after the party. There is no doubt that the servants have eaten all that remained. But what can I do? This is a general custom among the servants of government officials, and it is inevitable (لَا بُدَّ). 3. If I go to the palace to present my petition in the morning, they say "The king is still sleeping"; if I go in the afternoon, they say "He is out hunting; and if I go in the evening, they say he is receiving guests from among the ambassadors and other important foreigners. There is no benefit from this type of rule. 4. He surprised me, because he was reading weighty volumes, and he was still in his youth. 5. Him I praise, but you I ask for help, because you have been my friend since childhood. 6. I refused to visit him, saying that the weather was bad, but he was too intelligent to believe me. The real reason was that he had refused to take my advice. 7. His qualifications were not adequate (sufficient) for a profession of this sort (use مثل). We were both in the same class in school, and the teacher expected great things of both of us. But he used to play while I worked, and he rarely paid attention to what the teacher said in lessons. You may (قد) say: "Many a man has succeeded in life without great qualifications". But how many have succeeded without work? 8. How much money did you lend him? I saw him drunk five minutes ago, yet he is bankrupt. 9. They spoke to one another, and after a short time had elapsed they were fighting each other. 10. I passed you walking with my sister last night. Does my father know, and is it your intention to propose to her? I fear very much that there is no hope for you. My father will certainly refuse to marry her to you, because a poor man like you cannot give her the things she is used to. My advice to you is to work hard to become rich, perhaps you will then gain my father's consent (موافقة) to the marriage.

CHAPTER FORTY-SEVEN

(الْبَابُ السَّابِعُ وَالْأَرْبَعُونَ)

Particles. Prepositions

1. The Arab grammarians call the *Particle* حُرُوفٌ pl. حُرُوفٌ (which also means "letter"). They are used in place of what we should call *Prepositions*, *Conjunctions* and *Interjections*, and, sometimes, *Adverbs*.

2. The Preposition is called حَرْفُ الْجَرِّ, the word governed by a preposition is مجرور, and the preposition with its noun is المجرور والمجرور.

3. Prepositions are: A. *Inseparable*, consisting of one letter always attached to the following word; B. *Separate*, which stand alone and are either true particles or nouns in the Accusative.

A. INSEPARABLE PREPOSITIONS

(1) ب "in, by, with" etc.

Verbs denoting "to adhere", "attach", "seize", "begin", are construed with ب e.g. عَلِقَ "to hang on", بَدَأَ "to begin with".

"To believe in" is آمَنَ بِ اللَّهِ, e.g. آمَنْتُ بِاللَّهِ I believe in God.

"To swear by" is أَقْسَمْتُ بِرَأْسِي, e.g. أَقْسَمْتُ بِرَأْسِي I swear by my head. Sometimes the verb is omitted.

After إِذَا "See! Behold!" ب is used (but the noun alone in the Nom. may be used), e.g. إِذَا بِرَجُلٍ قَدْ أَقْبَى Behold a man came (or إِذَا رَجُلًا).

In negative sentences if the predicate is a noun, ب is often, prefixed to it, e.g.

لَيْسَ قَارِئًا he is not a rider (or لَيْسَ هُوَ بِقَارِئٍ)

مَا هُمْ عَالِمُونَ they are not aware (or مَا هُمْ بِعَالِمِينَ)

Many intransitive verbs of motion become transitive when they are followed by ب, e.g. أَتَى بِشَيْءٍ he came with a thing, i.e. he brought it. (This ب is called بَاءُ التَّعْدِيَةِ).

NOTE: The expression بِأَيْ أُتِّتْ means "at the price of my father thou art to be redeemed", i.e. "thou art so dear to me, that I would redeem thee at the price of my father". (This is called بَاءُ التَّنْذِيَةِ, the *ba* of redemption.)

Prepositions are sometimes described by the Arabs as being interchangeable (مُتَبَادِلَةٌ) and this is true in some instances. Thus, while geographically we more often use ب of a town or village (يَلْتَدُنْ "in London") and لِي of an area or country (يُفْرَنْسَا في لَنْدُنْ "in France"); we also find لَنْدُنْ بِي فِرَنْسَا.

(2) and (3) وَ and بِ "by" in an oath, e.g. وَاللَّهِ تَاللَّهِ by God". (ت occurs only in this expression, and is rare and antique – not to be used by students.) If, however, a verb is used in the oath, ب must be used.

(4) لِ "for, to, because of".

لِ is used to express the Dative and denotes possession (= "have").

As a Conjunction (with the Subjunctive of the verb) it denotes "in order that, so that".

It denotes the English "of", when it follows an indeterminate noun, e.g. كِتَابُ زَيْدٍ a book of (belonging to) Zaid; صَاحِبُ لِي a friend of me, i.e. one of my friends.

It is used especially for the editor of a book, e.g.

تَمَصُّصُ الْأَنْبِيَاءِ لِلشَّعْبِ The Stories of the Prophets of (i.e. written by) Tha'labi.

لِ also denotes "for the benefit of" (opposite of عَلَى) and so denotes a creditor (عَلَى the debtor), e.g.

لِي عَلَيْكَ أَلْفُ دِرْهَمٍ you owe me a thousand dirhams.

It is also used to denote the Purpose and the Cause, e.g.
قُمْتُ لِمَا وَتَدِ I rose to help him.

لِهَذَا } for this reason, therefore
لِذَلِكَ }

NOTE 1: قَالَ لِي "to say to" often means, especially in the Passive, "to call, name", e.g. قِيلَ (يُقَالُ) لَهُ he was (is) called.

NOTE 2: لِي is changed to لِ before Pronominal suffixes (except with the 1st Person), e.g. لَهَا, لَهُ etc. It is also changed to لِ after the particle of address يَا, e.g. يَا لَلْعَجَبِ "O wonder", يَا زَيْدُ "O Zaid!" (i.e. come and help O Zaid!).

(5) كَذَلِكَ "as, like" is usually counted among the prepositions, although it is really a noun meaning "similarity", e.g. كَزَيْدٍ like Zaid.

It is *not* used with Pronominal suffixes.

B. SEPARATE PREPOSITIONS

(1) إِلَى "to, unto, until".

Is nearly related in meaning to لِ and serves to express motion towards a place, e.g.

جَاءَ إِلَى الْمَدِينَةِ he came to the city.

In relation to time it expresses continuance up to a certain point of time, e.g.

مِنَ الْإِبْتِدَاءِ إِلَى الْإِنْتِهَاءِ from beginning to end.

Notice specially إِلَى أَخِيرِهِ (abbreviated أَلَيْغَ) "and so forth", "et cetera".

With suffixes: إِلَيْهِ "to him", إِلَيَّ "to me", etc.

(2) حَتَّى "up to, as far as".

Is not used with suffixes.

It is sometimes used to mean "even" and then exercises no influence on the case of the following word, e.g.

أَكَلْتُ السَّمَكَةَ حَتَّى رَأْسَهَا I ate the fish, even its head.

(3) عَلَى "over, on, against".

With affixes: عَلَيْهِ "on him"; عَلَيَّ "on me" etc.

Used of place. عَلَى الطَّرِيقِ on the way.

جَلَسَ عَلَى الْمَائِدَةِ he sat at table.

مَدِينَةٌ عَلَى نَهْرٍ a city on a river.

Notice specially:

تَفَرَّجَ عَلَى شَيْءٍ to look (with pleasure) at a thing.

اِطَّلَعَ عَلَى شَيْءٍ } to examine into a thing.
وَقَفَّ عَلَى شَيْءٍ }

غَشِيَ (or أَغْمَى) عَلَيْهِ he fainted (lit. it was made dark upon him).

السَّلَامُ عَلَيْكُمْ Peace be on you! (the greeting of Moslems to one another, the answer being اَللَّامُ عَلَيْكُمْ).

رَحْمَةُ اللَّهِ عَلَيْهِ God's mercy be upon him.

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ God give him blessing and peace.

Used in a hostile sense:

خَرَجَ عَلَيْهِ he went out (to war) against him.

So with verbs denoting anger:

غَضِبْتُ عَلَيْكَ I was angry with thee.

Used with Adjectives:

ذَلِكَ سَهْلٌ عَلَيَّ that is too hard (easy) for me.

"To incite to" حَمَلَ عَلَى "to induce to" e.g.

حَمَلْتُهُ عَلَى شَيْءٍ I have induced him to (do) something.

عَلَى is also used to indicate that a burden, duty or debt lies on one, e.g.

فَرَسٌ عَلَى إِنْسَانٍ a duty incumbent on a man.

يَجِبُ عَلَى فُلَانٍ it is the duty of such and such a one.

هَذَا لِي عَلَيْكَ you owe me this (see A, 4).

فَضَّلَ عَلَى a preference over.

Common expressions with عَلَى are:

بِنَاءٍ عَلَى according to.

عَلَى أَنَّ on the supposition that.

عَلَى قَدَرِ الْإِمْكَانِ so far as possible.

عَلَى بِهِ bring him here to me.

{ (lit. on the head and eye)
عَلَى الرَّأْسِ وَالْعَيْنِ
willingly, with pleasure.

بِاللَّهِ عَلَيْكَ I conjure thee by God.

(4) عَنْ "from, about, concerning".

With suffixes: عَنْهُ "from him", عَنِّي "from me", عَنَّا "from us", etc.

Used of place = away from, and so is used with verbs denoting "to flee", "avoid", "restrain oneself", "forbid", "hinder", "defend" (with many of these verbs مِنْ can be used), e.g.

مَنَعَ عَنْ (مِنْ) to prevent from . . .

اجْتَنَبَ عَنْ (مِنْ) to avoid . . .

دَفَعَ عَنْ شَخْصٍ أَوْ شَيْءٍ to defend someone or something.

It is also used with verbs meaning to "uncover", "reveal", "open" and "ask", e.g.

كَشَفَ عَنْ شَيْءٍ to uncover something.

سَأَلَ عَنْ شَخْصٍ أَوْ شَيْءٍ to ask about someone or something.

In the sense of the Latin *de* "concerning", e.g.

حِكْمِي عَنْ سُلَيْمَانَ it is told concerning Solomon.

To indicate the source of information, e.g.

حِكْمِي عَنِ الشَّافِعِيِّ it is told on the authority of ash-Shāfi'ī.

It is sometimes used of time, e.g. عَنْ قَرِيبٍ "shortly, soon".

Notice specially:

رَضِيَ اللَّهُ عَنْهُ May God be pleased with him.

فَضَّلَ apart from.

The following usages should also be noted:

(a) In signing a letter, عَنْ means "for", "on behalf of", e.g. عَنْ مُدِيرِ الْأَعْمَالِ for the Director of Works.

(b) In asking leave of a host, one may say عَنْ إِذْنِكَ "by your leave", "by your permission".

(5) فِي "in".

With suffixes: فِيهِ in him, فِي in me, etc.

It expresses rest in place or time and answers the questions "where?" and "when?", e.g. فِي الدَّارِ in the house, فِي هَذِهِ السَّنَةِ in this year.

Sometimes it expresses motion to a place, e.g. وَقَعَ فِي الْجَبِّ and he fell into the cistern.

It also denotes "among", e.g. فِينَا who among us.

It is used with verbs of speaking and thinking:

فِي تَكَلَّمَ to speak about . . .

فِي افْتَكَّرَ to think over . . .

فِي تَأَمَّلَ to consider something.

Also after the verbs of desiring: رَغِبَ فِي to wish for something; طَمِعَ فِي to yearn after.

"To multiply by" is فَرَبَ فِي e.g.

فَرَبَ ثَلَاثَةَ فِي سَبْعَةٍ multiply three by seven.

(6) لَدَى "with" (Latin "apud").

With suffixes: لَدَيْهِ with him, لَدَيَّ with me etc.; لَدَيْهِ with him, رَارَ لَدَيَّ with me. Rarer than عِنْدَ.

(7) نَادِرًا "rarely" with.

With suffixes: نَادِرًا with him, نَادِرًا with me, etc.

It denotes association in place or connection in time, e.g.

سَارَ مَعِيَ he travelled with me.

جِئْتُكَ مَعَ طُلُوعِ الشَّمْسِ I came to you at sunrise.

It often means "to have something with one", e.g.

مَعِيَ سَاعَةٌ I have a watch with me.

It also translates the English "besides", e.g.

مَعَ كَوْنِهِ غَرِيبًا besides his being a stranger.

Notice specially:

مَعَ ذَلِكَ in spite of that.

مَعَ أَنَّ (أَنَّ) in spite of the fact that, although.

(8) مِنْ "from".

With suffixes مِنْهُ from him, مِنَّا from us, etc.

Used of place (often interchangeable with عَنْ):

خَرَجَ مِنَ الْخَيْمَةِ he went out from the tent.

It is used with verbs denoting "to go out", "to free", "to forbid":

أَعُوذُ بِاللَّهِ مِنَ الشَّرِّ I take refuge in God (to free me) from evil.

Used of time:

مِنَ الصَّبَاحِ إِلَى الْمَسَاءِ from morning to evening.

Sometimes used (like مُنْذُ) to mean "since".

مِنْ سَنَتَيْنِ i.e. two years ago.

It is also employed with verbs and nouns denoting nearness, as *قَرَبَ*, *دَنَا* e.g.

دَنَوْتُ مِنَ الْعَدُوِّ I approached the enemy.

قَرِيبٌ مِنَّا near us.

Notice specially:

عَجِبَ (تَعْجَبَ) مِنْ شَيْءٍ to wonder at something;

so with other verbs of feeling:

فَرِحَ مِنْ to rejoice at . . .

مَبْسُوطٌ مِنْ pleased at . . .

The word "than" after a Comparative is expressed by *مِنْ*,

e.g. *أَسْرَعُ مِنَ الْكَلْبِ* swifter than the dog.

"A certain" is often expressed by *مِنْ* preceded by a word indefinite in the Sing. and followed by the same word definite in the Plur., e.g.

تَاجِرٌ مِنْ التَّجَارِ a certain merchant.

It is also used partitively (*لِلتَّبَعِضِ*) followed by a definite noun in the Plur. to indicate an indefinite number or quantity, e.g.

قَدْ أَرَأَيْتُمْ مِنْ آيَاتِهِ he has already shown you some of his signs; and to indicate material, e.g.

كَرْسِيٌّ مِنْ خَشَبٍ a chair of wood.

It is very often used after *مَا* to explain (*لِلتَّبَيِّنِ*) what is intended by the particle, e.g.

مَا كَانَ عِنْدِي مِنَ الْمَالِ what was with me in the way of wealth, i.e. the wealth, which I had.

مَا عَمِلْتُمُوهُ بِنَا مِنَ الْمَعْرُوفِ what you have done to us in the way of kindness, i.e. the kindness, which you have done us.

(*بِنَ دُو* "since" (for *دُو*)).

Is not used with suffixes.

It is sometimes followed by the Nominative, e.g.

مَا رَأَيْتُكَ مُنْذُ (مُنْذُ) يَوْمِ الْأَحَدِ } I have not seen you since
مَا رَأَيْتُكَ مُنْذُ (مُنْذُ) يَوْمِ الْأَحَدِ } Sunday.

NOUNS USED AS PREPOSITIONS

4. Of the Prepositions which are really nouns in the Accusative (*فَلَرْفٍ*) the following are the most common:

(1) *أَمَامَ* "before, opposite" (of place):

أَمَامَ الْقَصْرِ before, opposite the castle.

أَمَامَ الْقَاضِي before the judge.

(2) *بَعْدَ* "after" of time or rank (opposite of *قَبْلَ*):

بَعْدَ الْإِلَادِ after the birth (of Christ).

(3) *بَيْنَ* "between".

When two words are dependent on *بَيْنَ*, then if both are substantives the *بَيْنَ* need not be repeated, but if one (or both) is a pronoun it is always repeated, e.g.

بَيْنَ زَيْدٍ وَعَمْرٍو between Zaid and 'Amr.

بَيْنَكَ وَبَيْنَ أَخِيكَ between thee and thy brother.

بَيْنِي وَبَيْنَكَ between me and thee.

فِيمَا بَيْنَ and *بَيْنَ* are often used with the same meaning as *بَيْنَ*.

مَآ and مَآ sometimes mean "both - and" or "partly - partly":

جَاءَنَا مَآ بَيْنَ فَقِيرٍ وَغَنِيٍّ both poor and rich came to us.

(4) نَجَاهُ, نَجَاهُ } "opposite" (= حِدَاءُ).

(5) تَلْقَاهُ

(6) تَحْتَ "under, below" of place or rank (opposite to فَوْقَ).
تَحْتَ شَجَرَةٍ under a tree.

تَحْتَ الْمَلِكِ below the king (in rank).

(7) حِدَاءُ "opposite":

حِدَاءُ الدَّارِ opposite the house.

(8) حَوْلَ "round about":

حَوْلَ الْمَدِينَةِ round about the city.

(9) خَلْفَ "behind":

خَلْفَ ظَهْرِي behind my back.

(10) دُونَ "on this side of, under, without":

دُونَ النَّهْرِ on this side of the river.

دُونَ قَدَمِكَ خَدَّ عَدُوِّكَ may the cheek of the enemy be under thy feet.

With the meaning "without" بِدُونِ or مِنْ دُونَ may be used instead of دُونَ:

دُونَ (بِدُونِ or مِنْ دُونَ) ذَلِكَ without that.

(11) عِنْدَ "with, at":

Used of place:

جَلَسْتُ عِنْدَهُ I sat with (beside) him.

Used of time:

جَاءَ عِنْدَ طُلُوعِ الشَّمْسِ he came at sunrise.

It is often used with the meaning "to have".

عِنْدِي (إِلَيَّ or بِي) مَالٌ I have wealth.

NOTE. عِنْدِي كَذَا means "according to my opinion it is so".

(12) عَوْضًا عَنْ (or عَوْضَ) "instead of, in place of":

أَخَذْتُ هَذَا عَوْضَ ذَلِكَ I took this in place of that.

(13) فَوْقَ "on, over, above": of place and rank (opposite of تَحْتَ):

فَوْقَ الشَّجَرَةِ on (or above) the tree.

فَوْقَ الْمَلِكِ above the king (in rank).

(14) قَبْلَ "before" of time (opposite of بَعْدَ):

قَبْلَ الْإِلَادِ before the birth (of Christ).

(15) قُدَّامَ "before" of place (more often أَمَامَ):

قُدَّامَ الدَّارِ before the house.

(16) نَحْوَ "towards":

نَحْوَ الْغَرْبِ towards the West.

(17) وَرَاءَ "behind, on the far side of":

وَرَاءَهُم behind them.

وَرَاءَ الْجِبَالِ behind (on the far side of) the mountains.

5. Two prepositions often occur together. In this case, if the second was originally a noun, it must be put in the Genitive, e.g.

مِنْ بَيْنِهِمْ from between them, i.e. from the midst of them.

مِنْ فَوْقٍ from over, i.e. above.

مِنْ تَحْتٍ from under, i.e. underneath.

مِنْ عِنْدٍ from with.

مِنْ عَلَى from on i.e. down from.

مِنْ دُونٍ or بِدُونٍ without

مِنْ قَبْلٍ before.

مِنْ بَعْدٍ after.

VOCAEULARY

أَطْبَاقٌ *pl.* large meat tray
or dish; plate

أَرْبَاحٌ *pl.* gain, profit

أَرْبَعَةٌ *pl.* lane, side street

إِخْتَفَى altogether

حَيْرَةٌ perplexity

أَرْبَاحٌ *pl.* gain, profit

إِخْتَفَى VIII to hide, disappear

EXERCISE 91

NOTE: This exercise is not specifically concerned with the grammatical matter in this chapter. It is partly a test in reading unvowelled Arabic.

قِيلَ إِنَّ لَصِينَ سَرَقَا حَارًا وَبَضَى أَحَدُهُمَا لِبَيْعِهِ. فَقَابَلَهُ رَجُلٌ مَعَهُ طَبْقٌ فِيهِ سَكٌّ فَقَالَ لَهُ: أَتَبِيعُ هَذَا الْحَمَارَ؟ قَالَ: نَعَمْ، قَالَ: اِمْسِكْ هَذَا الطَّبْقَ حَتَّى أُزَكِّبَهُ وَاجْرِبْهُ، فَإِنْ اعْجَبَنِي اشْتَرَيْتَهُ بِشَمْنٍ

بِعَجَبِكَ. فَأَمْسَكَ اللَّصُّ الطَّبْقَ وَرَكِبَ الرَّجُلُ الْحَمَارَ وَأَخَذَ يَجْرِيهِ ذَهَابًا وَأَيَّابًا حَتَّى ابْتَعَدَ عَنِ اللَّصِّ كَثِيرًا. فَدَخَلَ بَعْضُ الْأَوْتَةِ وَاخْتَفَى عَنْهُ بِالْكَيْفَةِ. وَأَخَذَتِ اللَّصُّ الْحَمِيرَةَ مِنْ ذَلِكَ وَعَرَفَ آخِرًا أَنَّهَا حِيلَةٌ عَلَيْهِ. فَجَرَعَ بِالطَّبْقِ فَالْتَقَاهُ رَفِيقُهُ. فَقَالَ: مَا فَعَلْتَ بِالْحَمَارِ؟ هَلْ بَعْتَهُ؟ قَالَ: نَعَمْ. قَالَ: يَكُمُ؟ قَالَ: بِرَأْسِ مَالِهِ. وَهَذَا الطَّبْقُ رَجُلٌ!

EXERCISE 92

Rewrite the above passage with full vowelling and other orthographical signs.

The following notes may help:

قال In old Arabic, where two people are conversing, frequently the words of both speakers are introduced by "he said", where we might write: "the first said . . . the second said", or "the former said . . . then the latter replied". The sense of the passage shows who is speaking.

حتى This introduces the Subjunctive of purpose. Note later in this passage we have a different use of this particle introducing a statement of fact in the Perfect.

اعجبني Literally, "it aroused my admiration": here it means simply "if I like it". This is a Conditional.

أياباً Verbal Noun of أَبَّ يُوْأَبُّ to return.

برأس ماله، وهذا الطبق رَجُلٌ "For its capital, i.e. what we paid for it (=nothing!) and this tray (is) profit." A joke, of course, as the thieves paid nothing for the donkey!

CHAPTER FORTY-EIGHT

(الْبَابُ الْاَرْبَعُونَ)

Adverbial Usages. Including Miscellaneous Quasi-adverbial Particles

1. Arabic has no *Adverbs*, properly speaking, but this lack is hardly felt owing to the inherent flexibility and expressiveness of the language. Only occasionally, in translating, does one feel a certain awkwardness which is unusual in a language potentially so succinct (and almost telegraphic) as Arabic. There are a number of ways of expressing what would necessitate Adverbs in English, and they could be summarized as follows:

(a) By *Prepositional Phrases*, e.g.

جَاءَ بِسُرْعَةٍ he came quickly (with speed).

(b) By the use of certain *Verbs*, e.g.

كَادْتُ اَرَاهُ : I scarcely saw him.

اَحْسَنَ كِتَابَتَهُ : he wrote well.

(c) By a number of uses of the *Accusative*. Indeed, this is the chief means employed; so much so that the Accusative in Arabic may also be described as an Adverbial case. The simplest use of the Accusative Noun is in words such as:

اُحْيَانًا "sometimes"; تَقْرِيبًا "approximately";

فَجَاءَ "suddenly".

(d) Into the above category should really go numerous *Prepositions* which end in the *un-nunated* Accusative; *un-nunated* because they have a following Genitive, e.g. بَعْدَ

"after"; بَعْدَ يَوْمَيْنِ "after two days". Of course we have اَيْنَ "where" and ثَمَّ "then", which are *un-nunated* though no Genitive follows.

(e) An extension of the above is found in such expressions as مَا كَثِيرًا "often"; مَا قَلِيلًا "little"; سَرْعًا "quickly".

(f) The *Absolute Object* also comes under this heading, especially when qualified, e.g. ضَرَبْتُهُ ضَرْبًا شَدِيدًا I hit him hard.

(g) The *Hāl* construction also takes the place of Adverbs, e.g. جَاءَ مُسْرِعًا He came quickly.

(h) There are a few particles ending in the *un-nunated Nominative*, which, though obviously Nouna in origin, are the nearest approach to the true Adverb in Arabic, e.g.

قَبْلُ "before", "previously"; بَعْدُ "after", "later".

(i) Finally, there are some particles ending in *sukūn* which play the part of Adverbs, e.g. فَقَطْ "only".

The following is a fairly comprehensive list of various Adverbial or Quasi-adverbial usages. Many have already been mentioned in this grammar, and are given again for completeness.

INSEPARABLE PARTICLES

2. (a) اُ a particle used to indicate a question (= هَلْ acc Chapter Three, 4) (called the اَلْاِسْتِفْهَامُ (حَرْفُ اَلْاِسْتِفْهَامِ); but only when no Interrogative pronoun occurs in the sentence, e.g.

هَذَا (or قَعَلْتَ هَذَا) have you done this?

مَنْ قَعَلَ هَذَا who has done this?

أَمْ أَمْ in a double question; see اَمْ

(b) سَ a particle used to give a Future meaning to the Imperfect. It is a shortened form of سَوْفَ "at the end."

$\text{سَافْعَلُهُ (سَوْفَ أَفْعَلُهُ)}$ I shall do it.

(c) لَ a particle used for Emphasis, "certainly, truly", often omitted in translation, e.g.

لَفَعَلْتُهُ truly, I have done it.

Especially with the Modus Energeticus:

لَأَضْرِبَنَّكَ I shall certainly strike thee.

Also in an Oath:

لَعُمْرِكَ by thy life.

لَ is often used before the Predicate of a Nominal sentence, which begins with إِنَّ (see below 3e).

It is often used to introduce the apodosis of a conditional sentence beginning with لَوْ .

SEPARATE ADVERBIAL PARTICLES

3. The most important separate particles are:

(a) إِذَا and إِذْنُ (related to إِذَا) "in that case, then", e.g.:

إِذَا تَرَوْحُ let us go then.

(b) أَلَا (for أَ and لَا) "not" in an Interrogative sentence:

أَلَا أَفْعَلُهُ shall I not do it?

So أَلَمْ for أَ and لَمْ .

(c) أَمْ "or" in a double question:

$\text{أَلَفْعَلُهُ أَمْ لَا}$ shall I do it or not?

(d) أَمْ (for أَ and بَا) "not" in an Interrogative sentence:

$\text{أَمْ لَمْ تَفْعَلْ}$ have you not done it?

(e) إِنَّ "truly, certainly".

إِنَّ introduces Nominal sentences, the subject following in the Accusative, the Predicate often strengthened by لَ (see above 2c) following in the Noun, e.g.:

$\left. \begin{array}{l} \text{إِنَّ زَيْدًا عَاقِلٌ} \\ \text{إِنَّ زَيْدًا لَعَاقِلٌ} \end{array} \right\}$ verily, Zaid is intelligent.

It may be used with Pronominal suffixes, the pronoun then being a subject, e.g. إِنَّهُ verily he, إِنِّي verily I, إِنَّا and إِنْتَا verily we.

(f) إِنَّمَا (for إِنَّ and بَا) is always at the beginning of a sentence and limits the word or clause at the end of it by its meaning "only", e.g.:

$\text{إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ}$ the alms are for the poor only.

(g) أَيُّ "I.e., that is" (= بَعْنَى).

(h) أَيْنَ "where?"

مِنْ أَيْنَ "whence?"

إِلَى أَيْنَ "whither?"

أَيْنَمَا "wherever".

(i) بَلَى "but rather, no on the contrary, but, but indeed".

(j) بَلَى "yes certainly" as answer to negative sentences.

(k) *ثَمَّ* "there".

(l) *قَدْ* before the Perfect expresses the completion or certainty of the action and can sometimes be translated "already", but is often to be left untranslated. It may also change the meaning of the Perfect to the Pluperfect.

With the Imperfect it means "sometimes", "may".

(m) *قَطُّ* "only", always placed after the word it modifies.

(n) *قَطُّ* "never", follows a verb in the Perfect with a negative, e.g.:

مَا رَأَيْتُهُ قَطُّ I have never seen him.

(o) *كَلَّا* "not at all, by no means".

(p) *لَا* "not, no".

(1) As particle of Denial (*لَا لِنَفْيٍ*) before the Imperf. Indic. with Present and Future meaning:

لَا أَفْعَلُهُ I do it not (or I shall not do it).

(2) As particle of Prohibition (*لَا لِتَنْهِي*) followed by the Jussive with the meaning of the Imperative:

لَا تَفْعَلْهُ do it not.

(3) As particle of Complete Denial (*لَا لِنَفْيٍ اِلْتِنَاسِي*) (see Chapter Forty-five, 3 i)

(r) *لَسَّ* followed by the Jussive means "not yet".

(s) *لَنْ* "not" is followed by the Subjunctive, which then has the meaning of a Future:

لَنْ أَفْعَلْهُ I shall not do it.

(t) *مَا* "not" is followed by either Perfect or Imperfect, usually the former.

NOTE: For *إِنْ* as particle of Denial see Chapter Forty-Nine 3 (c) Note.

(u) *مَتَى* "when", also used as a Conjunction.

(v) *نَعَمْ* (rarely *نَعِمَ*) "yes", derived from *نَعِمَ* "(what you say) is agreeable".

(w) *هَلْ* Particle of Interrogation.

هَلْ فَعَلْتَهُ have you done it?

In an indirect question it denotes "whether", e.g.:

أَخْبِرْنِي هَلْ أَتَنْظَرْتَنِي tell me whether you have expected me.

هَلَّا (for *هَلْ* and *لَا*) "not" in an Interrogative sentence.

(x) *هَنا* "here", or in a strengthened form *هَاهُنَا* (sometimes written *هَهُنَا*).

(y) *هُنَاكَ* and *هَنَالِكَ* "there".

NOUNS USED AS ADVERBS

4. Several nouns are used as adverbs in the un-nunated *nominative*, and are, of course, indeclinable. Some of these words (those in the left-hand column below) are also used as prepositions, in which instance, as has been seen, they end in un-nunated *fatha*, e.g.:

مِنْ بَعْدُ or *بَعْدُ* "afterwards". *حَيْثُ* "where".

مِنْ بَعْدُ "not yet". *مِنْ حَيْثُ* "whence".

مِنْ قَبْلُ or *قَبْلُ* "before". *إِلَى حَيْثُ* "whither".

مِنْ فَوْقُ "above". *حَيْثَمَا* "wherever".

مِنْ تَحْتُ "below". *لَا غَيْرَ* in the expression *لَا غَيْرَ* "nothing else, only this".

5. Most nouns used as Adverbs are employed in the Accusative:

قَلِيلًا "little".	دَاخِلًا "inside".
قَلِيلًا مَّا "seldom", followed by verb.	خَارِجًا "outside".
كَثِيرًا "much, very".	مَعًا "together".
كَثِيرًا مَّا "often", followed by verb.	جَمِيعًا "altogether".
جِدًّا "very".	أَبَدًا "for ever" (with neg. "never").
يَوْمًا } "one day, once".	نَهَارًا "by day".
يَوْمًا مَّا }	يَمِينًا "on the right hand".
ذَاتَ يَوْمٍ }	شِمَالًا "on the left hand".
أَلْيَوْمَ "today".	سَوْفَ (sign of Future tense).
غَدًا "tomorrow".	كَيْفَ "how".
دَائِمًا "always".	رَبَّمَا "often". (later "perhaps").
لَيْلًا "by night".	

لَا سِيَّ مَ (for لَا سِيَّ مَ) "there is nothing like" "especially".

حِينَ (from the noun حِينٌ "time") in حِينَئِذٍ "then, at that time", so also وَقْتَهُ "at that time".

أَلْبَتَّةَ "altogether", "decidedly".

نَارَةً — وَتَارَةً	} at one time — at another time.
نَارَةً — وَطَوْرًا	
نَارَةً — وَأَحْيَانًا	

وَحْدَهُ "alone" is used with suffixes, e.g. وَحْدِي I alone, وَحْدَهُ he alone, etc.

لَعَلَّه and لَعَلَّ "perhaps" are often used with suffixes, e.g. لَعَلَّه perhaps he, لَعَلِّي (rarely لَعَلِّي) perhaps I.

لَيْتَ "would that" with suffixes لَيْتَهُ would that he, لَيْتِي (rarely لَيْتِي) would that I.

VOCABULARY

شَبِي appetising	اُكْتَأَفَ <i>pl.</i> كُفَّ shoulder
مَلِيحَ <i>pl.</i> مَلِيحَ pretty, tasty, good	أَتَمَرَ VIII to commit suicide
غِنَى sufficiency, wealth	عَبَسَ (—) to frown
سَاحِلَ <i>pl.</i> سَوَاحِلَ sea shore, coast	فُنْدُقَ <i>pl.</i> فُنْدُقَ inn, hotel
شَا طَى <i>pl.</i> شَوَا طَى river bank	أَتَ (Syr. Eg.) <i>pl.</i> لَوَكْنَدَةُ inn, hotel
بَطْءُ slowness	إِذْهَبْ نِي حَالَتِ mind your own business!
بَطْءُ slowly	غَرِقَ (—) to drown <i>intr.</i>
بَعْلَى slow	نَطَّ (—) to jump
خُطُوَاتَ <i>pl.</i> خُطُوَاتَ step, pace	نَطَّ jumping (<i>v.n.</i> of above)

EXERCISE 93

From the *Kitāb al-Bukhārā* of al-Jāhiz

This is the story of a rich miser who would not invite his relatives to his house because of the cost of entertaining them. Finally, however, they prevail upon him to invite them and the following tells what happened:

فَاتَّخَذَ لَهُمْ طَعَامًا خَفِيفًا شَبِيًّا مَلِيحًا، لَا يَمَنَّ لَهُ، فَلَمَّا أَكَلُوا وَغَسَلُوا أَيْدِيَهُمْ أَقْبَلَ عَلَيْهِمْ فَقَالَ: أَسَأَلَكُمْ بِاللَّهِ الَّذِي لَا شَيْءَ أَكْظَمُ مِنْهُ، أَنَا

السَّاعَةَ أَيْسَرُ وَأَغْنَى أَوْ قَبْلَ أَنْ تَأْكُلُوا طَعَامِي؟ قَالُوا : مَا نَشْكُ أَنْكَ
حِينَ كَانَ الطَّعَامُ فِي مَلِكِكَ أَغْنَى وَائِسَر. قَالَ : فَأَنَا السَّاعَةَ أَقْرَبُ
إِلَى الْفَقْرِ أَمْ تِلْكَ السَّاعَةُ؟ قَالُوا : بَلَّ أَنْتَ السَّاعَةَ أَقْرَبُ إِلَى الْفَقْرِ.
قَالَ : فَتَنْ يَلُوسُنِي عَلَى تَرْكِ دَعْوَةِ قَوْمِ قَرِيبِي مِنَ الْفَقْرِ، وَيَبْأَدُونِي
مِنَ الْغِنَى؟ وَكَلَّمَا دَعَوْتَهُمْ أَكْثَرَ كُنْتُ مِنَ الْفَقْرِ أَقْرَبُ وَمِنَ الْغِنَى
أَبْعَدُ.

NOTES:

السَّاعَةَ "now" (Adverbial Acc.)

أَوْ قَبْلَ أَنْ تَأْكُلُوا "or (was I) before you ate?"

كنت اقرب من الفقر = كنت من الفقر اقرب

EXERCISE 94

I met him walking slowly by the river bank, taking short paces. Where has this strange man come from, I thought, and why does he walk sadly as if (كَأَنَّ) the cares of the whole world were on his shoulders? I will invite him to my house, as I am a rich man, and I will give him tasty appetizing food. Perhaps when he leaves my house he will be happier than he was previously!

I called him, but he did not hear me and made no reply. It seemed that his private thoughts were too important for him (مِنْ أَنْ) with *subjunctive* to heed a passer-by. I called him again in a loud voice, and he turned towards me frowning.

He hesitated a little, then said angrily: "Have I met you before? Do you know me?"

"No", I said, "but I thought that you were perhaps in some difficulty, and I wanted to help you. Will you come to my house, and stay a little while and eat and drink something with me?"

"They say that an Englishman's home is his castle", he replied, "but you want to make yours an hotel, poorhouse, or orphan's home. Do you think that a stranger like you can help me? Allow me to give you some advice; and even if you won't allow me, I will give it: mind your own business!"

Then he went off, and I continued on my way.

On the following day I read in the local paper that the body of an unknown man had been found in the river, that he had drowned, and that there was no apparent cause for that. And even now I do not know whether (أَمْ) it was the man whom I had met who had drowned, or (أَمْ) someone else. But I always imagine that the troubles of that poor unfortunate frowning man became too great for him to bear, and so he committed suicide by jumping into the river. And I still ask myself occasionally: Could I have saved him?

CHAPTER FORTY-NINE

(البَابُ التَّاسِعُ وَالْأَرْبَعُونَ)

Particles. Conjunctions

1. Whereas in English it is considered bad style to commence a sentence with "and", in Arabic it is the rule rather than the exception to do so. Sentences are continually linked by **و**, and less frequently, by **ثُمَّ** "then". Only at the end of a paragraph, or where there is a definite change of topic, is the *Conjunction* omitted. It is true that under Western influence the *Conjunction* is more frequently omitted in modern literary Arabic; but even so the Western reader will at first be struck by the ubiquitous **و**. It is by far the commonest conjunction; **ف**, as we have seen, has special implications.

Doubtless, **ثُمَّ**, having the Accusative *un-nunated* ending, ought properly to be considered adverbial. As it often introduces sentences without a preliminary **و** or **ف**, however, it may properly be mentioned here.

There are, of course, many other Particles which may be described more or less as Conjunctions. Some of them have already been discussed, but they are mentioned again here for completeness.

Conjunctions may be either *Inseparable* (that is, joined to the first word of the sentence they introduce) or *Separate*.

2. The Inseparables are:

(a) **و**. This may join Sentences or Nouns, e.g.

(i) دَخَلَ زَيْدٌ وَجَلَسَ عَلَى كُرْسِيٍّ Zaid entered and sat on a chair.

(ii) جَاءَ زَيْدٌ وَحَسَنٌ Zaid and Hassan came.

It is not usually used in Arabic to link two Adjectives governing the same Noun. Thus the sentence "a large and beautiful

city" would be مَدِينَةٌ كَبِيرَةٌ وَجَمِيلَةٌ rather than مَدِينَةٌ كَبِيرَةٌ جَمِيلَةٌ, though the latter is not grammatically incorrect, and may occasionally be encountered.

و between two sentences, of which the second is a Nominal sentence, often means "while". Such a sentence introduced by **و** is called a جُمْلَةٌ حَالِيَّةٌ "sentence of condition", e.g.:

قَامَ زَيْدٌ وَهُوَ بَاكٍ } Zaid stood up, while he wept
قَامَ زَيْدٌ وَهُوَ بَيَّكٍ } (Zaid stood up weeping).

also with change of Subject:

ذَهَبَ زَيْدٌ وَعَمْرُو بَاقٍ } Zaid went away and 'Amr
ذَهَبَ زَيْدٌ وَعَمْرُو بَاقٍ } remained (while 'Amr remained).

The **و** is usually dropped, when a Verbal *Hāl* sentence follows:

جَاءَ زَيْدٌ يَضْحَكُ Zaid came, while he laughed (laughing).

The *wāw* of *Hāl* (وَاوُ الْحَالِ) is sometimes used before a Nominal sentence which has no Participle or Imperfect:

جَاءَ زَيْدٌ وَيَدُهُ سَيْفٌ Zaid came, and in his hand a sword
(with a sword in his hand).

(b) **ف** differs essentially from **و**, although there are many contexts in which either would be acceptable. It implies a close connection between the sentences before and after it. This connection may be either definite *Cause* and *Effect*, or a natural sequence of event

(i) Cause and effect:

قَامَ الْوَزِيرُ فَقُمْتُ أَنَا أَيْضًا the minister stood up, so I stood up also.

تَقَدَّمَ الْعَدُوُّ فَوَرَّوْا the enemy advanced towards them; so they turned and fled hurriedly.

Conditionals, already dealt with, come under this category. But, as has been seen, in the Conditional with **إِنْ** the Apodosis is introduced by **فَ** only in certain given circumstances.

(ii) Natural sequence:

قَامَ فَاسْتَلَّ سَيْفَهُ فَانْظَرَ الْعَدُوَّ He stood up, drew his sword, and waited for the enemy.

Here, both **فَ**'s could be replaced by **و**. **فَ** is rarely used to join single words, but it may be so used when a closely connected sequence is intended, e.g.

أَدْخَلَ حَسَنًا مُحَمَّدًا زَيْدًا bring in Hassan, then Muhammad, then Zaid.

(here **وَمَعَهُ** or **وَبَعْدَ ذَلِكَ** could be used, or **فَ**)

كَانَتْ حَيَاتُهُ دَائِرَةً مُسْتَمِرَّةً his life was a constant round:
الذَّهَابُ لِلْعَيْنِ فَشَرِبَ فَسَكَّرَ going to the inn, drinking, getting drunk, sleeping, then going
فَتَوَمَّ قَالَهُابَ لِلْعَيْنِ to the inn.

By its very nature, **فَ** is precluded from joining two Adjectives governing the same Noun. Such a usage, if encountered, would be most unusual.

(c) **لِ** "so that" with following Subjunctive:

جَاءَنِي لِيَطْلُبَ الْوَالِدَ he came to me so that he might demand the wealth (to demand the wealth).

With the same meaning are used **لِأَنَّ**, **لِيَكُنْ**; and negatively **لِكَيْلَا**, **لِكَيْلَئِذَا**.

لِ with the Jussive (nearly always in the 3rd Person) expresses a demand:

لِيَكْتُبْ let him write!

3. The usual Separable Conjunctions are:

(a) **إِذْ** "when, since, after, because" with following Nominal or Verbal sentence.

(b) **إِذَا** "when, if" originally used of time, but often of condition. In direct questions = "whether".

إِذْ and **إِذَا** also mean "behold!", in which case the former is always followed by a Verbal sentence, the latter by a Nominal sentence in which the Subject is either in the Nominative or takes **بِ**:

إِذْ أَتَى رَجُلٌ } behold, a man came!
إِذَا رَجُلٌ (بِرَجُلٍ) قَدْ أَتَى }

إِذَا مَا means "whenever".

(c) **إِنْ** "if, whether" introduce a Conditional sentence or indirect Questions.

وَإِنْ means "and if, even if, although". **لَيْتَنَ** = "verily if".

NOTE: There is also a particle of Denial **إِنْ** e.g.:

إِنْ رَأَيْتَ مِنْهَا أَمْرًا أَغِيضُهُ I have not seen anything of her, that I despise.

This usage, though common in the Quran, is rare elsewhere, and should not be used by students.

(d) **إِلَّا** used for Exception, see Chapter Fifty-one. Note, however, the following uses of this particle as a conjunction:

(i) **كُنْتُ أَحِبُّهُ إِلَّا أَنَّهُ كَانَ دَائِمًا يَتَكَلَّمُ بِصَوْتٍ عَالٍ**; **إِلَّا أَنَّهُ** I liked him, save that he always spoke in a loud voice.

(ii) **قُمْ وَإِلَّا تَرْتَبِّكَ**; **وَالِإِذَا** Stand up, otherwise I will beat you. (Quasi-condition, or after-thought condition).

(e) **أَمَّا** "as for" with a following Nominative, the Predicate being always strengthened with **ف**, e.g.:

أَمَّا جَبَلُ الشَّيْخِ فَهُوَ جَبَلٌ شَامِخٌ as for Mt. Hermon, it is a lofty mountain.

أَمَّا الْكَلْبُ فَلَقِيتُهُ فِي الطَّرِيقِ as for the dog, I met him on the road.

(According to Arabian grammarians **الْكَلْبُ** is the Subject, all the rest is Predicate.)

(f) **أَنَّ** "that" with following Verbal sentence, the verb being occasionally in the Perf., nearly always in the Imperf. Subjunctive.

كَأَنَّ = "as though"; **لَأَنَّ** = "because".

With Negative: **أَلَّا** (for **أَنَّ** and **لَا**) "that not"; **لَيْلَا** "so that not".

(g) **أَنَّ** "that" with a Nominal sentence.

In compounds:

كَأَنَّ }
كَأَنَّ } "just as if", "it is as if".

لَأَنَّ "because".

إِلَّا أَنْ "except that, yet".

(h) **إِمَّا — أَوْ** "either — or".

With the Subjunctive **أَوْ** means "unless that, until that".

(i) **بَيْنَمَا** (more rarely **بَيْنَمَا**) "while".

(j) **إِنَّمَا** "then, thereupon" often followed by **ثُمَّ**.

(k) **حَتَّى** "until" (= **إِلَى أَنْ**); with a Nominal sentence often **أَنَّ حَتَّى**.

(l) **بِكَيْ** or **بِكَيْ** "in order that" with following Subjunctive.

With Negative **لَيْكَيْلَا** and **لَيْكَيْلَا** "in order that not".

(m) **لَكِنْ** and **لَكِنْ** "but", the former being followed by a verb, the latter only by nouns in the Accusative, or Pronominal suffixes: **لَكِنَّهُ** "but he".

(n) **لَمَّا** "when, after" with following Perfect to be translated usually by the Pluperfect.

(o) **لَوْ** "if" in Conditional sentences referring to a mere supposition.

(p) **مَا لَمْ يَلْمُومَةً** "the ما of continuance", is often used in compound Conjunctions:

بَعْدَ مَا "after".

فِيمَا and **بَيْنَمَا** "while".

قَبْلَ مَا "before" (always with the Imperf.).

It is often used also to generalize, e.g.:

إِذَا مَا } "whenever". **بِمَتَّى مَا** "whenever".

إِذَا مَا } "if ever". **كُلَّمَا** "as often as".

In these cases it is followed by the Perf. or the Juss. in the sense of the Present.

(q) **مَتَّى مَا** "when", **مَتَّى مَا** "whenever".

(r) **مُذْ** or **مُذْ** "since".

VOCABULARY

وَلَّى II to turn round, back <i>intr.</i>	مَقْدِمٌ ancient, an ancient (of historical personages)
سَمَّاهُ VIII to draw a sword	حَكِيمٌ <i>pl.</i> حُكَمَاءُ wise, wise man; doctor (popular)
خَانَ <i>pl.</i> اَتَّ inn, khan	حِكْمَةٌ <i>pl.</i> حِكَمٌ wisdom, aphor- ism
إِسْتَدَارَ X to be round	أَلْيُونَانُ Greece, the Greeks
تَجَّ (-) to persevere, continue	بُونَانِيٌّ Greek, a Greek
الشَّرِيعَةُ the Shari'a, Muslim law	إِسْتَدَلَّ عَلَى... X to prove ... by...
سَحَابٌ cloud (collective)	ذَبَلَّ (-) to wither, fade
شَرْعِيٌّ a legalist, lawyer, expert on the Shari'a; legal <i>adj.</i>	بُرُوجٌ <i>pl.</i> بُرْجٌ tower
شَامِخٌ <i>pl.</i> شَوَائِخُ lofty	مَعَارٌ architect

EXERCISE 95

The geographer, al-Mas'ūdī, writes about the roundness of the earth.

قد تَوَّزَعَ فِي شَكْلِ الْبَحَارِ فَذَهَبَ الْأَكْثَرُ مِنَ الْفَلَاسِفَةِ الْمُتَقَدِّمِينَ مِنَ
الْهِنْدِ وَحُكَمَاءِ الْيُونَانِيِّينَ ، الْأَمَّنْ خَالَفَهُمْ وَذَهَبَ إِلَى قَوْلِ الشَّرْعِيِّينَ ،
أَنَّ الْبَحْرَ مُسْتَدِيرٌ عَلَى مَوَاضِعَ مِنَ الْأَرْضِ وَاسْتَدَلُّوا عَلَى بَيِّنَةِ ذَلِكَ
بِدَلَائِلَ كَثِيرَةٍ ، مِنْهَا (among them, including) إِذَا حَبِطَتْ فِيهِ
غَابَتْ عَنْكَ الْأَرْضُ وَالْجِبَالُ شَيْئًا بَعْدَ شَيْءٍ حَتَّى يَغْرِبَ (i.e. the sea)

ذَلِكَ كَلَهُ ، وَلَا تَرَى شَيْئًا مِنْ شَوَائِخِ الْجِبَالِ ، وَإِذَا أَقْبَلْتَ أَيْضًا غَوِ
السَّاحِلَ ، ظَهَرَتْ تِلْكَ الْجِبَالُ شَيْئًا بَعْدَ شَيْءٍ ، وَظَهَرَتْ الْأَشْجَارُ
وَالْأَرْضُ .

NOTE: تَوَّزَعَ (Pass. Perf. of نَزَعَ VI) "was disputed".

EXERCISE 96

NOTE: It is not intended to test and practise by exercises the whole content of this chapter and similar chapters largely of a revisional nature. In any case, it is assumed that by this stage the student will already have commenced reading literature or magazines or newspapers, if rather laboriously.

1. Turn round and face me, for I have drawn my sword and do not wish to strike a man in the back. 2. He persevered in his study of the religious law in order to take it (use Form VIII) as a profession. 3. Give me a clean glass, otherwise I will go and drink in another inn. 4. I have a little round picture (use diminutive) of my mother, and it resembles her, save that the colours have faded. 5. The ancients used to build their palaces and castles with lofty towers, then after the passage of time, the custom changed; so that we rarely see towers in the buildings of modern architects. 6. Uneducated people today call the doctor "Hakim", since they consider wisdom one of his qualities. 7. As for the science of medicine, it began, perhaps, in Greece, a number of centuries before Christ. 8. Caesar (قَيْصَرٌ) said: I came, I saw, I conquered - and that was when he returned to Italy from France with his army. 9. I used to eat at his house frequently, until he moved to another town; then I did not see him after that until the day of his death. 10. While we were watching, he was raised up to heaven in a cloud.

CHAPTER FIFTY

(الْبَابُ الْخَمْسُونَ)

Particles. Interjections.

1. The Vocative (حَرْفُ الْيَدَاءِ) is expressed by the particles يَا and أَيُّهَا Fem. أَيُّهَا (but the Masc. is often used for the Fem.) or يَا أَيُّهَا.

يَا أَيُّهَا and أَيُّهَا are followed by the noun in the Nominative with the Article:

يَا أَيُّهَا السَّاحِبُ O scholar!

يَا is followed by the noun in the Nominative without Article (and without Nuration in the Sing.) if the person addressed is present and the noun is not determined by any following words, e.g.

يَا وَلَدُ O boy!

يَا مُحَمَّدُ O Mohammed!

يَا أَوْلَادُ O boys!

If the person addressed is absent or the noun is determined by some word or words after it, then the noun is put in the Accusative, e.g.:

يَا غَافِلُ O careless! (not addressed to any one particular person).

هَآ See there!

هَآ ذَا See there he is!

يَا طَالِعَا الْجَبَلِ O thou, who climbest the mountain!

يَا عَبْدَ اللَّهِ O Abdullah!

NOTE 1: يَا is sometimes written without 'alif when the following word begins with an 'alif, e.g.:

يَاخِي O my brother!

يَا هَآ welcome!

Notice specially:

يَا أَبَتِ O my father!

يَا أُمَّاهُ O mother!

يَا رَبِّ O my Lord!

NOTE 2: The noun that follows يَا often takes the Vocative ending وَآ (see below on وَآ).

2. Some of the commonest Interjections are:

أَهِ، أَهْ، أَهْ، أَهْ، أَهْ، أَهْ Ah!

أَهِ! The following noun often has the ending اِ or اُ in pause, e.g.

وَآ أَصْفَا or وَآ أَصْفَاهُ O sorrow!

وَآ حَسْرَتَا O grief!

وَآ Alas! also with suffixes: وَبِكَ Alas for thee!

وَبِكَ. The most common is وَبِكَ.

هَيَّا يَا بَنِي Come! with the Preposition بِنِ Come, let us go!

هَيَّاهُ Far from it!

أَفْ، أَفْ Fie!

بَحْ، بَحْ Bravo!

طُوبَى (Fem. of the Elative أَطْيَبُ "best") Hail!

طُوبَى لَكَ or طُوبَى لَكَ Hail to thee!

هَلُمَّا in the Plural "Hither!"

هَات (properly the Imper. IV of أَتَى "to come") "give, bring here!" also used in the Fem.

دُونَكُمْ and دُونَكَ "Beware!"

إِيَّاكُمْ and إِيَّاكَ "Beware!"

3. Certain nouns are used in the Accusative as Interjections.

أَهْلًا وَسَهْلًا Welcome!

عَجِبًا Strangel

مَهْلًا Slowly!

مَرْحَبًا Welcome!

مَرْحَبًا بِكَ Welcome to thee!

سَمْعًا وَطَاعَةً (lit. "hearing and obeying"). At your service!

تَبَّ لَكَ Alas for thee!

4. Many religious expressions are used interjectionally:
e.g.

أَللَّهُ or يَا اللَّه or very commonly اللَّهُ O God!

وَاللَّهِ بِاللَّهِ تَاللَّهِ By God!

الْحَمْدُ لِلَّهِ Thanks to God!

إِنْ شَاءَ اللَّهُ If God will!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ In the name of God the Compassionate, the Merciful!

مَعَاذَ اللَّهِ or أَعُوذُ بِاللَّهِ God forbid it! (lit. "I take refuge in God").

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ There is no might and no power, save in God the Mighty! (Expression of astonishment and alarm.)

مَا شَاءَ اللَّهُ What God will! (Astonishment.)

أَسْتَغْفِرُ اللَّهَ I ask pardon of God! (Used to decline a compliment.)

Praises constantly appended to the name of God:

تَعَالَى (Perf. IV of عَلَا) He is exalted!

عَزَّ وَجَلَّ He is powerful and glorified!

سُبْحَانَهُ Praised be He!

There are no vocabulary or exercises for this chapter.

sentence. The following are the rules, when the generality is mentioned:

- (b) In *Positive Sentences* **إِلَّا** invariably takes the *Accusative*, e.g.

إِلَّا أَنْتَ قَامَ كُلُّ الْخَاضِرِينَ except the King, all present stood up (the *Excepted* coming first).

قَامَ أَتَمِيعٌ إِلَّا أَنْتَ all stood up except the King.

- (c) In *Negative Sentences* the *Accusative* may be used, but there are alternative usages as under:

- (i) Where the *Excepted* comes *first*, it may be in the *Nominative*

إِلَّا حَسَنًا (حَسَنٌ) مَا حَضَرَ التَّلَامِذَةُ except Hassan, the pupils did not attend.

- (ii) Where the *Generality* comes *first*, the *Excepted* may be put in the same case as the *Generality*.

مَا حَضَرَ التَّلَامِذَةُ إِلَّا حَسَنًا (حَسَنٌ) the pupils did not attend, except Hassan.

لَمْ يَمُرَّ بِالْجُنُودِ إِلَّا قَائِدُهُمْ (وَقَائِدُهُمْ) he did not pass the soldiers, except their leader.

كَانَ يَكْرَهُ كُلَّ النَّاسِ إِلَّا أَبَاهُ he hated everybody except his father.

Note that in this eventuality, the *Generality* may be expressed by **أَحَدٌ** "one", e.g.

مَا جَاءَ أَحَدٌ إِلَّا حَسَنٌ (حَسَنًا) no one came except Hassan.

مَا ضَرَبْتُ أَحَدًا إِلَّا حَسَنًا I struck no one except Hassan.

مَا مَرَرْتُ بِأَحَدٍ إِلَّا حَسَنٌ (حَسَنًا) I passed no one but Hassan.

CHAPTER FIFTY-ONE

(أَبَابُ الْخَادِي وَالْحَسُونِ)

Exception

1. The commonest way of expressing *Exception* (إِسْتِثْنَاءٌ) is by the Particle **إِلَّا** (a modification of **لَا** "if not"). This Particle takes the *Accusative* in its following Noun in most, but not all, circumstances. The following rules apply. For the purpose of explanation, we consider the situation of the two important elements involved, i.e. the thing (or person) *Excepted*, and the *Generality*. Thus, if I say: "The teachers came, apart from George", George is the *Exception*, and the teachers are the *Generality*. The following situations may occur in Arabic:

- (a) The *Generality* may not be mentioned at all.

e.g.

مَا بَقِيَ إِلَّا حَسَنٌ only Hassan remained (lit. did not remain except Hassan).

مَا رَأَيْتُ إِلَّا حَسَنًا I saw only Hassan.

مَا رَضِيتُ إِلَّا عَنْ حَسَنٍ I was pleased only with Hassan.

Here, it will be noted that "Hassan", the Noun after **إِلَّا**, changes its case as if **إِلَّا** were not there,

e.g. **بَقِيَ حَسَنٌ** Hassan remained.

رَأَيْتُ حَسَنًا I saw Hassan, etc.

To put it another way, the noun after **إِلَّا** goes into the case in which the generality would have been, had it been mentioned. Note that this situation can only occur in a negative

2. The above rules may seem complicated, but it is best for the novice to use the Accusative in all circumstances where the Generality is mentioned. The following table, however, summarizes what has been said:

Table to show the cases to be used after **إِلَّا**:

Position of the Generality	Positive Sentence	Negative Sentence
Not mentioned		In the case in which the generality would have been, had it been mentioned.
First	Accusative	Accusative (or in the Case of the generality).
Last	Accusative	Accusative (or Nominative).

3. Other Exceptive Constructions are:

(a) **غَيْرَ** This is a Noun, as explained in Chapter Forty-five, 4 d (vi), and takes *ʿidāfa*. It is placed in the case in which the Noun after **إِلَّا** would have been placed, according to the above table, e.g.

مَآ بَقِيَ غَيْرَ حَسَنٍ only Hassan remained.

مَآ ضَرَبْتُ غَيْرَ حَسَنٍ I struck no one except Hassan.

غَيْرَ is also used in the *un-nunated* Accusative followed by a sentence with **أَنَّ**, e.g.

كَانَ مَسْرُورًا غَيْرَ أَنَّهُ خَافَ مِنْ غَضَبِ الْمَلِكِ he was happy, except that he feared the King's wrath.

Here **إِلَّا** could replace **غَيْرَ**.

(b) **مَآ خَلَا** and **مَآ عَدَا**. These act as Verbs, and take an Accusative, e.g.

جَاءَ الْقَوْمُ مَآ عَدَا (مَآ خَلَا) حَسَنًا 'The people came, apart from Hassan.

(c) These two words occasionally occur without **مَآ**, and then take the Genitive, as Prepositions. The above sentence would then read:

جَاءَ الْقَوْمُ عَدَا (خَلَا) حَسَنٍ

But the use of **خَلَا** in this way was disputed by the grammarians.

4. Related to *Exception* is the use of **لَا سِوَا**, "especially". It invariably takes the Nominative.

كَانُوا كَفَّارًا لَا سِوَا كِبَارِهِمْ they were infidels, especially their old men.

رَأَيْتُهُمْ كُلَّهُمْ لَا سِوَا حَسَنٍ الَّذِي كَانَ فِي مَقْدِسِهِمْ I saw them all, especially Hassan, who was in their forefront.

غَضِبْتُ مِنْهُمْ لَا سِوَا قَائِدِهِمْ I was angry with them, especially their leader.

NOTE: For **إِلَّا أَنْ** and **وَأِلَّا** see Chapter Forty-Nine, 3 (d).

VOCABULARY

عِيَادَة (from عَادَ) doctor's surgery (<i>mod.</i>); out-patients' department (<i>mod.</i>)	مِنْ (with or without الزَّمَانِ) time
نُسْخَة <i>pl.</i> نُسُخ copy (of book, etc.)	مَآثِلَة <i>pl.</i> فِئَة company, group, faction
مَاهِرَة <i>pl.</i> مَاهِر clever, skilful, skilled	(-) تَتَجَّ عَنْ to result from
بَارِع clever, accomplished	تَقَالِيد <i>pl.</i> تَقْلِيد tradition (lit. imitation)
ذُو خِبْرَة experienced	الصِّينَ China, the Chinese
وَافِر plentiful, abundant	صِيْنِي Chinese
إِحْتَضَر VIII to be on the point of death	ثَوَار <i>pl.</i> ثَوَّار a revolutionary, rebel
بَرَهَة <i>pl.</i> بَرَاه a space of	الْعَامَّة، عَامَة النَّاس the common people, the masses

EXERCISE 97

A

لَكِنَّ هُنَاكَ فِي الشَّرْقِ الْاَوْسَطِ فِتْنَةٌ يَكْرَهُونَ تَأْثِيرَ الْغَرْبِ، يَقُولُونَ : مَا اَعْطَانَا هَذَا التَّأْثِيرَ الْاَعْدَمُ الْاِيْمَانِ، وَمَا تَتَجَّ عَنْهُ اِلَّا اِنْكَارُ تَقَالِيدِنَا وَعَادَاتِنَا وَتَارِيْقِنَا. وَهَذَا مَا يَمْتَقِدُهُ الْكَثِيرُ مِنْ سَكَانِ تِلْكَ الْبِلَادِ. لَكِنْهُمْ يَنْسَوْنَ حَدِيثَ النَّبِيِّ (صَلَّى عَلَيْهِ وَسَلَّمَ) : «أَطْلُبِ الْعِلْمَ وَلَوْ مِنْ الصِّينِ».

B

اِسْتَقَالَ جَمِيعَ اَعْضَاءِ الْحُكُومَةِ مَا عَدَا اِثْنَيْنِ مِنْهُمْ، وَهُمَا زَيْرُ الْخَارِجِيَّةِ وَوزِيرُ الْاِقْتِصَادِيَّةِ وَالتَّجَارَةِ : وَهَذَانِ وَغَيْرُهُمَا مِنَ الْمُفَكِّرِينَ مِنْ بَيْنِ سَكَانِ الْبِلَادِ، يَرَوْنَ خَطَرَ كَبِيرًا فِي مَطَالِبِ الثَّوَّارِ؛ فَهِيَ، وَلَا شَكَّ، تَضُرُّ بِاِقْتِصَادِ الدَّوْلَةِ اِلَّا اَنْهَا تُثِيرُ عَوَاطِفَ الْعَامَّةِ.

C

اِلَّا الْاَوْلَادَ وَالْبَنَاتَ، خَرَجَ جَمِيعُ نَاسِ الْقَرْيَةِ لِلْمَزَارِعِ، فَهَذَا فَصْلُ الْخَرْبِ وَمَحْصُولَاتُ هَذِهِ السَّنَةِ وَافِرَةٌ جَدًّا، وَالسَّبَبُ كَثْرَةُ الْاَسْمَارِ الَّتِي سَقَطَتْ فِي جَمِيعِ الشُّهُورِ تَقْرِيْبًا اِلَّا شَهْرَ اَذَّارَ (مَارِسَ).

EXERCISE 98

Rewrite the whole of Exercice 97, with full vowelising and orthographical signs.

NOTE: In translating, the student is advised to follow the order of the English where possible, putting the Generality before the Exception, and vice versa, in the Arabic, according to the order in the English.

Further, اِلَّا, by far the commonest exceptive particle, should be used wherever admissible, *ما عدا* and *ما خلا* are not so common, and should be sparingly introduced.

EXERCISE 99

A

All the patients (the sick) waited for the doctor in his out-patients' department several hours, except one, and this man knew the doctor's habits. The reason for the doctor's delay was that, while returning from visiting a patient in his house, he stopped on his way home at an inn to have a drink (to drink something). He frequently did this, especially in the winter. Consequently, he had lost many patients. And he might have lost more, except that he was clever and experienced.

B

When I entered my friend's house, I only saw a ghost. I was only a youth, and that sight terrified me. Apart from my father, I had never seen a dying man before. No-one was with my friend, except his neglectful inexperienced servant, so I decided to remain with him for a time.

C

Hassan had wanted to read al-Jahiz's "Book of Misers", and told his father that. When his birthday arrived, he was expecting his father to give him a copy, but he gave him another book instead. He was very angry, for a time, but when he read the book, he liked it very much.

D

No strangers have ever entered our city except ten travellers who had lost the way. All of them were killed, except two. We allowed them to survive because one of them was a blacksmith and the other a carpenter.

CHAPTER FIFTY-TWO

أَلْبَابُ الثَّانِي وَالْخَمْسُونَ

The Rules of Arabic Versification

NOTE: For a more complete account, Wright's Arabic Grammar should be consulted (Part IV. Prosody).

1. Whereas in most languages there are two genres or classes of writing, *Prose* and *Poetry*, in Arabic there are three:

(a) Prose (نثر)

(b) Poetry (نظم; شعر)

(c) *Rhymed Prose* (سجع). This third genre is common in what might be termed "art prose", - that type of studied prose literature which used the devices of rhetoric (or بلاغة) to a considerable degree. The language of the Qur'ān, however, is not allowed by Muslims to belong to any genre, although the early chapters or *sūras* (that is, early chronologically) do contain rhyme. Rhymed prose has not, of course, any regular metre, while poetry has both rhyme and metre.

2. Classical Arabic is a language of *syllable length* rather than *stress*; it is quantitative rather than qualitative: and this must be realized to understand the rules of Arabic poetry. The metres were codified in the 8th century by al-Khalil ibn Aḥmad, and his codification has remained substantially unchanged.

Scanning Arabic poetry necessitates recognizing the *length* of syllable, which may be either *short* or *long*.

(a) The *short syllable* consists of a consonant with a short vowel, e.g. all three syllables in كَتَبَ *ka-ta-ba*, "he wrote".

(b) Long syllables consist of a vowelised letter followed by an unvowelled letter. The unvowelled letter may be

- (e) فَاعِلَاتُنْ — — — becomes { فَاعِلَاتُ — — —
فَاعِلَاتُنْ — — —
فَاعِلَاتُ — — —
- (f) مَفْعُولَاتُ — — — " { مَفْعُولَاتُ — — —
مَفْعُولَاتُ — — —
- (g) مَفَاعِلَتُنْ — — — — — " { مَفَاعِلَتُنْ — — — — —
مَفَاعِلَتُنْ — — — — — (rare)
- (h) مَفَاعِلُنْ — — — — — " مَفَاعِلُنْ — — — — —

Such changes may occur spasmodically within a single poem, save that the final (rhyme-) foot of each verse must be of the same pattern throughout a poem.

If Catalexis (rejection of the last syllable) occurs at the end of a verse, then — — — is changed to — —; — — — to — — etc.

5. The principal metres are as follows:

(a) Ṭawīl الطَوِيل:

فَعُولُنْ مَفَاعِلُنْ فَعُولُنْ مَفَاعِلُنْ
فَعُولُنْ مَفَاعِلُنْ فَعُولُنْ مَفَاعِلُنْ

فَعُولُنْ is frequently changed to مَفَاعِلُنْ, especially in the rhyme foot.

(b) Kāmil الْكَامِلُ

مَفَاعِلُنْ مَفَاعِلُنْ مَفَاعِلُنْ
مَفَاعِلُنْ مَفَاعِلُنْ مَفَاعِلُنْ

The two short syllables of each foot are often combined to form one long syllable in which case the foot might be scanned as مُفَاعِلْ (or مُسْتَفْعِلْ). The rhyme is frequently shortened to مُفَاعِلْ — — — or مَفَا — — —.

(c) Wāfir الْوَافِرُ

مَفَاعِلَتُنْ مَفَاعِلَتُنْ فَعُولُنْ
مَفَاعِلَتُنْ مَفَاعِلَتُنْ فَعُولُنْ
مَفَاعِلَتُنْ مَفَاعِلَتُنْ فَعُولُنْ
مَفَاعِلَتُنْ often changes to مَفَاعِلَتُنْ or مَفَاعِلَتُنْ.

(d) Rajaz الرَّجَزُ (especially in didactic poems; such a poem being called رَجَزَةٌ):

مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ
مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ

e.g.

قَالَ مُحَمَّدٌ هُوَ أَيْنَ مَالِكٍ
أَحْمَدُ رَبِّي اللَّهُ خَيْرُ مَالِكٍ

"Said Muḥammad ibn Mālik: I praise my Lord God, the best Ruler."

(Beginning of the 'Alfiyā of Ibn Mālik.)

In this metre Catalexis of the last foot (change — — — to — — —) is very common.

(c) Hazaj الْهَزَجُ common in Persian and Urdu also in Rubā'iyāt رُبَاعِيَّات (e.g. the Rubā'iyāt of Umar-i-Khayyām).

مَفَاعِلُنْ مَفَاعِلُنْ
مَفَاعِلُنْ مَفَاعِلُنْ

(f) Basīṭ البسيط

مُسْتَعِْلُنْ فَاعِلُنْ مُسْتَعِْلُنْ فَاعِلُنْ

مُسْتَعِْلُنْ فَاعِلُنْ مُسْتَعِْلُنْ فَاعِلُنْ

فَاعِلُنْ may change to مُسْتَعِْلُنْ and فَاعِلُنْ to فَعْلُنْ and even فَعْلُنْ (— — — or — — —) especially in the rhyme foot.

(g) Khaffif الخفيف

فَاعِلَاتُنْ مُسْتَعِْلَاتُنْ فَاعِلَاتُنْ

فَاعِلَاتُنْ مُسْتَعِْلَاتُنْ فَاعِلَاتُنْ

فَاعِلَاتُنْ may change to فَعْلَاتُنْ or فَعْلَاتُنْ (— — — or — — —) especially in the rhyme foot.

(h) Sarīع السريع

مُسْتَعِْلُنْ مُسْتَعِْلُنْ فَاعِلُنْ

مُسْتَعِْلُنْ مُسْتَعِْلُنْ فَاعِلُنْ

فَاعِلُنْ may change to مُسْتَعِْلُنْ (— — —) and فَاعِلُنْ to فَعْلُنْ or فَعْلُنْ (— — — or — — —).

The other metres are much less frequently encountered in Classical Arabic.

RHYME

6. Rhyme in Arabic poetry consists essentially of a *Consonant*. This consonant may have *sukūn*, whether real or imposed, e.g. the poem by 'Abū l-Atāhiya:

مَا لَنَا لَا نَتَفَكَّرُ أَيْنَ كَسْرَى أَيْنَ قَصْرَ

What is (wrong) with us, that we do not think?

Where is Chosroes, where is Caesar?

Usually, however, the rhyme consonant has a vowel, which should be constant throughout the poem, or at least, with that rhyme. Thus عَرَبْ rhymes with كَتَبْ (رَوَى) having *fatḥa*. As already stated, the rhyme vowel is usually considered long, the above two words being considered "katabā" ع arabā. كَلَمَا rhymes with سَلَمَ. The nunation is always removed for rhyme purposes. Sometimes a *kasra* rhyme may be varied with *damma* or vice versa, but *fatḥa* must not be varied. *Kasra* and *damma* are considered related sounds. If a long vowel occurs in the syllable previous to the rhyme, or the syllable before that, it should be constant, e.g. شَهْوَرٌ and صَبْوَرٌ; جَدِيرٌ and كَبِيرٌ; كَلَامٌ and سَلَامٌ; قَابِلٌ and كَامِلٌ.

In this connection, the long vowel و is always considered equivalent to ي but 'alif (ا) cannot be varied (e.g. صَبْوَرٌ rhymes with كَبِيرٌ but not with كِبَارٌ).

7. Arabs tend to recognize the metres of their poetry rather by an innate sense of the rhythm of the language than by identifying the precise metre concerned. They have their own particular method of reciting poetry; and Arabic poetry needs to be declaimed to be appreciated. Only by listening to an Arab reading Arabic poetry can one acquire a feeling for it. Only then can a non-Arab appreciate the outstanding genius of Arabic poets such as al-Mutanabbī.

Sûra 114

سُورَةُ النَّاسِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ. مَلِكِ النَّاسِ. إِلَهِ النَّاسِ. مِنْ شَرِّ
الْوَسْوَاسِ الْخَنَّاسِ. الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ. مِنَ الْغِيَةِ
وَالنَّاسِ —

SUPPLEMENT

SELECTIONS

FROM THE QUR'AN

Sûra 1

سُورَةُ الْفَاتِحَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. الرَّحْمَنِ الرَّحِيمِ. مَالِكِ يَوْمِ الدِّينِ.
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ. اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ. صِرَاطَ الَّذِينَ
أَنْعَمْتَ عَلَيْهِمْ. غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ —

Fables

From لويس شيخو by مجانى الأدب (A.D. 1859 — A.D. 1927)

النَّمُوسُ وَالِدَجَّاجُ

بَلَغَ النَّمُوسُ أَنَّ الدَّجَّاجَ قَدْ مَرِمُوا فَلَيْسُوا جُلُودَ طَلَوَائِسَ وَأَتَوْا
لِيُرَوْوهُمْ فَقَالُوا لَهُمُ السَّلَامُ عَلَيْكُمْ أَيُّهَا الدَّجَّاجُ كَيْفَ أَنْتُمْ وَكَيْفَ
أَحْوَالُكُمْ فَقَالُوا إِنَّا نَحْيَرُ يَوْمَ لَا نَرَى وَجُوهَكُمْ (مَغْرَاهُ) أَنَّ كَثِيرًا
يُظْهِرُونَ الْمَعْبَةَ وَيُطِئُونَ الْبَغْيَةَ

قِطَّتَانِ وَقِرْدٌ

قِطَّتَانِ اخْتَصَمَتَا جُبَّةً وَذَهَبَتَا بِهَا إِلَى الْقِرْدِ لِكَيْ يَقْسِمَهَا بَيْنَهُمَا
فَقَسَمَهَا إِلَى قِسْمَيْنِ أَحَدُهُمَا أَكْبَرَ مِنَ الثَّانِي وَوَضَعَهُمَا فِي مِيزَانِهِ فَرَجَحَ
الْأَكْبَرَ فَأَخَذَ مِنْهُ شَيْئًا بِأَسْنَانِهِ وَهُوَ يَظْهَرُ أَنَّهُ يُرِيدُ مُسَاوَاتِهِ بِالْأَصْغَرِ
وَلَكِنْ إِذْ كَانَ مَا أَخَذَهُ مِنْهُ هُوَ أَكْثَرُ مِنَ اللازِمِ رَجَحَ الْأَصْغَرَ فَقَعَلَ
بِهَذَا مَا فَعَلَهُ بِذَلِكَ ثُمَّ فَعَلَ بِذَلِكَ مَا فَعَلَهُ بِهَذَا وَهَكَذَا حَتَّى كَادَ
يَذْهَبُ بِالْجُبَّةِ فَقَالَتْ لَهُ الْقِطَّتَانِ هُنَّ رَضِينَا بِهَذِهِ الْقِسْمَةِ فَأَعْطَانَا

Sûra 112

سُورَةُ الْإِخْلَاصِ

قُلْ هُوَ اللَّهُ أَحَدٌ. اللَّهُ الصَّمَدُ. لَمْ يَلِدْ وَلَمْ يُولَدْ. وَلَمْ يَكُنْ
لَهُ كُفُوًا أَحَدٌ —

Sûra 113

سُورَةُ النَّفْثِ

قُلْ أَعُوذُ بِرَبِّ النَّفْثِ. مِنْ شَرِّ مَا خَلَقَ. وَمِنْ شَرِّ غَاسِقٍ إِذَا
وَقَبَ. وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ. وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ —

الْجَنَّةَ قَالَ إِذَا كُنْتُمْ أَنْتُمْ رَضِيحًا فَإِنَّ الْعَدْلَ لَا يَرْضَى وَمَا زَالَ
يَقْضِمُ الْقِسْمَ الرَّاجِعَ مِنْهَا كَذَلِكَ حَتَّى أَتَى عَلَيْهِمَا جِيعًا فَرَجَعَتْ
الْقَطْلَانِ بِمُزْنٍ وَخَبِيَّةٍ وَهِيَ يَقُولَانِ
وَمَا مِنْ يَدٍ إِلَّا يَدُ اللَّهِ فَوْقَهَا وَلَا ظَالِمٌ إِلَّا سَبِيلِي بِأَعْلَمِ

صَائِدٌ وَعَصْفُورٌ

كَانَ صَائِدٌ يَصِيدُ الْعَصَافِيرَ فِي يَوْمٍ بَارِدٍ تَكَانَ يَذْبَحُهَا وَالذُّبُوعُ
تَسِيلُ قَالَ عَصْفُورٌ لِصَاحِبِهِ لَا بَلْسَ عَلَيْكَ مِنَ الرَّجُلِ أَمَا تَرَاهُ يَبْكِي
قَالَ لَهُ الْآخَرُ لَا تَنْظُرْ دُعُوهُ وَانْظُرْ مَا تَصْنَعُ يَدَاهُ —

أَسْوَدٌ

أَسْوَدٌ فِي فُصْلٍ الشِّتَاءِ أَقْبَلَ يَأْخُذُ الثَّلْجَ وَيَفْرُكُهُ بِهِ بَدَنَهُ فَيَقِيلُ
لَهُ لِذَا ذَلِكَ قَالَ لَعَلِّي أَبْصُرُ قَالَ لَهُ حَكِيمٌ يَا هَذَا لَا تَتَّعِبُ
نَفْسَكَ فَرُبَّمَا أَسْوَدُ الثَّلْجِ مِنْ جَسْمِكَ وَهُوَ بَاتَى عَلَى حَالِهِ (مُفْرَاةً) أَنَّ
الشَّرِيرَ يَقْدِرُ أَنْ يَفْسِدَ الْخَيْرَ وَقَلِيلًا مَا يُصْلِحُهُ الْخَيْرُ

أَسَدٌ وَتَعْلَبٌ وَذَنْبٌ

وَهُوَ مَثَلٌ مِنَ الْأَمْثَلِ بِغَيْرِهِ وَاعْتَبَرَ بِهِ
أَسَدٌ وَتَعْلَبٌ وَذَنْبٌ أَصْطَحَبُوا خَرَجُوا يَتَصِيدُونَ فَصَادُوا حِمَارًا
وَأَرْبَابًا وَطَبَّيْ قَالَ الْأَسَدُ لِلذَّنْبِ أَتَمِّمُ بَيْنَنَا قَتَالَ الْأَمْرِ بَيْنَ الْحِمَارِ
لِلْأَسَدِ وَالْأَرْبَابِ لِلتَّعْلَبِ وَالطَّبَّي لِي فَخَبَطَهُ الْأَسَدُ فَأَطَارَ رَأْسَهُ ثُمَّ
أَقْبَلَ عَلَى التَّعْلَبِ وَقَالَ مَا كَانَ أَجْهَلَ صَاحِبِكَ بِالْغَنِيمَةِ هَاتِ أَنْتَ

قَالَ يَا أَبَا الْحَارِثِ الْأَمْرُ وَاضِحٌ الْحِمَارُ لِعِدَائِكَ وَالطَّبَّي لِعِصَائِكَ
تَحَلَّلْ بِالْأَرْبَابِ فِيمَا بَيْنَ ذَلِكَ قَالَ لَهُ الْأَسَدُ مَا أَفْضَلَكَ مِنْ عِلْمِكَ
هَذَا الْفَقْهَ فَقَالَ رَأْسُ الذَّنْبِ الطَّائِرُ مِنْ جُبَّتِهِ —

تَعْلَبٌ وَضَبٌ

حَتَّى أَنَّ التَّعْلَبَ أَطْلَعَ فِي بئرٍ وَهُوَ عَاطِشٌ وَعَلَيْهَا رِشَاءٌ فِي طَرَفِهِ
ذُلُوبَانِ فَقَعَدَ فِي الدَّلْوِ الْعُلْيَا فَاتَّخَذَتْ فَرْشَبَ نَجَابَتِ الضَّبِّ فَأَطْلَعَتْ فِي
الْبِئْرِ فَأَبْصَرَتْ النَّعْرَ فِي الْمَاءِ مُتَّصِفًا وَالتَّعْلَبُ قَاعِدٌ فِي تَعْرِ الْبِئْرِ
قَالَتْ لَهُ مَا تَصْنَعُ هُنَا فَقَالَ لَهَا إِنِّي أَكَلْتُ نِصْفَ هَذِهِ الْجَبِينَةِ وَبَقِيَ
نِصْفُهَا لَكَ فَأَنْزِلِي فَكُلِيهَا قَالَتْ وَكَيْفَ أَنْزِلُ قَالَ تَعْدِدِينَ فِي الدَّلْوِ
فَقَعَدَتْ فِيهَا فَاتَّخَذَتْ وَأَرْتَفَعَ التَّعْلَبُ فِي الدَّلْوِ الْآخَرَى فَلَمَّا اتَّقَا فِي
وَسَطِ الْبِئْرِ قَالَتْ لَهُ مَا هَذَا قَالَ كَذَا التَّجَارُ تَخْتَلِفُ فَضَرَبَتْ بَعْدَهُمَا
الرَّعْبَ الْمَثَلُ فِي الْمُخْتَلِفِينَ —

حِكَايَةُ الْحِمَارِ وَالْقُورَةِ صَاحِبِ الزَّرْعِ

From "The Thousand and One Nights".
Authors Unknown

قَالَ إِنَّهُ كَانَ لِبَعْضِ التَّجَارِ أَمْوَالٌ وَمَوَاشٍ وَكَانَ لَهُ زَوْجَةٌ وَأَوْلَادٌ
وَكَانَ اللَّهُ تَعَالَى أَعْطَاهُ مَعْرِفَةَ أَلْسِنِ الْحَيَوَانَاتِ وَالطَّيْرِ وَكَانَ مَسْكِنُ
ذَلِكَ التَّاجِرِ الْأَرْيَافَ وَكَانَ عَنْدهُ فِي دَارِهِ حِمَارٌ وَثُورٌ فَأَتَى يَوْمًا الثَّوْرَ
إِلَى مَكَانِ الْحِمَارِ فَوَجَدَهُ مَكْنُوسًا مَرُشُوشًا وَفِي مَعْلَفِهِ شَعِيرَ مَغْرِبِ
وَبَيْنَ مَغْرِبِ وَهُوَ رَاقِدٌ مُسْتَرِيحٌ وَفِي بَعْضِ الْأَوْقَاتِ يَرْكَبُهُ صَاحِبُهُ

وصاحبها يسع كلامهما فلما طلع النهار خرج التاجر وزوجته إلى دار البقر وجلسا لجاء السواق وأخذ الثور وخرج فلما رأى الثور صاحبه حرك ذنبه وضرب وبرط فضحك التاجر حتى استلقى على قفاه فقالت له زوجته من أتى شيء تضحك فقال لها شيء رأيته وسمعتة ولا أقدر أن أبوح به فأصوت فقالت له لا بد أن تخبرني بذلك وما سبب ضحكك ولو كنت يموت فقال لها ما أقدر أن أبوح به خوفاً من الموت فقالت له أنت لم تضحك إلا علي ثم إنَّها لم تزل تلح عليه وتلج في الكلام إلى أن غلبت عليه وغير فاحضر أولاده وأرسل أحضر القاضى والشهود وأراد أن يوصى ثم يروح لها بالسّر ويموت لأنَّه كان يحبها محبة عظيمة لأنَّها بنت عمه وأم أولاده وكان قد عمر من العمر مائة وعشرين سنة ثم إنَّه ارسل أحضر جميع أهلها وأهل حارته وقال لهم حكايته وأنَّه متى قال لأحد على سره مات فقال لها جميع الناس من حضرها بالله عليك اتركى هذا الأمر لثلاث يموت زوجك أبو أولادك فقالت لهم لا أرجع عنه حتى يقول لى ولو يموت فسكنوا عنها ثم إنَّ التاجر قام من عندهم وتوجه إلى دار الدواب ليتوضأ ثم يرجع يقول لهم ويموت وكان عنده ديك تحته خمسون دجاجة وكان عنده كلب فسمع التاجر الكلب وهو ينادى الديك ويسميه ويقول له أنت فرحان وصاحبنا رائح يموت فقال الديك للكلب وكيف ذلك الأمر فأعاد الكلب عليه القصة فقال له الديك والله إن صاحبنا قليل العقل أنا لى خمسون زوجة أرضى هذه واغضب هذه وهو ما له إلا زوجة واحدة

لحاجة تعرض له ويرجع على حاله فلما كان في بعض الأيام سمع التاجر الثور وهو يقول للحمار هنيئاً لك ذلك أنا تعبان وأنت تستريح تأكل الشعير مغريلاً ومخدونك وفي بعض الأوقات يركبك صاحبك ويرجع وأنا دائماً للحرث والطحن فقال له الحمار إذا خرجت إلى الغيط ووضعوا على رقبتك الناف فارقد ولا تقم ولو ضربوك فإن قمت فارقد ثانياً فإذا رجعوا بك ووضعوا لك الثول فلا تأكله كأنك ضعيف وامتنع من الأكل والشرب يوماً أو يومين أو ثلاثة فإنك تستريح من التعب والجهد وكان التاجر يسع كلامهما فلما جاء السواق إلى الثور يعلقه أكل منه شيئاً يسيراً فأصبح السواق يأخذ الثور إلى الحرث فوجده ضعيفاً فقال له التاجر خذ الحمار وأحرثه مكانه اليوم كله فرجع الرجل وأخذ الحمار مكان الثور وأحرثه مكانه اليوم كله فلما رجع آخر النهار شكره الثور على تقصلاته حيث أراحه من التعب في ذلك اليوم فلم يرد عليه الحمار جواباً وتندم أشد الندامة فلما سكان ثاني يوم جاء الزراع وأخذ الحمار وأحرثه إلى آخر النهار فلم يرجع الحمار إلا تسلوخ الرقية شديد الضعف فتأمله الثور وشكره ومجده فقال له الحمار كنت مقيماً مستريحاً فما ضُرقت إلا فضولى ثم قال اعلم أتى لك ناصح وقد سمعت صاحبنا يقول إن لم يقم الثور من موضعه فأعطوه للتجزأ لينجيه ويعمل جلده نطماً وأنا خائف عليك ونصحتك والسلام فلما سمع الثور كلام الحمار شكره وقال غدا اسرح معهم ثم إن الثور أكل علفه بتمامه حتى لحس اللود بلسانه كل ذلك

ولا يعرف صلاح أمره معها فإله لا يأخذ لها بمضاً من عيدان التوت ثم يدخل إلى حجرتها ويضربها حتى تموت أو تتوب ولا تعود تسأله عن شيء قال فلما سمع التاجر كلام الديك وهو يخاطب الكلب رجع إلى عقله وعزم على ضربها ودخل عليها الحجر بعد أن قطع لها عيدان التوت وخبأها داخل الحجر وقال لها تعالى داخل الحجر حتى أقول لك ولا ينظرني أحد ثم أموت فدخلت معه ثم إنّه قتل باب الحجر عليهما ونزل عليها بالضرب إلى أن أغشى عليها فقالت له تبت ثم إنّه قبّلت يديه ورجليه وتابت وخرجت هي وإياه وفرح الجماعة وأهلها وقعدوا في أسر الأحوال إلى المات.

ابن خلدون (المقدمة) of
(A.D. 1332 – A.D. 1406)

في وجوه المعاش وأصنافه ومذاهبه

اعلم أنّ المعاش هو عبارة عن ابتغاء الرزق والسعي في تحصيله وهو مقبل من العيش كأنه لما كان العيش الذي هو الحياة لا يحصل إلا بهذه جعلت موضوعاً له على طريق المبالغة ثم إن تحصيل الرزق وكسبه إما أن يكون بأخذه من يد الغير وانتزاعه بالاعتدار عليه على قانون متعارف ويسمى مغرماً وجبياً وإما أن يكون من الحيوان الوحشي باقتراسه وأخذه يرميه من البر أو البحر ويسمى استياداً وإما أن يكون من الحيوان الداجن باستخراج فضوله النصفقة بين الناس في منافعهم كالذين من الانعام والحري من ذوده والعسل من نخله أو يكون من النبات في الزرع والشجر بالقيام عليه واعداده

¹ Come!

لاستخراج ثمرته ويسمى هذا كله فلحاً وإما أن يكون الكسب من الأعمال الإنسانية إما في مواد معينة وتسمى التصنائع من كتابة وتجارة وخياطة وحياكة وقروسة وامثال ذلك أو في مواد غير معينة وهي جميع الامتيازات والتصرفات وإما أن يكون الكسب من البضائع واعدادها للاعواض إما بالتقلب بها في البلاد واحتكارها وارتقاب حوالة الاسواق فيها ويسمى هذا تجارة فهذه وجوه المعاش وأصنافه وهي معنى ما ذكره المحققون من أهل الأدب والحكمة كالحري وغيره فانهم قالوا المعاش إمارة وتجارة وفلاحة وصناعة فأما الإمارة فليست بمذهب طبيعي للمعاش فلا حاجة بنا إلى ذكرها وقد تقدم شيء من أحوال الحياتيات السلطانية في الفصل الثاني وأما الفلاحة والصناعة والتجارة فهي وجوه طبيعية للمعاش أما الفلاحة فهي مقدمة عليها كلها بالذات إذ هي بسيطة وطبيعية فطرية لا تحتاج إلى نظر ولا علم ولهذا تنسب إلى الخليفة إلى آدم أبي البشر وأنه معلّمها والقائم عليها إشارة إلى أنها أقدم وجوه المعاش وأنسبها إلى الطبيعة وأما التصنائع فهي ثانياتها ومتأخرة عنها لأنها مرّجبة وعلمية تصرف فيها الأتكار والأفكار ولهذا لا يوجد غالباً إلا في أهل الحضار الذي هو متأخر عن البدو وثان عنه ومن هذا المعنى نسبت إلى إدريس الأب الثاني للخليفة فانه مستبطنها لمن بعده من البشر بالوحى من الله تعالى وإما التجارة وإن كانت طبيعية في الكسب فالأكثر من طرقها ومذاهبها إنما هي تحيلات في الحصول على ما بين القيمتين في الشراء والبيع لتحصل فائدة الكسب من تلك الفضلة ولذلك أباح الشرع فيه المكسبة لما إنه من باب المقامرة إلّا أنه ليس أخذاً لمال الغير مجاًناً فلها اختص بالشريعة.

From the Cosmography of القزويني (A.D. 1203–A.D. 1283)

البصرة

البصرة هي المدينة المشهورة التي بناها المسلمون. قال الشعبي مصرت البصرة قبل الكوفة سنة ونصف، وهي مدينة على قرب البحر، كثيرة النخيل والأشجار سيخة التربة، ملححة الماء لأن المذ يأتي من البحر يمشي الى ما فوق البصرة بثلاثة أيام. وماء دجلة والفُرات اذا انتهى الى البصرة خالطه ماء البحر يصير ملحاً، وأما تخليها فكثير جداً. قال الأصمعي: سمعت الرشيد يقول: نظرنا فاذا كل ذهب وفضة على وجه الأرض لا يبلغ ممن نخل البصرة. ومن عجائبها أمور ثلاثة، احدها ان دجلة والفُرات يجتمعان قرب البصرة ويصيران نهراً عظيماً يجري من ناحية الشمال الى الجنوب، فهذا يسوونه جزراً، ثم يرجع من الجنوب الى الشمال ويسوونه مداً. يفعل ذلك في كل يوم وليلة مرتين، فاذا جزر، تنص تقصاً كثيراً بحيث لو قيس لكان الذي ذهب مقدار ما بقي أو أكثر، وينتهي كل اول شهر في الزيادة الى غايته، ويسقى المواضع العالية والأراضي القاصية. ثم يشرع في الانقصاص، فهذا كل يوم وليلة انتص من الذي كان قبله الى آخر الاسبوع الاول من الشهر. ثم يشرع في الزيادة فهذا كل يوم وليلة أكثر من الذي قبله الى نصف الشهر. ثم يأخذ في النقص الى آخر الاسبوع، ثم في الزيادة الى آخر الشهر، وهكذا أبداً لا يتحل هذا القانون ولا يتغير. وثانيها انك لو التمس ذبابة على رطبها على النخل او في جوارحها او معاصرها ما وجدت إلا

* famous Arab philologist, eighth century A.D.

في القوط ولو ان معصرة دون الفيض او ثمرة متبوذة دون المسناة لما استينبتنا من كثرة الذبّان وذكروا ان ذلك لطسّم. وثالثها ان الغربان القواطع في الخريف تسود جميع نخل البصرة والنجارها حتى لا يرى غصن إلا وعليه منها ولم يوجد في جميع الدهر غراب ساقط على نخلة غير مصرومة ولو بقي عليها عذق واحد، ومناقب الغربان كالعاول، والتمر في ذلك الوقت على الأعذاق غير متماسك، فلو لا لعطف الله تعالى لتساقطت كلها بنقر الغربان، ثم تنتظر صرامها فاذا تم الصرام رأيتها تخلفت اصول الكرب فلا تدع حشفة إلا استخرجتها، فسبحان من قدر ذلك لطفاً بعباده.

From (Dictionary of إرشاد الأريب الى معرفة الأديب Learned Men) of ياقوت (A.D. 1179 – A.D. 1229)

إسحاق بن ابراهيم الموصلي¹

كنيته أبو عبد وكان الرشيد إذا أراد ان يولع به كناه أبا صفيان، وموضوعه من العلم وسكانه من الأدب والشعر لو أردنا استيعابه طال الكتاب، وخرجنا من غرضنا من الاختصار ومن وقف على الأخبار وتتبع الآثار علم موضوعه واما الغناء فكان اصغر علومه وادنى ما يوصف به، وان كان الغالب عليه لأنه كان له في سائر علومه نظراء، ولم يكن له في هذا نظير لحق فيه من مضى وسبق من بقى فهو إمام هذه الصناعة على أنه اكبر الناس للغناء والتسمي به ويقول: وددت أن أضرب كلما أراد مني من يندبني ان اغنى وكما قال قائل اسحاق الموصلي المغنى عشر مقارع (لا أطيق أكثر من هذا) وأغنى من الغناء والنسبة اليه. وكان المأسون² يقول: لولا ما سبق

¹ Celebrated musician at the court of Hārūn ar-Rashīd.

² Son of Hārūn.

الإحراق على السنة الناس وشهر به من الغناء عندهم ، لوليت القضاء بحضرتي ، فانه أولى به واحق وأغف واصدق تدينًا وابانةً من هؤلاء القضاة . قال : بقيت زمانًا من دهرى اغتس إلى هُشَمٍ ، فاسمع منه الحديث ، ثم اصبر الى الكسائي فاقرا عليه جزءًا من القرآن ، وآتى الفراء فاقرا عليه جزءًا ، ثم آتى منصور زلزل فيضاربنى طريقتين أو ثلاثة ، ثم عاتكة بنت شهدة ، فأخذ منها صوتًا أو صوتين ، ثم آتى الأصمعي فأنشده ، وآتى أبا عبيدة فذاكره ، ثم الى أبي فاعلمه ما صنعت ومن لقيت وما اخذت ، واتقدي معه ، وإذا كان العشاء رُحْتُ الى الرشيد . وقال الأصمعي : خرجت مع الرشيد فلقيت احقاق الوصلى بها فقلت له : هل حملت شيئًا من كتابك؟ فقال : حملت ما خف . فقلت : كم مقداره؟ فقال : ثمانية عشر صندوقًا . فعجبت ، وقلت : اذا كان ما خف فكيف يكون ما نل؟ فقال : اضاعف ذلك .

From (d. circa A.D. 872) الجايظ of كتاب البخلاء

كذب بكذب

ومثل هذا الحديث ما حدثني به محمد بن يسير عن والي كان بفارس ، إما ان يكون خالدًا أخا مبروكة¹ ، أو غيره . قال : بينا هو يومًا في مجلس ، وهو مشغول بمسابه وأمره ، وقد احتجب جهده ،

¹ A contemporary of al-Mausili.

² al-Mausili's uncle.

³ Name of person.

⁴ يمينًا =

⁵ «إحتجب جهده» he concealed himself (from people) as much as he could.

اذ يحج شاعر من بين يديه ، فأنشده شعرا مدحه فيه وقزله وتجدد . فلما فرغ قال : قد احسنت . ثم اقبل على كاتبه ، فقال : أعطه عشرة آلاف درهم . ففرح الشاعر فرحًا قد يستطار له¹ . فلما رأى حاله قال : وإنى لأرى هذا القول قد وقع منك هذا الموقع ! اجعلها عشرين الف درهم . وكاد الشاعر يخرج من جلده . فلما رأى فرحه قد تضاعف ، قال : وإن فرحك ليتضاعف على قدر تضاعف القول ! أعطه يا فلان اربعين ألفًا . فكاد الفرح يقتله . فلما رجعت اليه نفسه ، قال له : انت ، جِئْتُ فذاك ، رجل كريم : وأنا اعلم انك كلما رأيتني قد ازدددت فرحًا ، زدتنى في الجائزة . وقبول هذا منك لا يكون الا من قلة الشكر له . ثم دعا له وخرج .

قال : فاقبل عليه كاتبه ، فقال : سبحان الله ! هذا كان يرضى منك باربعين درهما ، تأمر له باربعين الف درهم ! قال : وبذلك ! وتريد ان تعطيه شيئًا؟ قال : ومن انفاذ امرك بد؟ قال : يا احق ، انما هذا رجل سَرَّنا بكلام ، وسرنا به بكلام ! هو حين زعم اني احسن من القمر واشد من الاسد ، وأن لسانى اقطع من السيف ، وأن امرى انفذ من السنان ، جعل في يدي من هذا شيئًا ارجع به الى شيء؟ ألسنا نعلم انه قد كذب؟ ولكنه قد سَرَّنا حين كذب لنا . فنحن ايضا نسره بالقول ، ونأمر له بالجوائز ، وإن كان كاذبًا : فيكون كذب بكذب ، وقول بقول . فلما أن يكون كذب بصدق ، وقول بفعل ، فهذا هو الخسران الذى ما سمعت به !

¹ could have taken flight on account of it.

² This speech has moved you!

³ I.e. the narrator.

⁴ For us, for our sake.

From (Book of نُحْفة النَّظَّار في غرائب الأسماء وعجائب الأسفار Travels) of ابن بطوطة (A.D. 1304 – A.D. 1377)

I

ولما كان عند الظهر، سمعنا كلاماً عند الحوض، فظنوا أنهم أصحابهم. فأشاروا إلى بالنزول معهم فنزلنا ووجدنا قوماً آخرين فأشاروا عليهم أن يذهبوا في محبتهم فأبوا. وجلس ثلاثتهم أمامي، وأنا مواجه لهم. ووضعوا حبل قنب كان معهم بالأرض. وأنا انظر إليهم واقول في نفسي: بهذا الحبل يربطونني عند القتل. واقمت كذلك ساعة. ثم جاء ثلاثة من أصحابهم الذين أخذوني، فتكلموا معهم، وهمت أنهم قالوا لهم: لأي شيء ما قتلتموه؟ فأشار الشيخ إلى الأسود كأنه اعتذر بمرضه. وكان أحد هؤلاء الثلاثة شاباً حسن الوجه فقال لي: أتريد أن أسرك؟ فقلت: نعم. فقال: اذهب! فأخذت الحبة التي كانت علي فاعطيتها إياها، واعطاني مئيرة¹ بالية عنده. وأراني الطريق فذهبت. وخذت أن يبدو لهم فيدركوني، فدخلت غيضة قصب واختفيت فيها إلى أن غابت الشمس ثم خرجت وسكنت الطريق التي أرانيها² الشاب فأفضت بي إلى ماء فشربت منه. وسرت إلى ثلث الليل فوصلت إلى جبل فيمت تحته. فلما أصبحت سلكت الطريق فوصلت ضحى إلى جبل من الصخر عال، فيه شجر أم غيلان³ والسدر. فكننت اجني التبن فأكله حتى أثر الشوك في ذراعي آثاراً هي باقية به حتى الآن.

II

فاذا تلك الطريق تقضي إلى قري الكفار. فأنبعث طريقاً أخرى فأفضت بي إلى قرية خربة، ورأيت بها أسودين عربانيين فخفتهم،

¹ A blue cloak.

² أراني إياها =

واقمت تحت أشجار هنالك. فلما كان الليل دخلت القرية ووجدت داراً، في بيت من بيوتها شبه خاية كبيرة يصنعونها لاختزان الزرع، وفي أسفلها نقب يسع الرجل. فدخلتها ووجدت داخلها مفروشاً بالثين، وفيه حجر جعلت رأسي عليه ونمت. وكان فوقها طائر يعرف بمناحيه أكثر الليل، واطنه كان يضاف، فاجتمعنا خائذين. واقمت على تلك الحال سبعة أيام، من يوم أسرت وهو يوم السبت.

From (A.D. 1861 – A.D. 1914) جرجي زيدان by فتح الأندلس

الأندلس والقوط، وطليطلة¹

الأندلس إحدى مقاطعات إسبانيا واسمها في الأصل وندلوسيا نسبة إلى الوندال أو الغندال وكانوا قد استوطنوها بعد الرومان فلما فتحها العرب سموها الأندلس ثم أطلقوا هذا الاسم على إسبانيا كلها.

وكانت إسبانيا في جلة مملكة الرومان الغربية إلى القرن الخامس للميلاد فسطا عليها القوط وهم من القبائل الجرمانية الذين رحلوا من أعلى الهند إلى أوروبا طلباً للمعاش وأقاموا في بوادي أوروبا كما أقام العرب في بوادي الشام والعراق. ثم سطا القوط على مملكة الرومان الغربية قبل سطو العرب على المملكة الشرقية ببضعة القرون وأنشأوا الممالك في فرنسا وألمانيا وإنكلترا وغيرها وهي الدول الباقية في أوروبا إلى الآن.

وكان في جلة تلك القبائل قبيلة القوط الغربيين «تيسيقوط»² سطوا على إسبانيا في القرن الخامس واستخرجوها من الرومانيين

¹ The Goths. ² Toledo.

³ The Vandals.

⁴ Germanic.

⁵ Visigoths.

وأنشأوا فيها دولة قوطية انتهت بالفتح الاسلامى سنة ٩٢ هـ (٧١١ م) على يد طارق بن زياد القائد البربرى الشهير.

وكانت عاصمة مملكة القوط فى اسبانيا عامثد مدينة طليطلة على ضفاف نهر التاج^١ فى اواسط اسبانيا. وكانت طليطلة فى ذلك العهد مدينة عامرة فيها الحصون والقلاع والقصور والكنائس والديور. وكانت مركز الدين والسياسة وفيها يجتمع مجمع الاساقفة كل عام ينظر فى الامور العامة.

وكان ملك الاسبان عام الفتح الملك رودريك^٢ والعرب يسمونه «لذريق» وهو قوطى الأصل تولى الملك سنة ٧٠٩ م ولم يكن من العائلة المالكة ولكنه اغتلس الملك اختلاصاً وترك أبناء الملك السابق ناعمين عليه. وكانت اسبانيا تنقسم يومئذ الى ولايات أو دوقيات^٣ يتولى كل دوقية منها حاكم يُسمى الدوق أو الكونت ويرجعون فى احكامهم جميعاً الى الملك التميم فى طليطلة.

وطليطلة واقعة على اكمة مؤلفة من اكنات يحيط بها نهر التاج من كل جهاتها إلا الشمال بما يشبه حدوة الفرس تماماً. ووراء النهر من الشرق والغرب والجنوب جبال متسلسلة تعجب الأفق عن أهل المدينة وفيها مغارس الزيتون وكروم العنب وغابات السنديان والصنوبر. وفى منتصف المدينة الكنيسة الكبرى التى جعلها المسلمون بعد الفتح جامعاً وهى من الفخامة والناعمة على جانب عظيم^٤. وكان الناظر إذا ألقى نظره على أبنية طليطلة من شاهر تبين فيها من ضروب الأبنية مزيجاً من الطرز الرومانية والطرز القوطية وحول

^١ River Tagus.

^٢ Roderic.

^٣ Dukedom.

^٤ To a great extent.

المدينة من الشمال ووراء النهر من الجهات الأخرى مغارس الفاكهة والأثمار وسائر أصناف الأشجار إذا أطل الواقف من إحدى نوافذ منازلها أشرف عليها كلها.

(A.D. 1891 - طه حسين (Autobiography) الأيام From

I

لقد رأيتك (با بنتى) ذات يوم جالسة على حجر ابيك وهو يقص عليك قصة اديب ملكا^١ وقد خرج من قصره بعد أن قفأ عينيه لا يدرى كيف سير. واقتلت ابنته أنتيجون^٢ قناده وأرشدته. رأيتك ذلك اليوم تسمعين هذه القصة مبتهجة من أولها ثم أخذ لونك يتغير قليلاً قليلاً واخذت جبهتك السمحة ترتد شيئاً فشيئاً وما هى إلا ان اجبشت بالبكاء، وانكبت على ابيك لثماً وتقبلاً. واقتلت أمك فالتزعتك من بين ذراعيه، وما زالت بك حتى هذا روعك. وفهمت امك وفهم ابوك وفهمت أنا ايضاً انك إنما بكيت لانك رأيت اديب الملك كأيك مكثوفاً لا يبصر ولا يستطيع أن يهتدى وحده. فبكيت لايبك كما بكيت لاديب.

II

والنساء فى ترى مصر لا يخبين الصمت ولا يملن اليه، فاذا خلت احداهن الى نفسها ولم تجد من تتحدث اليه، تحدثت الى نفسها ألواناً من الحديث، ففنت إن كانت فرحة، وعددت إن كانت محزونة، وكل امرأة فى مصر محزونة حين تريد، وأحب شيء الى نساء القرى إذا خلون الى انفسهن. أن يذكرن آلاسن وموتاهن فيعددن،

^١ Oedipus Rex.

^٢ Antigone.

وكثيراً ما ينتهى هذا التعديد الى البكاء حقاً. وكان صاحبنا أسعد الناس بالاستماع الى أخواته وهن يفتنن والى أمه وهى تعدد. وكان غناء أخواته يغيظه ولا يترك فى نفسه أثراً، لانه كان يهده سخيلاً لا يدل على شيء، بينما كان تعديد أمه يهزه هزاً عتيقاً وكثيراً ما كان يكيه. وعلى هذا النحو حفظ صاحبنا كثيراً من الأغاني وكثيراً من التعديد وكثيراً من جد القصص وهزلها.

(- 1898 A.D.) توفيق الحكيم by يوميات نائب فى الأرياف From

أبصرت سائق السيارة مختلياً خلف جُدع السَّنَط شاحب الوجه، بارز العينين، يشاهد هذا المنظر ولا يملك نفسه :

— لا حَوْلَ ولا قُوَّةَ إلا بالله ! إنا لله وإنا إليه راجعون ! ولسمعه الطبيب فانتهره وأمره بالابتعاد. وصحتُ أنا كذلك فى السائق صيحة انصرف بعدها الى سيارة وقَّع فيها. ما الذى روعه ؟ أمو منظر العظام فى ذاتها، أم فكرة الموت المثلثة فيها، أم المصير الآدمى وقد رآه أمامه رأتى العين ؟ ولماذا لم يَعدْ منظر الجثث أو العظام يؤثر فى مثلى وفى مثل الطبيب، وحتى فى مثل اللِّعَاد والحُرَّاس هذا التأثير ؟ يُخَيِّلُ لِي أن هذه الجثث والعظام قد قُتِلَتْ لدينا ما فيها من رموز. فعلى لا تعدو قى نظرنى قطع الأخشاب وعيدان الحطب وقوالب الطين والآجر. إنها أشياء تتداولها أيدينا فى عملنا اليومى. لقد انفصل عنها ذلك « الرمز » الذى هو كل قوتنا. نعم، وما يبقى من كل تلك الأشياء العظيمة المقدَّسة التى لها فى حياتنا البشرية كل الخطر لو نزعنا عنها ذلك « الرمز » أبقى منها أمام أبصارنا اللاهية، غير المكتونة، غير جسم مادى : حجر أو عظم، لا يساوى شيئاً ولا يعنى

شيئاً. ما مصير البشرية وما قيمتها لو ذهب عنها « الرمز » ؟ هو فى ذاته كائن لا وجود له. هو لا شيء، وهو مع ذلك كل شيء فى حياتنا الآدمية. هذا « اللاشيء » الذى نشيد عليه حياتنا هو كل ما يملك من سمو نخال به ويمتاز على غيرنا من المخلوقات. هنا كل الفرق بين الحيوانات العليا والحيوانات الدنيا.

قطع الطبيب سلسلة تفكيرى بمحض طبعى فى يده ذات التَّفاز الجلدى الشَّباب يفحص به العظام...

عباس محمود العقاد سارة¹ by From the novel
(A.D. 1889 - A.D. 1964)

اللقاء

ألغى همَّام نفسه، وهو عائد الى منزله، على مقربة من مسكن صاحبه الأستاذ زاهر، وهو رجل ظريف طيب النجيزة. وكان يومئذ يسكن فى بيت من بيوت الحجرات المقروشة تدبره خانطة فرنسية كان اسمها ماريانا. . . فدخل همَّام الى المنزل يزور صاحبه ويقضى معه فترة يقفزان فيها بين معارض الحديث التى لا وصلة بينها، ويضحكان ضحكاً كثيراً، إن لم تكن فيه كفاية عالية فقيه ولا شك بمرين نافع للرتنين.

ووجد ماريانا فى فناء الدار تُطعم الديكة الرومية التى لها صفحة من المكرونة البائنة، وعندها فتاة مليحة يصعب تقدير سنّها، لأنها تصلح² لعشرين كما تصلح للخامسة والعشرين، وتسمى³ آنسة كما تسمى سيدة، وهى مشغولة بكساء ثقله وتُمعن النظر فيه.

¹ Sarah.

² might be; lit. suitable for.

³ might well be called.

قال همام : أسعد الله الصباح ، اين زاهر يا مدام؟^١ فردت التحية بمثلها ، وقالت : أولاً نراك ! لا زائراً لزاھر؟ إنه خرج منذ هنيهة على أن يعود بعد قليل .

والفت همام الى صفحة المكونة قائلاً : أرى ان الديكة اليوم ايطالية وليست رومية ! فلم تجب ماريانا بغير ابتسامة عريضة ، وانما اجابت الفتاة قائلة : إن كان الجنس بالطعام فالديكة هنا علمية لا تدین؟ يجنس من الاجناس : مصربة إن اكلت الفول المدسّس ، وانجليزية ان اكلت البطاطس ، وعندية إن صبرت على الصيام الطويل .

فنظرت اليها ماريانا نظرة العتب المصطنع ، واستظرف هام جوابها واستغرب مشاركتها في الحديث في وقت واحد ، ورحب مع ذلك بهذه المشاركة التي أحس لتوها أنها واقتت هواه ، وأنه كان يسوق الحديث اليها إن أبطأ المساق . قال همام : إن الأنسة تعرف كل شيء عن ديكة البيت وتذوّبها في الوطنية ، ولكني لا اذكر انني رأيته هنا يا آنسة قبل الآن .

ماذا يقول؟ أيقول لا أذكر اني رأيته؟ أكان من الجائز إذن ان يراها ويهملها وينسى انه رآها؟

أحس همام أيضاً ان الكلمة لم توافق هواها ، وسعها تحجب بشيء من الامتناع الكئوم كلها مخاطب نفسها : ولماذا تدعوني يا آنسة ! أنتصغرنى؟ انى ربة بيت ، وأم !

^١ Madame.

^٢ belong to. دان ب. *boiled (Egypt).

^٣ at the same time.

^٤ at once (تَوَ).

^٥ v.n. of سَأَى.

حسن حسنى عبد الوهاب الصمادى by خلاصة تاريخ تونس From (A.D. 1883 -)

افتك النصرارى غرناطة سنة ٨٩٧ هجرية من ملوكها بنى الأحرار على يد فردند الكاثوليكي صاحب قشتالة . فهاجر عندئذ خلق عظيم من مسلمى الأندلس الى المغرب والشرق . وبقي كثير من ضعفاء بمواظمتهم سبائين في اعتقادهم مضطهدين في حقوقهم الى اوائل القرن الحادى عشر للهجرة إذ تكالب عليهم الأسبان بتوحش وأخرجوهم من ديارهم جميعاً بعد ان ساءوهم سوء العذاب وشردوهم كل شرد . فنزل بعضهم بعد مشاقق لا تحصى بالمغرب الاقصى لقربه من بلادهم وقصد آخرون القطر التونسى لما كان يبلغهم عن كرم اهله وخصب تربته . فوجدوا ملتجئين بربابهم ودينهم الى هذه الديار سنة ١٠١٦ . وما بعدها وكان اول ورودهم على عهد عثان داي . فانتشر بقدمهم هؤلاء المنكوبين وأنس غربتهم وحث أهل الخاضرة على إكراسهم حتى أنسام قُتد وطنهم .

ثم إن هذا الداي أقطع مهاجرى الأندلس ما اختاروا من الاراضى ووزع على محتاجيهم الاسوال والنفقات فانتشروا في اكناف البلاد يشيدون القرى وينشئون الزارع والبساتين حتى استأنف الفطر عمارته المنقود وثروته الغابرة . فمن التى آسوها سليمان وقربانية والجديدة وزغوان وبلربة وجزاز الباب وتستور وتلعة الأندلس وغيرها .

^١ Granada. last Muslim dynasty which ruled Granada A.D. 1239 to A.D. 1492.

^٢ Ferdinand the Catholic. * Castile.

^٣ Ughmān (Ottoman) Dey, Governor of Tunis, A.D. 1595 to A.D. 1610.

^٤ Softened their exile.

^٥ et seq. names of towns.

وعلاوة على ذلك فقد استوطن منهم جانبٌ وافرٌ حاضرة تونس واتخذوا بها حارات عُرِفَتْ بهم واسواقاً للصناعات التي جلبوها معهم كصناعة الشاشية^١ ونسج الحرير ونقش الرخام والجبس والزليج. وقد تقل اهل البلاد عنهم اصول تلك الحرف حتى اقتصروا. ويلاحظه قد حصل للقطر من هجرة الأندلسيين اليه ثروة واسعة وعمران دافق.

(A.D. 1894 -) ميخائيل ثُمَيْمَة by الغريال From

الرواية التمثيلية وسألة اللغات

أكبر عبة صادقتها في تأليف « الآباء والبنين » هي اللغة العامية والمقام الذي يجب أن نُعطاه في مثل هذه الروايات. في عُرفي — واظن الكثيرين يوافقوني على ذلك — ان اشخاص الرواية يجب ان يخاطبونا باللغة التي تعودوا ان يعبّروا بها عن عواطفهم وافكارهم، وإن الكاتب الذي يحاول ان يجعل فلاحاً امياً يتكلم بلغة الدواوين الشعرية والمؤلفات اللغوية يظلم فلاحه ونفسه وقارئه وسامعه، لا بل يظهر اشخاصه في مظهر الهزل حيث لا يقصد الهزل ويقترب جرماً ضد فن جماله في تصوير الانسان حسبما نراه في مشاهد الحياة الحقيقية.

هناك أمر آخر جدير بالاهتمام متعلق باللغة العامية — وهو أن هذه اللغة تستر تحت ثوبها الحشن كثيراً من فلسفة الشعب واختياراته في الحياة وامثاله واعتقاداته التي لو حاولت ان تؤدبها بلغة فصيحة

^١ a sufficient number. جانب وافر.

^٢ Sheshiya; red felt cap (similar to the tarbush) worn in North Africa.

^٣ a previous work of the author. الآباء والبنون.

لكنّ كن يترجم اشعاراً وامثالاً عن لغة اعجمية. وربما خالفنا في ذلك بعض الذين تأبطوا القواميس وتسَلَّحوا بكتب الصرف والنحو كلها قائلين إن « كل الصيد في جوف الفراء » وأن لا بلاغة أو فصاحة أو طلاوة في اللغة العامية لا تستطيع أن تأتي بمنثلها بلغة فصحي. فلهؤلاء ننصح أن يدرسوا حياة الشعب ولغته بامعان وتدقيق.

الرواية التمثيلية، من بين كل الأساليب الأدبية، لا تستطيع ان يستغنى عن اللغة العامية. انما العقدة هي أننا لو اتبعنا هذه القاعدة لوجب أن نكتب كل رواياتنا باللغة العامية، إذ ليس بيننا من يتكلم عربية الجاهلية أو العصور الاسلامية الأولى، وذاك يعني اقتراض لغتنا الفصحى. ونحن بعيدون عن أن نبنتى هذه الملمة القومية فأين المخرج؟

عشاً بحثت عن حل لهذا المشكل فهو أكبر من ان يحله عقل واحد. وجُلّ ما توصلت اليه بعد التفكير هو أن أجعل التعلدين من اشخاص روايتي يتكلمون لغة معربة، والاميين اللغة العامية. لكني اعترف باخلاص أن هذا الأسلوب لا يحل العقدة الأساسية. فالمسألة لا تزال بحاجة الى اعتناء أكبر رجال اللغة وكتّابها.

جبران خليل جبران by دمنة وابتهامة From
صوت الشاعر (A.D. 1893 - A.D. 1931)

أحنّ الى بلادي لجمالها واحب سكان بلادي لتعاستهم، ولكن اذا ما هبّ قومي مدفوعين بما يدعونه وطنية وزحفوا على وطن قريبي وسلبوا امواله وقتلوا رجاله وبنوا اطفاله وورثوا نساءه وسقوا

ارضه دماء بنيه واشبعوا ضواريه لحوم فتياه كرهت اذ ذاك بلادي
وسكان بلادي.

اتشيبُ بذكر مسقط رأسي واشتاق الى بيت ربت فيه، ولكن اذا
مرر غابر طريق وطلب مأوى في ذلك البيت وقوتاً من سكانه ومنع
مطروداً استبدلت تشيبي بالثناء وشوقي بالسلو وقلت بذاتي: ان
البيت الذي يضمن بالخبز على محتاجة، وبالفراش على طالبه هو احق
البيوت بالخدم والتراب.

احب مسقط رأسي، بعض محبتي لبلادي. واحب بلادي بقسم من
محبتي للارض وطني. واحب الارض بكيتي لانها مرتع الانسانية روح
الالهوية على الارض. الانسانية المقلدة روح الالهوية على الارض.
تلك الانسانية الواقعة بين الخرائب، السائرة قاصتها العارية بالاطار
البالية، الذارفة الدموع السخية على وجنتها الذابلتين، النادية
ابنائها بصوت يملأ الانير أنث و عوبلاً وابنائها مشغولون عن
ندائنا باغاني العصية، منصرفون عن دموعها بصقل السيوف.
تلك الانسانية الجالسة وحدها تستغيث بالقوم وهم لا يسمعون، وان
سمعها فرد واقترب منها ومسح دموعها وعزاها في شدايدها قال
القوم: اتركوه فالدموع لاتؤثر بغير الضعيف.

الانسانية روح الالهوية على الارض. تلك الالهوية السائرة بين
الامم المتكلمة بالهبة المشيرة الى سبل الحياة والناس يضحكون مستهزئين
باقوالها وتعاليمها. تلك التي سمعها بالامس الناصري¹ فصلبوه،
وسقراط² فسموه، والتي سمعها اليوم القائلون بالناصري وسقراط

¹The Nazarene.

²Socrates.

وجاهروا باسمها امام الناس والناس لايقدرّون على قتلهم، لكنهم
يسخرون بهم قائلين: السخرية اقسى من القتل وامرّ.
ولم تقو اورشليم على قتل الناصري، فهو حي الى الابد. ولا
آثينا على اعدام سقراط، فهو حي الى الابد. ولن تقوى السخرية على
سامعي الانسانية وتابعي اقدام الالهوية، فسيحيون الى الابد - الى
الابد.

الجداول Specimen of modern Arabic verse from
(A.D. 1889 - A.D. 1957) إيليا أبو ماضي of

لست أدري

جئت لا أعلم من أين ولكي أتيت
ولقد أبصرت قدامى طريقاً فمشيت
وسأقي سائراً إن شئت هذا أم أيت
كيف جئت؟ كيف أبصرت طريقي؟...

لست أدري

أجديد أم قديم أنا في هذا الوجود
هل أنا حرّ طليق أم أسير في قيود
هل أنا قائد نفسي في حياقي أم مقود
انتمى أنى أدري ولكن

لست أدري

¹Jerusalem.

²Athens.

Proverbs and Aphorisms

(حِكْمٌ وَأَمْثَالٌ)

الْأَمْثَالُ مَصَابِيحُ الْأَقْوَالِ
 الْعَجَلَةُ مِنَ الشَّيْطَانِ وَالثَّانِي مِنَ الرَّحْمَنِ
 فِي الْإِعَادَةِ إِفَادَةٌ
 قَدْ يَسُوءُ الصَّالِحُ
 إِنَّ الْكَذُوبَ قَدْ يَصْدُقُ
 رِسَالَةُ السَّكَرَانِ تَقْرَأُ فِي الْحَمَامَةِ
 أَرْبَعُ نِسَاءٍ وَالْقَرْبَةُ يَابِسَةٌ !
 الشَّبَابُ مَطِيَّةُ الْجَهْلِ
 قَوْلُ الْحَقِّ لَمْ يَدْعُ لِي حَدِيثًا
 كُلُّ فَتَاةٍ بِأَيِّهَا مُعْجِبَةٌ
 كَلِمَةُ النَّاسِ عَلَى قَدَرِ عُقُولِهِمْ
 كُلُّ غَرِيبٍ لِلْغَرِيبِ نَسِيبٌ
 الْوَعْدُ سَحَابٌ وَالْفِعْلُ مَطَرٌ
 الْعُدُوُّ أَقْبَحُ مِنَ الذَّنْبِ
 الْأَدَبُ يَزِينُ الْغَنَى وَيُسَرُّ قَرَّ الْفَقْرِ
 الْقَبِيحُ حَارِسُ الْمَرْأَةِ
 الرِّجَالُ قَوَالِبُ الْأَحْوَالِ
 كُلُّ شَيْءٍ عَادَةٌ حَتَّى الْعِبَادَةِ

النَّشْرُ قَدِيمٌ

غَابَ عَنَّا فَرِحْنَا ، جَاءَنَا أَثَقَلْنَا مِنْهُ
 لَا تَأْسِنِ الْأَمِيرُ إِذَا غَشَّكَ الْوَزِيرُ
 عَشِي تَرَى
 كَمْ قَبَّةٌ تَزَارُ وَمَاجِبَهَا فِي النَّارِ
 إِنَّ الْبَطَالََةَ وَالْكَسَلَ أَلْحَى مَذَاقًا مِنَ الْعَسَلِ
 احْفَظْ لِسَانَكَ ، إِنَّ صُتَّةَ مَنَّاكَ ، إِنَّ خُتَّةَ خَانَكَ
 لَوْ لَا مَرِيي مَا عَرَفْتُ رَبِّي .

SELECTIONS FROM THE ARABIC PRESS

From الأهرام , daily newspaper, Cairo

فوزى يطير الى اكرا¹ لتنفيذ الميثاق الافريقى
 v خبراء بطيرون لتأليف الجهاز الدائم لمؤتمر القمة

* ** تقران يطير الدكتور محمود فوزى وزير الخارجية الى اكرا
 لحضور اجتماع وزراء الخارجية خلال هذا الاجتماع الذى سيعقد فى
 منتصف الشهر القادم ، تأليف الجهاز الدائم للميثاق الافريقى ، الذى
 وقعه الرئيس جمال عبد الناصر فى الدار البيضاء مع اقطاب الدولة
 الافريقية فى يناير الماضى .
 سيطير خبراء من الدول الافريقية السبع التى اشتركت فى مؤتمر
 الدار البيضاء فى اوائل الشهر القادم الى اكرا لعقد اجتماع تحضيرى
 لوزراء الخارجية للاتفاق على تفاصيل تأليف اللجان السياسية
 والعسكرية والاقتصادية والثقافية والسكترية الدائمة للميثاق
 سينثل الجمهورية العربية فى هذا الاجتماع سبعة من الخبراء
 العرب فى النواحي السياسية والعسكرية والاقتصادية والثقافية .

¹ Accra.

برئاسة الأستاذ محمود رياض مستشار رئيس الجمهورية. سيمقد هذا الاجتماع التحضيري في الاسبوع الاول من الشهر القادم ثم ينقلب في نهايته الى مؤتمر على مستوى وزراء الخارجية.

التنظيم الجديد لوزارة الادارة المحلية مديرين عامين يرأسون الادارات الفنية

****** تم وضع مشروع تنظيم وزارة الادارة المحلية ستكون الوزارة من خمس ادارات، هي ادارات الشؤون المالية والادارية والقانونية والعلاقات العامة والتفتيش الفني. سيرأس هذه الادارات مدير عام او موظف من الدرجة الاولى. ستضم الوزارة اقساماً فنية تختص ببحث المسائل التي يحيلها الى الوزارة مجلس الامة او الاتحاد القومي او الوزارات المختلفة.

لن تضم الوزارة ادارات تمثل المراقبات الفنية في المحافظات. اذ سيقى اشراف الوزارات التنفيذية المختلفة على النواحي الفنية في المجالس المحلية بحيث يكون المحافظ في حكم نائب الوزير لكل وزير يشرف فنيا على النواحي المتصلة بعمل الوزارة. ستزود الادارات والاقسام الفنية بحاجتها من الموظفين عن طريق موظفي الوحدات المجتمعة وادارة البلديات وادارة المديرية التي ضمت لوزارة الادارة المحلية من الوزارات الاخرى.

From, Cairo, أخبار اليوم

سياسة التخطيط

هذا من ناحية، ومن ناحية أخرى فإن الدولة التزمت سياسة التخطيط الاقتصادي والاجتماعي، ولم تعد الميزانية العامة في ظل هذه السياسة الا مرحلة من مراحل الخطة الشاملة التي وضعتها الحكومة بكافة أجهزتها وناقشتها على مختلف المستويات واستصدرت قراراً جمهورياً باعتمادها، وأصبحت معددة في دقة تامة وتفصيل دقيق، بحيث يصبح أي تعديل في الميزانية خارج عنها، متافياً لبداً التخطيط ومتعارضاً معه. وقد يكون مرققاً لسير الخطة التي تقوم على تفضيل الأهم على المهم وعلى توفير الامكانيات اللازمة

للتنفيذ على التوقيت الزمني المتسلسل وذلك كله وفقاً لمتطلبات التناسق بين المشروعات والأعمال وبين جوانب السياسة العامة للدولة، وبين مختلف القطاعات.

إن هذه السياسة الجديدة التي يتبناها القيسوي¹ في اعداد ميزانية الدولة تمنع الاعتراف الذي حدث في الماضي عندما كان مجلس النواب يزيد في اعتمادات الميزانية دون طلب الحكومة. ولكنها - السياسة الجديدة - لن تمنع مجلس الامة من مناقشة الحكومة فيما يرى ادخاله من تعديل. فأذا وافقت عليه - في نطاق الخطة الشاملة طبعاً - امكن اجراؤه في حدود الدستور. ومن شأن هذا كله أن يجعل المناقشة في مجلس الامة ايجابية ومجدية.²

From, daily newspaper, Beirut

لجنة الادارة تجتمع ظهر السبت للشروع في درس مشروع الاجراءات

لمندوب « الحياة » الخاص :

كان من المنتظر ان تجتمع لجنة الادارة والعدل ظهر هذا النهار الخميس للشروع في درس مشروع قانون الاجراءات الجديد، غير ان هذا الاجتماع ارجيء الى ظهر يوم السبت المقبل. وبرر الشيخ بهيج تقى الدين¹ رئيس اللجنة هذا التأجيل بقوله : ان الرغبة في دعوة جميع ممثلي لجنة المستأجرين والتقابات والهيئات المعنية بهذه القضية، والملاكين، كل هذا اوجب تأجيل الموعد الى يوم السبت حتى يتسنى دعوتهم الى حضور الجلسة والوقوف على ارائهم.

وفي الواقع، فإن قلم المجلس تولى امس توجيه الدعوة الى هؤلاء الممثلين مذكراً اياهم بوجود اعداد ملاحظاتهم بشأن المطالب التي ينادون بها. وقد اشترط في عدد امس الى ان التقابات العمالية اجتمعت وقررت بالاجماع رفض المشروع من اساسه.

¹ Name of person.

² "to be useful. (IV جدو) أجدي".

اشتباك في بعلبك واعتقال الفاعلين

لخلاف على ضمان أرض في حلتا¹ (قضاء بعلبك) أقدم دعاس طعان دندش² وولده نوفل³ وخلييل سعيد علاء الدين⁴ جميعهم من زبود على ضرب نايف ديب سيف الدين⁵ الذي ادعى انهم اشبهوا عليه اسلحة كانوا يحملونها. وبغض اليوم وثارا لنسيبهم نايف⁶ المذكور تصدى محمد ديب سيف الدين⁷ وعلى مهدي سيف الدين لدعاس⁸ وولده، وقد قام درك بعلبك بالتحقيق واوقف خليل علاء الدين ومحمد سيف الدين ومهدي سيف الدين وقتشوا منازلهم فلم يعثر على شيء ممنوع، والتحريات ناشطة لتوقيف دعاس.

From the daily newspaper, Rabat (Morocco)

سفير المغرب في بغداد يشكر
الشعب العراقي والحكومة العراقية

أصدر سعادة سفير المغرب في بغداد يوم امس البيان التالي : يتقدم سفير المملكة المغربية في العراق الى الشعب العراقي النبيل وإلى صاحب السيادة رئيس مجلس السيادة العراق وإلى السادة الوزراء وأعضاء الهيئات الديبلوماسية المنتدبة بالعراق واصحاب الفضيلة العلماء ورجال الدين وممثلي الهيئات والاحزاب السياسية وممثلي النقابات والمنظمات الاجتماعية ورجال الصحافة والمنظمات التسوية وكافة المعوزين بوقاة المغفور له الملك الراحل محمد الخامس سواء من تفصل منهم بزيارة دار السفارة أيام قراءة الفاتحة أو من عبروا عن مشاعرهم بالبرقيات والرسائل يتقدم اليهم جميعا بعميق شكره وبالحق تأثره لما عبروا عنه من العواطف ومشاعر الحزن على قيد المغرب الراحل والتي كانت له ولاعزاء السفارة المغربية أكبر مواساة لهذا الخطب الجلل الذي حل بالشعب المغربي داعيا الى الله تعالى أن يحفظهم وإن لايريبهم بأسا ولا مكروها.

¹ Baalbek.² Locality.³ Et seq., names of persons.

From the Arabic weekly, Paris

الأصالح الزراعي في الجزائر

دخل الإصلاح الزراعي في دوره الانشائي وذلك بعد احداث صندوق يساعد على استلاك الأراضي الفلاحية. وتم تحويل ما يزيد عن الف هكتار كانت تابعة إما لأسيلاك الدولة وإما للشركات. فانتزع من الشركة الجزائرية ٢٦ الف هكتار ومن الشركة السويسرية بجنيف ١٦ الف هكتار بحيث بلغ المجموع مائة الف هكتار ستوزع في قطع ذات مساحات تتراوح بين ١٥٠ و ٢٥٠ هكتار. وفي المناطق المتضعة بالري سيجري الانتزع على الأراضي التي تزيد مساحتها عن ٥٠ هكتاراً او في حالة وجود اطفال لا تتجاوز ١٥٠ هكتاراً. اما العشرون الف هكتار المتحصل عليها فستوزع على قطع ذات خمسة هكتارات. وينخرط المحزون على تلك القطع في تعااضدية وشركة فلاحية احتياطية. وليس من الضروري ان يكونوا مسلمين.

ADVERTISEMENTS AND ANNOUNCEMENTS

مصانع « العلوية » لصاحبها محمد حسين العلوي

ان مصانع « العلوية » على استعداد لتقديم أية مساعدة تتعلق باجهزة « العلوية ». ان كان لديك أية مشكلة أو أية فكرة أو شكاية عن هذا التاج الذي اشتريته أو أي استعمال عن امور أخرى تتعلق بهذا التاج الرجاء إعلامنا.

ضمان

نشهد بأن صناعة جهاز العلوية مكفولة من أي خلل أو عيب، وتعتبر هذه الكفالة ملغاة عند وقوع أي خلل بها وذلك في حالة سوء استعمال الجهاز أو عدم الاعتناء به أو في حالة تصليحه من قبل أي شخص ليس وكيلاً لجهاز العلوية. ان هذه الشهادة تعتبر الكفالة الوحيدة ويجب ان تعاد مع الجهاز في حالة طلب خدمة مكفولة له والا فان أي تصليح لا يعتبر مجانياً.

إن التحسين الذى طرأ على إنتاج بطاريات «فيدور» بمهد الطريق إلى استئناف التجارة مع السوق العالية. وفي إمكان هذه الشركة المشهورة أن تنتج بطاريات جافة تصلح لجميع الأغراض، وهي تنتج أنواعاً كثيرة من أحدث أجهزة الراديو، ومجموعة كبيرة من المعدات الكهربائية المنزلية. ويسر شركة «فيدور» أن تمد عملاءها فيما وراء البحار بتفاصيل منتجاتها والشروط التجارية

مكتبة محمد على

لطب وبيع الكتب الشرقية

لدينا مجموعة كبيرة من الكتب (جديدة ومستعملة) عن مصر وبلاد العرب وتركيا وإيران والهند والصين الخ بكل اللغات. ترسل الكاتالوجات عند الطلب. إلى المؤلفين والناشرين: الرجاء إعلامنا بمطبوعاتكم. اختصاصيون: في الرسوم الدقيقة والمخطوطات والفخار وغيرها من منتجات الهند وإيران.

شركة ذات شهرة عالية

بحاجة إلى مهندسين وكيميائيين قديرين لهم رغبة في اتخاذ الصناعة مهنة لهم. على الراغبين أن يكونوا مستعدين للعمل في بيروت أو في جدة (المملكة العربية السعودية). يتلقى الفائزون التدريب اللازم براتب كامل قبل تسلمهم مهام العمل. ترسل الطلبات إلى صندوق البريد رقم ١٠٠١ بيروت قبل ١٥ آذار.

المملكة المغربية

وزارة الاقتصاد الوطنى

الكتب المغربى للمراقبة والتصدير

إعلان عن عرض آثار

يتسلم المكتب المغربى للمراقبة والتصدير ٧٢ نهج محمد سميحة بالدار البيضاء حتى نهاية ١٨ مارس ١٩٦١ عروضاً بشأن إمداده ببذلات صالحة لشواش المكتب. ويمكن الحصول على دفتر التكاليف وعلى المزيد من الارشادات لدى مصلحة الادوات التابعة للمكتب بالعنوان المذكور اعلاه.

¹ Specialists.

وينبغي ان ترسل العروض الى ادارة المكتب م. م. ت في ظرف مزدوج محتوم بالذك مع البريد الموصى عليه وان يكتب على ظرف الخارجى الاسم التجارى لصاحب العرض مع عبارة «اعلان عن عرض ائمان بشأن اللباس».

إعلان

مطلوب لوزارة الداخلية - مصلحة تسجيل السيارات والآليات - سيارتان جيبية من صنع ١٩٦٠ او ١٩٦١. تعينت الساعة العاشرة من يوم السبت في ٢٥ آذار سنة ١٩٦١ موعداً للتزيم بطريقة المناقصة. تقدم العروض الى مكتب ادارة المناقصات - بناية منصور سلامه - شارع شاتوبريان - قبل الساعة ١٢ من يوم الجمعة ٢٤ آذار سنة ١٩٦١. يمكن الاطلاع على دفتر الشروط في محاسبة الداخلية.

إعلان

مطروح مجدداً للبيع بالزاد العلنى كامل عقار الدولة رقم ٥٣٩ من منطقة برج الشمالى - صور، المحتوى على ارض^١ بعل سليخ تزرع حبوب مساحته ٣٢٨٥ متراً مربعاً. تجرى الزيادة في صور لدى الحاكم المنفرد من الساعة التاسعة حتى الحادية عشرة من يوم الخميس الواقع في ٣٠ آذار سنة ١٩٦١. يمكن الاطلاع على دفتر الشروط في مديرية الشؤون العقارية في بيروت دائرة املاك الدولة - بناية البرلمان - وفي امانة السجل العقارى في صيدا^٢ وفي المكتب العقارى المعاون في صور خلال الدوام الرسمى. فعلى الراغبين بالشراء الحضور في الوقت المعين مصحوبين بالتأمين المجدد في دفتر الشروط.

¹ Jeep.

² Tyre.

³ "treeless watered (by natural sources)"

⁴ Sidon.

عطاءات ومناقصات

مراقبة الشؤون البلدية والقروية بمحافظة البحيرة¹ - تقبل عطاءات لغاية ظهر يوم الاثنين الموافق ١٩٦١/٣/٢٧ لعملية إنشاء الوحدة الزراعية بتاحية رشيد² - وتطلب المستندات من المراقبة بدمهور³ على ورقة مدغنة فئة الخمسين ملياً⁴ نظير دفع مبلغ ٥٠٠ ج.م. يضاف إليها مبلغ ثلاثمائة مليم في حالة طلب المستندات بالبريد - وكل عطاء غير مصحوب بتأمين موقت قدره ٢٪ (اثنان في المائة) من قيمته او يخالف لنصوص المواصفات والشروط العمومية لن يلتفت اليه

- ٥٢٦١

CORRESPONDENCE

أيها الأخ المخلص السيد فلان

بعد السؤال عن خاطركم الأمل أن تكون بما يُرام من محبة وعافية على الدوام. ثم اننا نقدم اليك بالتهنئة بمناسبة قدوم السنة الجديدة. هذا واننا مشتاقون كثيراً لرؤياك ومشاهدة عاصمة بلادكم الجميلة في هذه الايام، أيام عيد الميلاد. وسأكتب لك خطاباً مطولاً في بحر هذا الأسبوع وسلم لنا على جميع الاصدقاء، وسنى اليكم الف المخلص لكم
فلان

حضرة الأخ الفاضل السيد فلان دام بقاءه

بعد التحية والسلام والأمل ان تكونوا بغاية الصحة والسلامة لقد تشرفنا بورود تحريركم المؤرخ في ١٤ الجاري ونشكر حضرتكم جزيل الشكر وبما شرحتم به صار لدينا معلوماً. اما بخصوص البضائع التي توجد عندهم في الوقت الحالي فكما سبق وعرفناكم ان جميع الأصناف تهنأ وفي استطاعتنا عرضها على أسواق سوريا واستيرادها،

¹ In Egypt. ² Egyptian coin. ³ جنيه مصري

خاصة الاشياء التي تم اختراعها في الآونة الأخيرة. وهنا نرجوكم ان كان في استطاعتكم ان ترسلوا لنا عن طريق البريد هذه الطليبة الصغيرة، المبينة أدناه، فترجوكم ان تعرفونا عن السعر حتى نقدّم لكم قيمتها على أحد مصارف طرفكم.

أخى سيحضر لكم اليوم وهو بصحة جيدة وجميعنا هنا نذكر حضرتكم بالثناء وتهديكم عاطر التحية. وختاماً نقضوا بقبول أركى سلامنا وشكرنا.

كاتبه

مخلصكم

فلان الفلاني

الى حضرة ابن عمنا العزيز السيد فلان المحترم

تحيةً وسلاماً، والرجاء ان تكونوا بكمال الصحة والسلامة. لقد ورد الينا بأحسن وقت كتابكم الكريم المؤرخ في ٦ من الشهر الماضي وشكرناكم مزيد الشكر، أما الجرائد الانكليزية التي وعدتموني بارسالها فلم تصل بعد فلا اعرف سبب التأخير. اني ذهبت اليوم الى دائرة البريد وهناك موثّق قال لي ان الطائرة من انكلترا متأخرة لسبب ضباب على مطار روما وليس لديهم خبر عن وصولها. وقد زارنا البارح صاحب الطرّين¹ محمود سليم على طريقه الى نيو يورك حيث سيحل محل أخيه في التصلية هناك، بقي عندنا حوالي ساعتين وسرنا حضوره غاية السرور إذ لم نره من مدة طويلة وبعزّ علينا. رافقناه جميعاً الى المطار خارج المدينة.

هذا والرجاء ان يتقوا جميعاً على احسن حال واقبلوا منا أركى السلام والتحية ودمتم.

مخلصكم

فلان

¹ Mutual friend.

APPENDIX A

Colloquial Arabic Dialects

1. A comprehensive and practical guide to spoken Arabic is well beyond the scope of this Grammar. The following notes are intended merely as a preliminary guide, a statement of broad principles in fact, with only sketchy details.

2. Whereas Latin developed into different languages, such as Italian, French, and Castilian (Spanish) in the course of the centuries, Arabic did not split up into separate languages over the same period and in a comparable geographical area. The reason was that Arabic was the language of a religion, Islam, as well as of government. This meant that in the first place the written language was shielded from the usual linguistic decay; and secondly, that the colloquial speech did not diverge as widely as might otherwise have been the case. As a consequence the spoken Arabic of countries as mutually remote as Iraq, the Sudan, Morocco, can be described as dialects rather than separate languages.

Colloquial Arabic is, for convenience, divided into geographical areas, each with its own general characteristics and peculiarities; but within each area there is considerable diversity in sub-dialects. Nevertheless, the main dialects all have certain features and tendencies in common and are seldom mutually completely unintelligible. In fact a person who is familiar with, say, the spoken Arabic of Egypt will soon understand a Lebanese or an Iraqi. Indeed, in some cases the difference between the colloquial as a whole and written Arabic is much greater than that between one colloquial dialect and another.

The main dialect areas are:

Egypt (Lower Egypt, the Cairene dialect). The Sudan

(and Upper Egypt). The Maghrib (Tunisia, Algeria, Morocco). The Levant Coast (Syria and Lebanon). Iraq. The Arabian Peninsula.

3. The differences between Classical and Colloquial Arabic may be analysed under three headings: Phonology, Grammar, and Vocabulary.

4. Phonology

In most of the dialects the pronunciation of certain letters of the alphabet differs to some extent from that of recognised classical usage. Generally speaking we may say that consonants difficult to pronounce (in the mouths of certain groups of peoples) are simplified. This simplification can often be paralleled in other Semitic languages such as Hebrew and Syriac.

The *hamza* goes frequently unpronounced except at the beginning of a word. Thus the word *مَسْؤُولٌ* "responsible" becomes something like *masūl*. *سَأَلَ* "he asked" becomes *sāl* as though written *سَال*; *قَرَأَ* "he read" becomes *qara*.

The consonant *ث* becomes either *tā'* or *sīn*. For example we have *talāta* for *ثَلَاثَة* "three". For *ثَلَا* we have both *masalan* and *matalan*, the latter being heard in some parts of the Levant. There seems to be no guiding rule in this matter. In Iraq and the Arabian Peninsula, however, the true pronunciation of *ث* is used.

ج becomes a hard *g* in Egyptian Arabic. Thus *جَرْدَل* "bucket" becomes *gardal*. Although this pronunciation of the *ج* can be heard elsewhere it is particularly associated with Egyptian Arabic.

ذ becomes *d* or *z* except in Iraq and the Arabian Peninsula. Thus we have *hāda* for *هَذَا*, and *kazālik* for *كَذَلِكَ*.

ض is usually considered a peculiarly Arabic sound, hence the appellation *لغة الضاد* for the Arabic language. Yet it is frequently confused with *ظ*. In Iraq and areas in the

Arabian Peninsula both these letters have a sound similar to that of ذ. In Egypt and the Levant ط is sometimes pronounced as a ض in addition to its own sound as ظ. In both these areas, however, the word خَاطِبُ "officer" is pronounced *ṣāḥibī*. In Syria and Lebanon مَبْهُوتٌ "correct" is heard as both *maṣbūṭ* and *maḍbūṭ*.

ق becomes a *hamza* in the dialects of Lower Egypt and the towns of Syria, Lebanon, Israel, and the western area of Jordan. Thus the word قَالَ "he said" becomes 'āl. In other regions, particularly the Sudan, parts of Iraq and the Arabian Peninsula and the Maghrib the ق becomes a hard g, thus gāl for لال. This g pronunciation was recognised in Classical times as an alternative pronunciation; for example, in Ibn Duraid's introduction to his famous dictionary, the "Jambara" (9th-10th Century). This pronunciation is that of the Persian گ gāf.

In the vowel sounds there is considerable divergence in the colloquials from the Classical. For example, *damma* often becomes *kasra*. Thus the proper name حُسَيْن may be heard as *Hisain*. It is often omitted altogether in words like سَوْر and مَبَارَك which are heard as *mnawwar* and *mbarak* (or even *embarak*). The *fatḥa* in words of the فَعِيل form is often not sounded and we have *kbīr* كَبِير. Diphthongs may become long vowels, and vice versa. In the Syrian dialect شَيْءُ "thing" is heard as *shī* and كَيْفٌ "how" as *kīf*.

Verb vowelings are also frequently varied. يَكْتُبُ "he writes" may be heard as *yiktoḥ*, *yiktib*, or *yaktib*. كَبِرَ "he grew" as *kibir*.

5. Grammar

In grammar all the dialects resemble one another in that practically all final vowels disappear. This applies especially to those vowels indicating the cases of nouns and the moods

of verbs. Nunation disappears altogether except in a few isolated adverbial usages such as *ḥālan* "at once", *akyānan* "sometimes", and *taqriban* "approximately".

يَتَّ "house" is *bait* in all cases. كَتَبَ "he wrote" is pronounced as *katab*; يَكْتُبُ as *yaktub* (or one of the variations shown in Section 4). A final vowel may be used if the following word begins with a *hamzatu l-waṣl*, and this will be either *fatḥa* or *damma* or *kasra*, e.g.

mā yaḥrisa l-walad, "he does not know the boy". *Iqlibi l-waraqā*, "turn the piece of paper over".

Even when the following word begins with a consonant vestiges of a final vowel are sometimes heard. Thus in Egypt *katabā gawāb* "he wrote a letter" is heard as well as *katab gawāb*.

The Demonstrative Pronouns are often simplified, shortened or otherwise modified in the different dialects. Thus the rendering for "this book" may be *il-kitāb-da* (or *ik-kitāb-da*) in Egypt and the Sudan, or *hal-kitāb*, *hel-kitāb* in Syria and the Lebanon and Iraq.

Conjunctive Particles are largely omitted. Thus the sentence أُرِيدُ أَنْ أَكْتُبَ لِأَخِي "I wish to write to my brother" would be rendered in colloquial speech as 'arid 'aktub li-'akhī. The "doubled" Particles إِنَّ, اِنَّ, اِنَّ etc. are scarcely ever heard. نَ is even rarer.

In the Dual and the sound Masculine Plural, only the oblique forms are used. Thus رَجُلَانِ, oblique رَجُلَيْنِ, "two men" is *rajulain* in all cases (with the final *kasra* unpronounced). مُعَلِّمُونَ, oblique مُعَلِّمَيْنِ, "teachers", is *mu'allimīn* in all cases (with the *fatḥa* over the *nūn* unpronounced).

The verbal suffixes undergo some simplification. For example يَكْتُوبُونَ "they write" becomes يَكْتُوبُوا in most of the dialects, but not in Iraq and the Arabian Peninsula as a rule.

The Dual forms of the Perfect and Imperfect are not used in colloquial speech. One can bear يكتبون and يكتبوا for the Feminine, يكتبن; and even sometimes يكتب for تكتب (fem.).

In the dialects of Egypt and the Levant *b* or *be* is prefixed to the persons of the Imperfect to make it a Present Indicative. Thus *byiktub* means "he writes"; *betimshi* "she walks"; *baʿrif* "I know".

Various means are employed to indicate the Future tense of the Imperfect. In Egypt we may hear (*huwa*) *ha yimshi* for سوف يمشي which in Syria (and Lebanon) would be expressed by *rah yimshi*. In Iraq *da* is placed before the Imperfect. Occasionally also the Active Participle will be used with a future meaning, e.g. *and māshi as-sūq*, "I shall go to the market". A frequent use of the Active Participle, found in some areas, is to give it a meaning of the Perfect. Thus the phrase أخذ بنت فلان can mean "he took (in marriage) the daughter of such-and-such a one".

To express possession the plain *ʿidāfa* is not exclusively used; instead, several words with the meaning of "property" are employed. In Egypt *betāʿ* (for *matāʿ*) is used; in the Maghrib *mtaʿ*; in Syria *tabaʿ*; in Iraq *māl*. *Haqq* may also be heard. Thus كتابي, "my book", is expressed by *al-kitāb betāʿi* or *mtaʿi* or *tabaʿi* or *mālī* or *haqqī* according to the dialect area.

In the negative, لا tends to be replaced by لا. In Egypt and parts of the Levant the word "not" is expressed by *mush*; in Iraq by *mū*, and in parts of Syria by *mo* and *mau*. These variations, however, are not usually used with the Perfect or Imperfect; *mā* is used in these cases. In Egypt and parts of the Levant the verb in the negative has *sh* as a suffix. Thus "he did not strike" would be *mā ʿarabsh*. "I did not see him" as *ma ʿhufutsh* (colloquial شاف "to see"). This final *sh* is presumably شيء "thing" in origin and appears in

these cases as *sh* in the Maghrib. In colloquial Arabic لا tends to mean merely "no", though it is used in prohibition with the verb in some areas. Thus "do not go" may be *lā tamshī* (*timshī*) or *mā tamshī* (*sh*). In popular intercourse the word نعم "yes" is less common than such expressions as *eh*, *ay*, and *aiwa*. The last is used extensively in Egypt and the Levant.

The Relative Pronoun الذي is rare. Instead we hear simplifications like *al* (the Article), *alli*, *ilī*, *elli*, *halli* or *yalli*. Thus الكتاب الذي قرأته becomes *al-kitāb al*, *elli*, *halli*, etc. *qarētuh* (*garētuh*, etc.) *ē* or *ai* takes the place of the *hamza*.

The above are only a few of the grammatical variations of colloquial Arabic dialects and are not intended to be exhaustive for any dialect.

6. Vocabulary

Uniformity of vocabulary is, according to the philologists, the least important prerequisite for linguistic homogeneity. Languages of the same family and dialects of the same language may differ considerably in vocabulary. So it is with the various dialects of Arabic. We must not be surprised to find that a refrigerator is *barrāda* in the Lebanon and *tallāja* in the Sudan; or that a bedsheet is *sharshaf* in one country and *milāya* in another. Strangely enough, the commoner the word the more likely it is to differ from area to area. شعر "poetry" is the same everywhere. It is the everyday things, especially modern or foreign importations, which show most variety.

Dialectical variations may be due to three causes: loan words, corruption of classical words, or selection from classical synonyms.

(a) *Loan words*. These are numerous and are employed to describe modern machines and techniques. Various learned academies such as the Egyptian Academy have tried to

discourage the use of these by inventing suitable words from Arabic roots, a perfectly feasible procedure. But such fabrications do not easily gain ground among the masses. Thus we can hear *otô* or *otombil* for a car, or *arabiya* (Egypt) or *sayyâra*; the two latter are Arabic. A truck may be *lûri* (i.e. "lorry") or *sayyârat naql*. Similarly, use of the word "telephone" (written in Arabic تلفون) is discouraged by the language reformers in favour of the word هَاتِف which might be translated as "an unseen man whose voice is heard".

To list the foreign vocabulary in Arabic would require a book. Some of this vocabulary is Turkish (dating back to the Ottoman Empire or even earlier) and Persian. Titles such as *bey* and *pasha* are Turkish. *Bâsh*, Turkish for "head" is used in compounds for "chief", as *bâshmufta'ish* "chief inspector", *bâshkhâtib* "chief clerk", *bâshmuhandis* "chief engineer". The Turkish word *duğhri* is used for "straight on" or "straight ahead". The adoption of foreign words in Arabic goes back to pre-Islamic times. The Quran itself contains words of Persian, Greek, and Aramaic origin.

In adopting foreign words the Arabs try to give them Broken Plurals (or, in many cases, sound Feminine Plurals) wherever possible. Thus the plural of *tâks* or *tâksi*, "taxi" can be *tawâkis* or *tawâks*; the plural of *lûri* "lorry" *lawâri* or *lûriyât*. The plural of *film* "a film" is 'aflâm.

Foreign words may undergo considerable corruption. From the French "vapeur" we have *wâbûr* or *bâbûr* used in Egypt and the Sudan for a steamer or pumping engine. In Syria it has the former meaning.

(b) *Corruptions of Classical words.* The following are a few examples:

Zay, meaning "like" (كَ or يَمْثِلُ), from the classical زَيْ "a manner" or "fashion".

baṭṭāl "bad" from بَطَلَ "to be useless or corrupted".

badal safariya "travelling allowance", from بَدَّل "to change" and سَفَر "travelling".

it'ashsha "to dine", for تَعَشَّى.

Such corruptions may affect either the actual form of the word or its meaning.

(c) *Selection from Classical synonyms.*

The Medieval Arabs boasted of the richness of their language and of the large number of مُتَرَادِفَات or synonyms. The student of this grammar will have encountered four words for "garden": بَيْتَانٌ, حَدِيقَةٌ, جَنَّةٌ, جَنَّةٌ. The first three are all common in colloquial Arabic. There are also many words for animals, and natural phenomena such as clouds. The various names for the camel are legion. The student must not be surprised to find the word بَعِير *ba'ir* used in some localities almost exclusively for "camel" instead of the commoner جَمَل. He may also find هَدُوم instead of جَمَل for "clothes". He will rarely hear the classical ذَهَب "to go"; instead it will be رَاح *rāḥ* or مَاشَا (لَيْسَ) lit. "to walk".

7. It is advisable for the student to begin by learning one single dialect, presumably one for which he has a practical need. He can later turn to other dialects and learn the various principles governing them and the characteristic differences which distinguish one from the other.

The following preliminary bibliography can be taken as a guide:

- Egypt: W. H. T. Gairdner: *Egyptian Colloquial Arabic*, Cairo, 1944.
T. F. Mitchell: *An Introduction to Egyptian Colloquial Arabic*, Oxford, 1956.
Iraq: Van Ess: *The Spoken Arabic of Iraq*, 2nd edition, Oxford, 1938.
Haim Blanc: *Communal Dialects in Baghdad*, Harvard U.P., 1964.

Syria, Lebanon,

Palestine: R. Nakhla: *Grammaire du Dialecte Libano-Syrien*. Beirut, 1937/8.

G. R. Driver: *A Grammar of the Colloquial Arabic of Syria and Palestine*, Probsthain & Co., London (Printed in Vienna), 1925.

A. Barthélemy: *Dictionnaire Arabe-Français* (5 fascicules), Paris, 1934-1954.

Rice and Sa'id: *Eastern Arabic*, Beirut, 1961.
Cantineau and Helbaoui: *Arabe Orientale (Parler de Damas)*, Paris, 1953.

M. Piamenta: *Tenses, Aspects, Moods in the Arabic dialect of Jerusalem*, Jerusalem, 1964.

South Arabia

(Hajramawt): R. B. Serjeant, *Prose and Poetry from Hajramawt*, London, 1951.

Sudan: J. S. Trimmingham: *Sudan Colloquial Arabic*, Second edition, Oxford, 1946.

The Maghrib: Gaudefroy-Demombynes & Mercier: *Manuel d'Arabe Marocain*, Paris, 1925.

Louis Brunot: *Introduction à l'arabe marocain*, Paris 1950.

J. Jourdain: *Cours pratique d'arabe dialectal (Tunisian)*, 7th ed., Tunis, 1956.

Central and

West Africa: G. J. Lethem: *Colloquial Arabic, Nigeria and Lake Chad*, London, 1920.

Arabic

Phonetics: W. H. T. Gairdner: *The Phonetics of Arabic*, London, 1925.

Jean Cantineau: *Etudes de Linguistique Arabe*, Paris, 1960.

C. Rabin: *Ancient West Arabian*, London, 1951.

This list does not include popular primers for travellers.

APPENDIX B

Guide to Further Study

1. Many students will doubtless have used this grammar under a teacher's guidance; for them these notes will not be necessary. For those, however, who are studying without the aid of a teacher these brief remarks, we hope, will be of some assistance.

2. Works of Reference. Dictionaries

While this grammar contains a substantial vocabulary of over 4,000 words the student wishing to proceed further will certainly require dictionaries. Those by **Elias E. Elias**, *Arabic-English and English-Arabic*, published in Cairo in several editions, range from pocket dictionaries to larger volumes comprising over 60,000 words each. They suffer from the fact that they are compiled primarily for Arabs studying English. Consequently, they do not give broken plurals of nouns, the vowelings of verbs in the imperfect, or their verbal nouns. Moreover, the English-Arabic dictionaries do not always indicate sufficiently clearly which words under any given reference are commonest, which are antiquated rather than modern, nor what fine shades of meaning distinguish them. In spite of their manifold drawbacks, however, these dictionaries represent no mean achievement. In the field of Arabic-English dictionaries, that of **Hava** published by the Catholic Press of Beirut (in several editions) is an excellent short work. It gives the plurals, verb-vowelings, and verbal nouns. At the same time, for those engaged in a profound study of modern Arabic literature it has some gaps. The best modern Arabic-English dictionary is undoubtedly that of **Wehr** (translated by Cowan), *A Dictionary of Modern Written Arabic*, Wiesbaden, 1961.

In the field of large-scale dictionaries nothing complete and satisfactory exists. Lane's *Arabic-English Lexicon* (8 vols), recently reprinted, is a classic work, but it was never completed and ceases to be more than rough notes from the middle of the letter *qāf* onwards. This work is, however, being completed in Jorg Kraemer's *Wörterbuch der Klassischen Arabischen Sprache* (Wiesbaden, Harrassowitz, 1957 onwards).

Of Arabic-Arabic dictionaries the 15th century *Qāmūs* of al-Firūzabādī is the most comprehensive short work (4 vols.). Of the larger works Ibn Manẓūr's *Lisān al-ʿArab* (13th century) and Murtaḍā az-Zabīdī's *Tāj al-ʿArūs* (18th century) are the most famous. All these works, however, will be beyond the great majority of students at this stage. They have the disadvantage that they are arranged in the "rhyme order", that is, according to the last radical of the root.

A number of handy modern Arabic-Arabic dictionaries also exists, the most popular perhaps being the *al-Munjid* of Louis Ma'luf (New Edition, Beirut, 1956). There are also some specialised vocabularies such as *Dictionary of Sentences, English-Arabic* by Imall Mazhar (Cairo, 1957), *Word-count of modern Arabic prose* by J. M. Landau (New York, 1959) with word frequencies but no translations, and *Manual of Diplomatic and Political Arabic* by Bernard Lewis (Luzac, London, 1947).

3. Advanced Grammars

The best advanced reference grammar is that by William Wright, first published in 1862 and recently reprinted (2 vols.). It uses the Latin grammatical terminology which may make difficulties for a large number of students who have no knowledge of Latin. Another excellent grammar is one by Howell published in Allahabad, India, 1883-1911, in seven volumes and based on the works of Arab grammarians. It is extremely full and prolix, and probably of less practical use for that reason. Good grammars have also been compiled in France and Germany notably the *Grammaire de l'arabe*

classique by Gaudefroy-Demombynes and Blachère, published in Paris, 1952.

4. Further Prose Composition (translation from English to Arabic).

Unfortunately there is no satisfactory material readily available for Arabic in the shape of selected passages for translation.

5. Further Reading. Anthologies

There is a number of literary anthologies which may be read by those students not wishing to embark on whole works. On the modern side Chaim Rabin's *Arabic Reader*,* published by Lund Humphries, London, 1962, is a useful collection. It enables the reader to find the vowelling, translation, and grammatical explanation of every word in the accompanying text without turning over the page. The extracts are all short but include well-known authors like Ṭāhā Husain, Taūfiq al-Ḥakīm, al-'Aqqād.

On the classical side mention must be made of Thornton and Nicholson's *Elementary Arabic*, Vols. II, III, and IV (1st, 2nd and 3rd Reading Books), published in Cambridge, 1907-11, which have full vocabularies. Of works published in the Near East, Cheikho's *Majānī l-'Adab* in six volumes, published in Beirut during the last century, may still be found. Fu'ād Afrām al-Bustānī's *al-Majānī l-Hadīṭha* is, however, superior, having full footnotes explaining difficult words and sentences. This work is in five volumes published in Beirut in 1946. There is also M. C. Lyons' *An Elementary Classical Reader*, Cambridge, 1962.

Those students specialising in modern Arabic will wish to read the newspapers. A selection would be invidious, but *al-Akram* (الأهرام) of Cairo and *al-Jarida* (الجريدة) and *al-Hayat* (الحياة) of Beirut may be recommended. There are also numerous journals and magazines, both learned and popular. The Iraq Petroleum Company and the Kuwait Oil Company publish excellent illustrated magazines, *أهل النفط*.

* 2nd Revised Edition.

and الكويي respectively. Reading the captions of the illustrations is a useful aid to learning one type of modern Arabic.

For modern newspaper Arabic the publications of the Middle East Centre for Arabic Studies, Shemlan, Lebanon, deserve special mention. These include a reader, *The Way Prepared*, and *A Selected Word List of Modern Literary Arabic*.

6. Modern Literature

Some very good modern Arabic literature exists, its chief sources being the Lebanon and Egypt. There is also a new school of writers in Iraq which is showing much promise. Perhaps the best of the modern works to begin with is the autobiographical work (in novel form) الأيام of Tāhā Ḥusain (طه حسين). Another is the satirical and amusing novel (توفيق الحكيم) by Tawfiq al-Ḥakīm يوميات نائب في الأرياف which depicts Egyptian rural officialdom of a generation ago. This author has written a number of fine plays of which سليمان الحكيم and أهل الكهف, of the phantasy type, and رصاصه في القلب, with a modern environment, may be mentioned. Al-Ḥakīm has also many one-act plays which make interesting reading. For the short story Maḥmūd Talmūr (محمود تيمور) can be recommended both for his excellent style of writing and his art of story-telling.

Arabic poetry, whether modern or classical, is not an easy subject for study. For the student interested in modern Arabic poetry Arberry's *Modern Arabic Poetry* (Cambridge, 1950) can be recommended as an anthology, containing among other things some fine examples of verse by the modern Lebanese-American (or Syrian-American, as it is usually called) school, of whom an outstanding figure is Eliya Abū Mādī (إيليا أبو ماضي). Of an older period are the Egyptians Ḥāfiẓ Ibrāhīm (حافظ إبراهيم), and Shauqī (شوقي), whose poems are not easy for Europeans. Shauqī's poetical dramas are good but may not have a ready appeal. Perhaps his مصرع كيو باترا (the Death of Cleopatra) may be of interest

to those acquainted with the works of Shakespeare.

During the last few years a number of younger writers have achieved prominence. Among those deserving mention are the Egyptians Naḡīb Maḥfūẓ, Yaḥyā Ḥaqqī and Al-Sharqāwī; the Lebanese woman writer, Laila Ba'labakki, and the young Iraqi poetess, Nāzik al-Malā'ika. A brief account of some of the chief writers of the older generation may be found in Khemiri and Kampffmeyer, *Leaders in Contemporary Arabic Literature*; Berlin-Dahlem, 1930.

7. Classical Literature

Classical Arabic literature is tremendously copious and covers a wide field in style and subject. Much of it is difficult and it is not easy to advise the student where to begin. All should read the Quran, however. Its language is by no means simple but many translations exist which will assist in its study. Arberry's *The Quran Interpreted* (London, 1955) may be recommended. Among older translations there is one by Rodwell (Everyman Edition) and an earlier translation by Sale. There is, of course, a very extensive literature on the Quran and the religion of Islam. In the latter field Gibb's *Muhammadianism* (Home University Library) is a good primer (4th impression, revised edition, 1928). For the ḥadīth, or Traditions of the Prophet Muhammad, there is a selection of the *Ṣaḥīḥ of al-Bukhārī* in the Semitic Study Series (Leyden, 1906). Guillaume's book *The Traditions of Islam* (Oxford, 1924) is still a classic. Books on Sufism have been written by Nicholson (*The Mystics of Islam*, London, 1914) and Arberry (*Sufism*, London, 1950). For works on *tafsīr* Baidāwī's *Commentary on Sūrah 12 of the Qur'ān* by A. F. L. Beeston (Oxford and New York, 1963) can be recommended.

The study of classical Arabic poetry necessitates commentaries and preferably a teacher. A few lines of classical verse may take an hour or two to elucidate. Of all the poets perhaps 'Abū al-ʿAtāhiya (أبو العتاهية) is the easiest. Readers may, however, find that his theme – the vanity of the world and the reality and imminence of death – palls after a time. Of

the later poets 'Abu Nuwas (أبو نواس) may have a greater appeal. But the student will ultimately have to face pre-Islamic and early Islamic poetry. The short poems of chivalry in 'Abū Tammām's (أبو تمام) collection known as the *Hamāsa* (الحماسة) make a suitable beginning for study. Some of these poems were fairly effectively translated by Lyall in his *Translations of Ancient Arabic Poetry*, published in 1885. In the poetical sense, however, these poems are really untranslatable. The poems in the celebrated *Mu'allaqāt* (المعلقات) are an essential study, even though they may not at first have the same appeal as the *Hamāsa* to the non-Arab.

Of the later poets 'Abū Firās (أبو فراس) will be enjoyed. His poems written during his captivity in Byzantium have a charm all their own, largely because of the genuineness of their emotions. Al-Mutanabbi (المتنبي), who has been called the Shakespeare of the Arabs, may at first repel Western readers, but the student is advised to persevere with him. In time a non-Arab may at least be able to appreciate why he is so admired in the East. Once the excessive pride of al-Mutanabbi is accepted, his real genius may be descried, however dimly.

Arabic prose ranges from the comparatively simple writing of biographers and historians to the poetical, artificial and brilliant and excessively difficult (even for Arabs) prose of the *Maqāmāt* (مقامات) of al-Ḥarīrī (الحريري) and al-Hamadhānī (الهمداني). Probably the historical and geographical writers are the best to begin with. Among the best known of works in this category are the *Travels of Ibn Baṭṭūṭa* (ابن بطوطة) and Sir Hamilton Gibb has already translated a selection of Ibn Baṭṭūṭa for the Broadway Travellers series (Routledge, London, 1929), and the first volume of his full translation appeared in 1958. Another travel author is Ibn Jubair (ابن جبير), whose works have been published in the Gibb Memorial series (ed. William Wright, 1907). The *Annals of Ṭabarī* (الطبري) are the obvious choice for historical reading,

while at a later stage the student will be ready to apply himself to the celebrated *Muqaddima*, or Prolegomena, of Ibn Khaldūn's *History*, now available also in Rosenthal's excellent translation (3 vols., London, 1958). There is also W. J. Fischel's *Ibn Khaldun and Tamerlane* (Berkeley, 1952).

There is a large literature of collected biographies, the most famous work being the *Biographical Dictionary of Ibn Khallikān* (ابن خلكان). There is a translation of this by De Slane (Paris, 1883, 6 vols.). Another work is Yāqūt's (ياقوت) *Dictionary of Learned Men*.

For literature of a less classifiable type the *Uyūn al-'akhbār* (عيون الأخبار) of Ibn Qutaiba (ابن قتيبة) deserves mention. His section on "sermons" contains examples of early preaching in Islam and will repay study.

The Medieval Arabs had a fine sense of humour. Al-Jāḥiẓ's (الجاحظ) *Book of Misers* (كتاب البخل), also available in French translation, is an outstanding collection of witty and satirical tales.

The celebrated *Alf Laila wa Laila* (الف ليلة وليلة), *Thousand and One Nights*, contains a rich store of legend, story, and anecdote in the original Arabic. This work is of interest also for its language, and the student will encounter in it occasional grammatical errors and colloquialisms.

An important development in prose literature was the cultivation of rhymed prose (سجع) and other artificial devices collectively known as *balāḡa* (بلاغة) (rhetoric). This led to the use by authors of a *recherché* vocabulary, demanded partly by the exigencies of rhyme, but also out of a desire to display erudition. This culminated in the tenth century (A.D.) in the devising of the "maqāma" form in which an anecdote or a situation is used as an excuse for a linguistic *tour de force*. The leading writers of *Maqāmāt* were Badī' az-zamān al-Hamadhānī (d. 1008 A.D.) and al-Ḥarīrī (d. 1122 A.D.). These works will be beyond the grasp of the student for some time to come. They are, however, available in various translations.

APPENDIX C

Supplementary Grammatical Notes

§ 1

The Phonology of Arabic

(see page 6 ff.)

1. At first sight, the lack of a scientific account of the phonology of Arabic in the body of this grammar might seem surprising. This omission has, however, been deliberate, and is based on the following considerations:

(a) We are concerned here only with the written language, not the spoken language.¹ As to how classical Arabic was spoken it is not possible, even now, to dogmatise in detail despite extensive Mediaeval grammatical and lexicographical Arabic literature, and accounts of the dialects of Arabia and of the various methods of Quranic reading.

(b) Written Arabic is only heard in reciting the Quran, verse, rhetorical utterances, oratory and the like, and also in broadcasts from the Arabic radio stations. This being so, one can hardly speak of the phonology of written Arabic in the same way as one could of a spoken dialect.

(c) Nevertheless, written Arabic must not be treated as a dead language, as if the written words were mere hieroglyphics. While to teach the beginner a scientific phonology of the language would be, in the opinion of the authors, of doubtful value and might only create an additional hurdle to the student, he certainly needs a rough guide to the sounds of the language. This is what has been provided in Chapter One, sections 3 and 4.

¹ See Appendix A.

(d) There are few students of Arabic today who will not wish sooner or later to visit an Arab country and perhaps pass from the classical to the colloquial language with a minimum of difficulty. Even for them – particularly in the early stages – a detailed study of phonology is of secondary consideration: a rough guide to pronunciation is their prime need.

Despite all these arguments, however, the authors of this grammar realise that further phonological notes may be desired by some students. To this end the following brief notes are intended to fill the gap in a very rudimentary way. To those who wish to undertake a more thorough study of the phonetics of Arabic the following two works can be consulted:

W. H. T. Gairdner, *The Phonetics of Arabic*, Oxford, 1925.
Jean Cantineau, *Etudes de Linguistique Arabe*, Paris, 1960.

The Consonants

2. ب b; م m; و w; ف f. These are pronounced more or less as their English equivalents. It should be observed, however, that و, when having a *sukūn* and ending a syllable, should still be pronounced as a consonant, with the lipa rounded and protruding. (See reference to diphthongs, page 9.)

ت t and د d. These consonants are closer in pronunciation to the Italian dentals *t* and *d* than the English sound. They are uttered with the tip of the tongue against the upper teeth.

ل l. See Gairdner, pp. 17–19 for the two types of *l* sound. ث *th* and ذ *dh*. As in the words *think* and *that* respectively. It should be noted that the Arabic pronunciation is more emphatic than the English. (See also Appendix A, page 497.)

س s and ز z. These are more sibilant than in English. In the former the “hiss” and in the latter the “buzz” are stronger and clearer in Arabic.

ص s; ط t; ظ z. These are pronounced by the point of the tongue with the teeth-ridge, while the back of the tongue

is raised towards the soft palate. More than one pronunciation of ط (ṭ) is heard. In sound it is related rather to ḍ (ḍh) than to z (z). In Iraq and the Arabian Peninsula the three consonants ḍ, ṭ, and z are pronounced practically the same, that is with a dh sound. (See also Appendix A, pp. 497-498).

ر r. The r is rolled, similar to the Scottish r but not as emphatic or as prolonged. In some of the dialects there is more than one sound. Among most Jews and Christians of Baghdad and the people of Mosul district, for example, it has a sound rather like the French r *grasseye* (or like the غ).

ج j. The accepted sound of this consonant is the j in the word John. It is also pronounced as the hard g, as in the English word *gag*, and the French j, as in the word *jour*, over a large area of the Arabic-speaking world. The hard g is used all over Lower Egypt. Although this pronunciation can be heard elsewhere it is particularly associated with Egyptian usage. The French j pronunciation is used in the Lebanon, in Palestinian urban dialects (i.e. in Israel and Jordan on the Western Bank), and large areas of Syria. (In North Syria, however, it has the English sound.) Rarer dialectal pronunciations of ج are gy, dy, dz, d and y.

ي y. As with the j, care should be taken to retain the consonantal sound in diphthongs.

ق q. The student must take great care in distinguishing this sound from that of ك k. It can cause confusion in meaning if not properly pronounced. Thus قَلْبُ heart; كَلْبُ dog. (See also Appendix A, page 498.)

ح h. Students tend to pronounce this consonant either as a h or like خ kh. Care should be taken to avoid particularly the latter sound by eliminating any suspicion of what Gairdner calls "scrape".

For notes on the ع see Gairdner, pp. 28-29.

The Vowels and Diphthongs

3. (a) The Classical Arab philologists unfortunately give us little guidance on the correct pronunciation of the vowels.

They usually content themselves with explaining the meanings of the words *fatha*, *damma*, and *kasra*. They do, however, refer to a feature called 'imāla (v.n. of the 4th form verb, اَمَالَ to cause to incline) whereby the ا (ā) in certain localities inclines from ā to ē (just as *fatha* does from a to e). This is heard in the Maghribi dialects, in the Lebanon and parts of Syria. Thus the word سَاكِن sākin (dwelling, inhabitant) is heard as sēkin. It has the sound of the ai in the French word *aigu*.

(b) The six vowels (three short and three long) and two diphthongs of written Arabic do not represent all the sounds heard in the colloquial - or even in Quranic reading. As stated on page 8 the proximity of certain consonants affects the vowel sounds. To appreciate this one need only note the difference in the sound of the *fatha* in ذَرْبُ (road, way) and ضَرْبُ (striking, blow). Likewise, the difference in the sound of the long ā in الْحِسَابُ (the account) and الْآمَانِي (the past). The ā in the latter word is a "back vowel" and is heard almost as the a in the word *father* as pronounced in London and South-East England.

Reading aloud

4. There are basically two methods of reading aloud:

(a) As in Quranic reading, all the final vowel points being pronounced, except in pause, i.e. at the end of a sentence (in the English sense of that word).

(b) Omitting the final vowels of inflection. For example the following sentence قَالَ لِي الْخَفِيقَةُ وَمَا كَتَبَ would be read:

(a) qāla li l-ḥaḳīqata wa mā kaḍḥab.

(b) qāl li l-ḥaḳīqa wa mā kaḍhab.

Note the disappearance of the tā 'marbūṭa in (b).

§ 2

The Interrogative Particle

(see Chapter 3, para. 4, page 29)

Students are at times in doubt as to which of the two particles **أ** and **هَلْ** to use. In many instances there is a free choice. The following points, however, should be noted:

(a) **أ** is the first word in a sentence and cannot be preceded even by the conjunction. Thus, while we can write **وَهَلْ كَتَبْتَ**, with **أ** the **و** must follow, as, **أَوْ كَتَبْتَ**.

(b) **أ** may be followed by a word beginning with *hamza*, e.g. **أَأَنْتَ فِي الْبَيْتِ**, are you in the house? The purists, however, insisted in such cases the interrogative particle have *madda*, as ... **أَنْتَ**. In writing modern Arabic it is recommended by some that **هَلْ** be used when a word beginning with a *hamza* follows the interrogative particle.

(c) It is better not to interpose the attached sign of the future, **سَ**, between **أ** and the verb. Thus, **هَلْ سَتَكْتُبُ**, being preferable to **أَسَتَكْتُبُ**.

(d) Wright (*A Grammar of the Arabic Language*, Vol. II, para. 167) says that **هَلْ** "introduces questions of a more lively sort". This statement is plausible, though perhaps of dubious practical value.

§ 3

Improper Annexation(see Chapter 8, on *idāfa*, especially para. 8, pages 65-66)

The examples given in paragraph 8 are, contrary to the rules applied to "proper annexation", indefinite. In order to

define these expressions the article is added to the adjective, e.g. **كَثِيرُ الْمَالِ**, rich (*lit.* much of wealth) **الرَّجُلُ الْكَثِيرُ الْمَالِ**, the rich man.

§ 4

The Comparative and Superlative (Elative)

(see Chapter 11, para. 7, page 89)

(a) As stated in Chapter 11 it is preferable to use the Elative as the first element in an *idāfa* construction, i.e. followed by a noun in the indefinite genitive, e.g. **هُوَ أَطْوَلُ وَلَدٍ فِي الْغُرْفَةِ**, he is the tallest boy in the room. Note that this genitive noun is also commonly used in the definite plural as follows:—

هُوَ أَطْوَلُ الْأَوْلَادِ, he is the tallest boy. The form **هُوَ أَطْوَلُ الْأَوْلَادِ** is rare.

(b) The Elative may be preceded by **مِنْ** to mean "one of the . . . est", "one of the most . . .", "among the most . . .", "among the . . . est", e.g.

هُوَ مِنْ أَكْرَمِ النَّاسِ he is one of the most generous people.

(c) (see Chapter 40, para. 8)

The student should note the frequent use of **أَقْلُ**, elative of **تَلِيلُ**, in modern politico-economic expressions such as **أَقْلُ تَقْدِمًا** with the meaning "under-developed" (*lit.* less advanced), e.g.

الدُّوَلُ الْأَقْلُ تَقْدِمًا the under-developed countries.

§ 5

Subjunctive Particles

(see Chapter 15, para. 4, page 122)

The remarks made in Chapter 15 on the choice of subjunctive particles require some amplifications and amendment.

(a) أَنْ follows verbs expressing desire, dislike, command, prohibition, duty, fear, intention, and kindred notions, e.g.

أُرِيدُ أَنْ أَتَنْظَرُ I want to wait.

مِنْ وَاجِبِي أَنْ أَتَنْظَرُ it is my duty to wait.

خَافَ مِنْ أَنْ يَنْتَظِرَ he was afraid to wait.

(b) لَنْ, لَئِنْ, لَئِكَ indicate purpose, intention, object, and the like, e.g. إِنْتَظَرُوا لِيَرَوْهُ they waited to see him. Their negatives are لَيْسَ, لَيْكِلَا, لَيْلَا.

(c) Some beginners tend to circumvent the subjunctive by using إِنَّ or أَنَّ instead of a subjunctive particle, e.g. قَالَ لَهُمْ أَنْ يَنْتَظِرُوا in error for قَالَ لَهُمْ إِنَّهُمْ يَنْتَظِرُونَ he told them to wait. خَشِيَ أَنْ يَمُوتُوا in error for خَشِيَ أَنَّهُمْ يَمُوتُونَ he was afraid that they would die. This mistake should be avoided.

(d) The use of the subjunctive may, however, often be avoided by the substitution of a verbal noun with the definite article, or in a prepositional phrase, or with the *maf'ul lahu* expression in the accusative, e.g.

خَرَجُوا لِيَسْتَقْبِلُوا الْأَمِيرَ for خَرَجُوا لِاسْتِقْبَالِ الْأَمِيرِ

They went out to receive the prince.

قَامَ لِأَكْرَمِ الْوُزِيرِ for قَامَ إِكْرَامًا لِلْوَزِيرِ

I rose out of respect for the minister.

§ 6

Doubly Transitive Verbs

(see Chapter 45, para. 3, page 392)

Doubly transitive verbs are of three main types:

(a) Causative verbs, mostly of the second or fourth derived forms, where the root verb is transitive, e.g. عَلَّمَ II to teach, from عَلِمَ to know or learn.

(b) Verbs implying giving, or some similar notion, as filling, satisfying, allowing, appointing: also the reverse meanings of forbidding and depriving. To these should be added verbs of asking, entreating and the like; e.g.

أَعْطَى حَسَنٌ مُحَمَّدًا كِتَابَيْنِ Hasan gave Muhammad two books

مَلَأَ أَدْلُوهُ مَاءً he filled the bucket with water.

(modern Arabic usually replaces the second object مَاءً by a prepositional phrase بِمَاءٍ or بِالْمَاءِ).

أَنشَدَ الشَّاعِرُ النَّاسَ قَصِيدَةً the poet recited an ode to the people.

حَرَمَهُ اللَّهُ بَرَكَتَهُ God has deprived him of a blessing.

أَسَأَلَ اللَّهَ الْعَفْوَ I ask pardon of God.

(c) What the Arabs call "Verbs of the Heart" (أَفْعَالُ الْقَلْبِ).

These are sometimes called also verbs of certainty and doubt (أَفْعَالُ الْيَقِينِ وَالشَّكِّ). These are at times what might be called "estimative" verbs, such as حَسِبَ to think, reckon. They include verbs of thinking, knowing, finding, and imagining, e.g.

أُظُنُّ حَسَنًا عَاقِلًا I think Hasan (is) intelligent.

وَجَدْتُ زَيْدًا قَائِدًا عَظِيمًا I found Zaid (to be) a great commander.

§ 7

Composite Words

Composite words in Arabic fall into three categories.

1. A word compounded of two foreign words, e.g. **يَرْدَاب** *yirdāb* pl. **سَرَادِيب** *sarādīb*, underground vault, cellar. From two Persian words *sard* cold and *āb* water (because kept cool by means of cold water).

2. A word made up of one Arabic and one foreign word, e.g. **باشمهندس** *pl. باشمهندس* *pl. باشمهندس* chief engineer. From Arabic **كُتُبْخَانَة** *pl. كُتُبْخَانَات* *pl. كُتُبْخَانَات* head. **كُتُبْخَانَة** *pl. كُتُبْخَانَات* engineer, and Turkish *bāsh* head. **كُتُبْخَانَة** *pl. كُتُبْخَانَات* bookshop or library. From Arabic **كُتُب** *pl. كُتُب* books, and Persian *khāneh* house.

3. A compound of two Arabic words, e.g. from **رَأْسُ الْمَالِ** *pl. رَأْسُ الْمَالِ*, capital (finan.), we have, **الرَّأْسَالِيَّة** *pl. الرَّأْسَالِيَّة* capitalism, **الرَّأْسَالِيُونَ** *pl. الرَّأْسَالِيُونَ* capitalists. **بَرَسَائِي** *pl. بَرَسَائِي* amphibious; from **بَر** *pl. بَر* land, and **مَاء** *pl. مَاء* water.

Some of the Arabic-Turkish compounds are tending to disappear gradually, being replaced by wholly Arabic words. While on the other hand new compound words are being introduced to meet the needs of science and technology, like **تُرْبُو نَفَاط** *pl. تُرْبُو نَفَاط* turbo-jet; **تُرْبُو مَرَوْحِي** *pl. تُرْبُو مَرَوْحِي* turbo-prop engine.

VOCABULARY

(1) The unvowelled words shown in brackets indicate the root letters. Some non-Arabic words (place names, etc.) are given under a root form whenever the construction of the word allows of this; otherwise they are placed in alphabetical order according to the initial letter of the word.

(2) A few words may be written with alternative vowelings. These are shown thus: ^أيس which means that this particular word may be spelled ^أيس, ^أيس, or ^أيس. Where this happens in the case of the vowelings of the second radical of the Imperfect it is indicated as follows: (أيس), e.g. ^أيس or ^أيس.

ا	... أبو father of, possessor, owner of
أ interrogation particle (attached)	أبوان (dual) parents
(أب)	(أب)
أبدا ever (with negative = never)	أبى (أبى) to refuse, reject
أبداً for ever	(أبى)
(أبى)	أتى (أتى) to come
أبى V to carry under the arm	ب — to bring
أبى arm-pit	أتى coming, following
(أبى)	(أبى)
أبى camels (coll.)	أبى — أتى furniture
(أبى)	(أبى)
أب father (pl. also, ancestors)	أبى II (with عَلَى or فى) to influence, impress

أبى V to be affected, influenced	أبى VIII to take for oneself, adopt
أبى trace, footstep (in pl. also antiquities)	(أبى)
أبى following on, immediately after	أبى II to delay (someone, anything)
أبى ethereal atmosphere	أبى V to be late, delayed, behind
أبى influence, impression	أبى last, recent
(أبى)	أبى last, finally, recently
أبى V to burn, be aflame	أبى pl. أخرى another, other
(أبى)	أبى pl. آخر last, end (pl. = latter part)
أبى IV to rent, hire (to someone)	أبى (الْعَالَمِ) الْآخِرَةِ; (الْعَالَمِ) الْآخِرَةِ the world to come, the Hereafter
أبى X to rent, hire	أبى lately, recently
أبى rent, reward, fee	(أبى)
أبى baked bricks	أبى (with following gen.), pl. أخوة brother
(أبى)	أبى sister
أبى II to postpone, delay (something)	(أبى)
أبى the (fixed) term of one's life	أبى II to discipline
أبى for the sake of, for	أبى pl. أدب literature, arts, politeness
(أبى)	أبى cultured, educated man, literary figure
أبى v.n. أخذ to take; (+ imperf. to begin); to learn from, study under (antiq.)	
أبى III v.n. مؤاخذه to blame	

(ادم)	أَدَمُ II to date; write history
آدَمَ بَنُو آدَمَ Adam; mankind	تَارِيخُ pl. تَارِيخَاتُ date; history
آدَمِي man	مُؤَرِّخُ historian
(ادو)	(ارض)
أَدَوَاتُ pl. أَدَوَاتُ tool, implement, instrument	أَرْضُ (f.) pl. أَرَاضِي earth, land
(ادى)	(ارنب)
أَدَى II to perform; to lead to (إِلَى)	أَرَانِبُ pl. أَرَانِبُ rabbit, hare
(اذ)	(ازل)
إِذْ since	أَزَلِيَّةُ, أَزَلْ eternity
إِذَا if, when; behold (with ب)	(ازم)
إِذَا therefore, so, then	أَزَمَةٌ pl. أَزَمَاتُ dearth, scarcity; crisis (mod.)
(اذن)	(اسس)
أَذِنَ (ـَ) to permit	أَسَّسَ II to found, establish, build
إِسْتَأْذَنَ X to ask permission	أَسَاسُ pl. أَسَاسَاتُ foundation
إِذْنُ permission	أَسَاسِي fundamental(ist)
أُذُنٌ pl. أُذُنٌ ear	إِسْبَانِيَّاتُ Spain; Spanish, the Spaniards
أُذَانٌ Moslem call to prayer	(استد)
مُؤَذِّنُ Muezzin (caller to prayer)	أَسْتَدٌ pl. أَسْتَدَاتُ professor, teacher
مِنَارَةٌ pl. مَنَارَاتُ minaret	(اسد)
(ارب)	أَسَدٌ, أَسَدٌ lion
أَرَبٌ clever, able	
(ارخ)	

(امر)	(ال)
أَمَرَ (ـَ) to take prisoner, captive	أَلْ definite article
أَسِيرٌ pl. أَسْرَاءُ captive, prisoner of war	(الب)
أَسَاطِيلُ pl. أَسَاطِيلُ fleet, flotilla	أَلَفَ II to compose, write, compile (a book, etc.)
(اسو)	أَلَفَ III to be intimate with
مُؤَاَسَاةٌ consolation; help	أَلْفٌ pl. أَلُوفٌ thousand (1,000)
(أصل)	مَلُوفٌ customary, usual
أَصُولٌ pl. أَصْلٌ origin, root, principle	مُؤَلِّفٌ composer, author
	مُؤَلَّفَاتُ (pl.) compositions, compilations
إِفْرِيقِيَّةُ, إِفْرِيقِيَا Africa	(الم)
(افق)	أَلَمَ III to pain
أَفَقٌ pl. أَفَاقٌ horizon	تَأَلَّمَ VIII to suffer (from), be pained (by)
(أكد)	أَلَمٌ pl. أَلَمٌ pain, grief
أَكَّدَ II to assure, confirm	مُؤَلِّمٌ painful
تَأَكَّدَ V to be assured (of)	
أَكِيدُ firm, certain	أَلْمَانِيَا Germany
(اكل)	أَلْمَانِيَّاتُ German, a German; the Germans
أَكَلَ v.n. أَكَلٌ to eat	(اله)
أَكْلٌ food	إِلَهَةٌ pl. إِلَهَةٌ a god, divinity
(اكم)	إِلَهُهُ God
أَكَمَّ summit, hillock, rising ground	

الْوَهِيَّةُ divineness

(إلى)

إلى to

أَنْ — (with verb) until

(أمن)

أمن II to nationalise (*mod.*)

أُمٌّ mother *pl.* أُمَّهَاتُ

أَمَامَ in front of, before

إِمَامٌ, أَيْمَةٌ, أَيْمَةٌ *pl.* إِمَامٌ

religious leader, leader of prayer, leader

أُمَّة *pl.* أُمَمٌ nation

أُمِّي illiterate

أَمْ or

أَمْ . . . أَمْ . . . as for . . .

إِمَّا . . . وَإِمَّا . . . أَوْ . . . or

إِمْرَاطُورٌ *pl.* إِمْرَاطُورَةٌ Emperor

إِمْرَاطُورِيَّةٌ empire

(أمر)

أَمَرَ (أمر) to command, order

أَمْرٌ *pl.* أُمُورٌ command, order

أَمْرٌ *pl.* أُمُورٌ thing, affair

إِمَارَةٌ rule, power; principedom

أَمِيرٌ *pl.* أُمَرَاءُ prince, ruler,

Emir

مَأْمُورُونَ, مَأْمُورٌ *pl.* مَأْمُورٌ

functionary; district officer (in some Arab countries)

مَوْثَرٌ *pl.* مَوَثَرٌ conference

أَمِيرِكَا, إِمْرِيكَا America

إِمْرِيكِي American

(أمل)

أَمَلْتُ (أمل) to hope, hope for

تَمَلَّ V (also with (ق)) to look at, observe, study

أَمَلٌ *pl.* آمَالٌ hope

(أمن)

أَمِنْتُ (أمن) to be secure

أمن II to insure (*mod.*), assure

أَمِنْتُ IV (أمن) to believe (in)

أَمَانَةٌ faithfulness; security; a trust, secretariat.

أَمَانٌ, أَمَانٌ safety, protection, security

مَجْلِسُ الْأَمْنِ Security Council

إِيمَانٌ belief, faith

أَمِينٌ *pl.* أَمَنَاءُ faithful, trustworthy; pr. n. masc.

مُؤْمِنٌ believer, faithful (in religious sense), Moslem

(إن)

إِنْ if

إِلَّا (إِنْ لَا) if not; except

أَنْ (+verb) that conj.

أَنَّ (with n. or pron.) that conj.

إِنَّ verily, truly; that (after قَالَ)

إِنَّمَا indeed, in truth, only (*strong affirmative particle*)

(انن)

أَنَّهُ moaning, lamenting n.

(انأ)

أَنَا I

(انت)

أَنْتَ *pl.* أَنْتُمْ dual you

أَنْتُمْ *pl.* أَنْتُمْ *f.* أَنْتُمْ *m.* *pl.* أَنْتُمْ

أَنْدَلُسُ Andalusia, Spain

(انس)

أَنْسَ II to render agreeable, to make friendly

إِنْسَانٌ man (human being)

إِنْسَانِيٌّ human *adj.*

أَنْسَ, أَنْسَ people, men (*pl.* of إِنْسَانٌ?)

نِسَاءٌ women

أَنْسَةٌ young lady, miss (*mod.*)

(اقت)

اِسْتَأْنَفَ X to appeal; begin anew

أَنْفٌ, أَنْفٌ *pl.* أَنْفٌ nose, forepart, point

أَنْفًا formerly, before, above, aforesaid

إِنْجِلْتَرَا, إِنْجِلْتَرَا England

إِنْجِلِيزِيٌّ *pl.* إِنْجِلِيزِيٌّ English(man)

(انن)

أَنْتَ II to procrastinate, delay

(اهل)

أَهْلٌ, أَهْلٌ *pl.* أَهْلٌ (rare) people, family

أَهْلًا وَسَهْلًا welcome!

مُؤَهَّلَاتٌ qualifications (*mod.*)

(او)

أَوْ or

(اوب)	اَوْبَة <i>f.</i> vocative particle,
اَب (يُؤْب) to return	O, Oh
	(اِيا)
اُورِيا Europe	اِيَّاهُ, اِيَّاهَا him, her
اُورِيا European	(ايض)
(اول)	اَيْضًا also
اَلْة <i>pl.</i> — instrument, tool, machine	(اين)
اَلِي mechanic(al)	اَيْن where?
اَلِيَّات machines, mechanical things	اَيْنَ whence?
	ب
اَوَّل, اَوَّلُونَ <i>pl.</i> اَوَّلِي <i>fem.</i> first	ب (attached) in, by, with
اَوَّل first <i>adv.</i>	(بَار)
(اَوْن)	اَبَار <i>pl. (f.)</i> well <i>n.</i>
اَوْنَة <i>pl.</i> اَوْن, اَوْن season	(بَاس)
اَلآن now	(بَس) to be afflicted
(اوى)	بَس to be bad
(اِوى) to take refuge (with)	بَس (بَس) to be brave
(بوى) IV to harbour, shelter	بَاس misfortune
اِوى shelter, refuge	(بَس) never mind (about), no matter!
(اى)	(بَحْث) to investigate, examine, search for
اِى that is to say, i.e.	اِحْث III to discuss with, hold a discussion with
اِىة which? whichever, any	اِحْث <i>pl.</i> اِحْث examination, enquiry, research

اِحْث discussion	اِحْث <i>pl.</i> اِحْث principle, basis
(يحر)	(يدر)
اِحْث <i>pl.</i> اِحْث, اِحْث sea;	اِحْث III to hasten
course (of a week, etc.)	(يدل)
اِحْث <i>pl.</i> اِحْث lake	(يَدَل) to change, exchange <i>trans.</i>
اِحْث sailor	اِحْث X to take in exchange
(يَحْث)	اِحْث substitute
اِحْث luck, good fortune	اِحْث instead of
اِحْث <i>pl.</i> اِحْث lucky, fortunate	اِحْث suit of clothes (<i>mod.</i>)
(يحر)	(بدن)
اِحْث <i>pl.</i> اِحْث steam-ship (<i>mod.</i>)	اِحْث <i>pl.</i> اِحْث body
(يحل)	(بدو)
اِحْث greed, svarice	اِحْث to appear
اِحْث <i>pl.</i> اِحْث greedy, avaricious	اِحْث <i>pl.</i> اِحْث desert
(بدد)	اِحْث Bedouin, Bedu (<i>coll.</i>)
اِحْث esespe	اِحْث (s) Bedouin, nomad
اِحْث لا بد (+) — <i>min</i> before verb	(بدل)
no doubt; it is inevitable	اِحْث to give generously, squander
(بدأ)	اِحْث to do one's best, utmost
اِحْث <i>v.n.</i> اِحْث to begin	اِحْث everyday clothes
اِحْث VIII to begin	(بر)
اِحْث beginning from	اِحْث land
اِحْث elementary, primary	

بَرًا وْبَحْرًا by land and sea	(برطع)
بُرْبُر Berbers	quad. to move about, be restless
(برأ)	
أَبْرَأ IV to cure, make whole	(برع)
أَبْرَأُ IV to cure, make whole	إِبْرَءُ excellent, distinguished, clever
أَبْرِيَّاءُ innocent, not guilty	(برق)
أَلْبَرْتُغَالُ, أَلْبَرْتُغَالُ; البرتقال orange; Portugal	إِبْرُقُ lightning
(برج)	تَلْغَرَفَاتُ telegram, telegraph
بَرْجُ tower, castle	(mod.)
(برح)	أَبَارِقُ pot, ewer
أَلْبَارِحُ yesterday	(برك)
(برد)	أَبَارَكَ III to bless
بَرْدٌ cold n.	أَتَ blessing
بَرَادَةٌ refrigerator (mod.)	بَرْكُ pool, pond, tank
بَرْدٌ post, courier	بَارَكٌ blessed; pr. n. masc.
بَارْدٌ cold adj.	أَتَ Parliament
بَرْدَانٌ cold adj. (used of human beings)	(mod.)
فَيْلٌ مَبَارِدٌ file (instrument)	(برج)
(برز)	بَرَامِجُ scheme, programme
بَارِزٌ prominent, outstanding	(برمل)
	بَرَامِيلُ barrel, vat, cask

(يره)	بَاشَاوَاتْ, بَاشَوَاتْ Pasha (title) (Turk.)
بَرْهَاتُ, بَرْهَاتُ a period of time	(بشر)
(برهن)	إِيءَ II to give (anyone) good news about (something)
بَرَاهِينُ proof	بَاشَرُ III to be busy with, manage, direct, do directly (as opposed to indirectly)
(بستن)	أَسْتَبْشِرُ X to rejoice at (good news)
بَسَاتِينُ garden	بَشَرٌ good news
(بسط)	بَشَرَةٌ mankind, humanity
بَسَطَ (بَسَطَ) to spread out trans.; to please	مَبَاشَرٌ direct
أَبْسَطَ VII to be pleased (at)	(بشع)
أَبْسَطَةٌ, بَسَطٌ carpet, rug	بَشْعٌ ugly, repulsive, deformed
بَسَطٌ simple	(بصص)
مَبْسُوطٌ contented, bappy, cheerful (Syr. and Eg.)	أَتَ (Eur.) bua
(بسل)	(بصر)
بَسَالَةٌ bravery, heroism	أَبَصَرَ II to open the eyes, enlighten anyone
بَسْلَاءٌ bold, brave, gallant	أَبْصَرَ IV to see
(بسم)	أَبْصَرَةٌ Basra
أَبْسَمَ VIII to smile	(بصق)
أَبْسَمٌ smile; pr. n.	أَبْصَقَ (بَصَقَ) to spit

(بصل)	بَطَالَةٌ idleness, uselessness
بَصْلٌ onion, bulb	بَاطِلٌ vain, useless
(بضع)	بَطْلٌ <i>pl.</i> أَبْطَالٌ hero
بِضْعٌ some (number between 3 and 10)	(بطن)
بِضَاعٌ goods, wares	بَطْنٌ <i>pl.</i> بُطُونٌ belly, abdomen
(بطط)	بَاطِنٌ <i>pl.</i> بَوَائِنٌ interior, bidden
بَطْءٌ <i>pl.</i> بَطْءٌ duck	(بعث)
بَطَاطَا potatoes	بَعَثَ (ـ) to send
(بطأ)	بَاعَثَ <i>pl.</i> بَوَاعِثُ cause, motive, reason
بَطْرٌ (ـ) أَبْطَأَ IV to be slow, go slowly	بَعِثْتُ envoy, delegate
بَطْءٌ slowness	(بعد)
بَطِيءٌ slow, tardy	بَعْدَ (ـ) to be far (from)
(بطح)	بَعْدَ II to make distant
بَطْحَاوَاتٌ, بَطْحَاءٌ <i>pl.</i> بَطْحَاءٌ	بَاعَدَ III to keep anybody away
a wide valley; dry bed of torrent	أَبْعَدَ IV to remove <i>trans.</i>
(بطر)	إِبْعَدَ VIII to go far (from); part; quit
بِطْرٌ to practice veterinary surgery	بَعْدَ distance
بِطْرٌ <i>pl.</i> بِيْطَرَةٌ veterinary sur- geon	بَعْدَ after <i>prep.</i>
بَطْرِيَّةٌ (<i>Eur.</i>) battery	بَعْدَ afterwards
(بطل)	بَعْدَ yet (with <i>neg.</i> = not yet)
	بَعِيدٌ far, distant, remote

(بكر)	بَكْرٌ early, in the morning, tomorrow
(بكر)	بَكْرٌ dumb, mute
بَغْدَادُ Baghdad	(بكر)
(بغض)	بَغْضَاءٌ hatred, detestation
(بغل)	بَغْلٌ <i>pl.</i> أَبْغَالٌ mule
بَغْلٌ <i>pl.</i> أَبْغَالٌ mule	(بكى)
(بني)	بَكَى (ـ) to weep
بَنَى VIII to desire, wish for	بَكَى IV to cause to weep
(بقر)	بَكَاءٌ weeping, <i>v.n.</i>
أَبْقَارٌ <i>pl.</i> أَبْقَارٌ oxen, ox	(بل)
(بقي)	بَلَى but, nay rather
بَقَعَ <i>pl.</i> بَقَاعٌ depression; plain in hilly country; valley	(بلل)
(بقل)	بَلَّلَ wet, moistened
بَقْلٌ <i>pl.</i> بَقُولٌ vegetable, green	(بلح)
بَقَالٌ greengrocer	بَلَحَ dates (<i>coll.</i>)
(بقي)	(بلد)
بَقِيَ (ـ) to remain, stay	بُلْدَانٌ <i>pl.</i> بُلَادٌ country
بَقَاءٌ remaining, existence <i>v.n.</i>	بُلْدَانٌ <i>pl.</i> بُلَادٌ town, district (also country)
دَارُ الْبَقَاءِ Heaven	بُلْدِيَّةٌ municipality
بَاقِيَةٌ remainder, rest	(بلس)
	إِبْلِيسَ <i>pl.</i> أَبَالِيسَةَ devil, Satan, Iblis
	بُولِيسَ police

(يَلْع)	بَنَاءُ <i>pl.</i> building, n.
بَلَعَ (ل) to swallow	عَلَى بَنَاءُ in accordance with
(يَلْع)	بَنَاءُ - ات <i>pl.</i> edifice, building
بَلَغَ (ل) to reach, arrive (p. 61)	بَنُوْنَ, أَبْنَاءُ <i>pl.</i> son
بَلَّغَ II to convey, inform	بَنَاتُ <i>pl.</i> ابْنَةٌ, بَنَاتُ girl, daughter
بَالَغَ III to exaggerate, over-reach	بَنَّاوْنَ <i>pl.</i> mason, builder
بَلَغَ <i>pl.</i> - ات message, announcement, communiqué	بَنَانُ <i>pl.</i> building, edifice
بَلَاغَةٌ rhetoric	(بَوَّج)
بَلَّغَ <i>pl.</i> بَلَاغَةٌ eloquent	إِسْتَبْجَ VIII to rejoice
مَبْلَغُ <i>pl.</i> مَبَالِغُ sum (of money), amount	(بَوَّب)
(بَلَو)	أَبْوَابُ <i>pl.</i> door, gate; chapter; class
بَلَّأَ (ل) to test, try, afflict	بَوَّابُ doorkeeper
(بَلَّأ)	(بَوَّج)
بَالٍ decayed, rotten, tattered	بَاحُ (ل) to reveal
(بَنَز)	أَبَاحَ IV to permit
بَنَزَ coffee, coffee berries	(بَوَّن)
بَنِي coffee-coloured, brown	بَوْنُ interval; difference
(بَنَدَق)	(بَيَّت)
بَنَدَقِيَّةُ rifle, gun	بَاتَ (ل) to pass the night, sojourn
(بَنَى)	بَيْتُ <i>pl.</i> بَيْتُ house, tent
بَنَى (ل) to build	أَيَّاتُ <i>pl.</i> بَيْتُ verse
	بَائِتُ stale, dry (bread, food)

بَيْرُوتُ Beirut	تَبَعَ (ل) to follow, belong to
(بَيْض)	تَبَعَ VIII to follow
بَيْضُ IX to be, or become white	(تَبَعَ)
بَيْضُ, بَيْضُ egg, eggs	تَبَعٌ tobacco
بَيْضُ <i>pl.</i> بَيْضَاءُ f. بَيْضُ white	(تَجَرَّ)
الدَّارُ الْبَيْضَاءُ Casablanca (in Morocco)	تَجَّارُ <i>pl.</i> تَاجِرُ merchant
(تَبَعَ)	تِجَارَةٌ commerce, trade
(تَبَعَ)	(تَحْتَ)
تَبَعَ (ل) to sell	تَحْتُ under, below
تَبَّاعُ <i>pl.</i> تَابِعُ seller	(تَحَفَّ)
تَبَّاعُ, تَبَّاعُ sale	تَحَفٌ <i>pl.</i> تَحَفَةٌ precious article, gift, masterpiece
(تَبَّن)	مَتَّاحُ <i>pl.</i> مَتَّحٌ museum
تَبَّنَ II to make clear, explain	(تَرَبَّ)
تَبَّانَ X to be clear; recognize as evident	أَتْرَبَةٌ <i>pl.</i> تُرَابُ earth, dust
تَبَّنَ between, among	تُرْبُ <i>pl.</i> تُرَبُ soil, cemetery, tomb
تَبَّنَ while, during	(تَرَجَمَ)
تَبَّانُ declaration, announcement, statement, explanation	تَرَجَمَ to translate, interpret
ت	تَرَاژِمُ <i>pl.</i> تَرَاژِمُ translation
(تَبَّن)	مُتَرَجِمٌ translator, interpreter
تَبَّنَ straw	مُتَرَجِمٌ translated
(تَبَعَ)	تَرَاژِمَةُ <i>pl.</i> تَرَاژِمَانُ guide, dragoon

(نَرَع)	(نَلَل)
نَرَعٌ <i>pl.</i> نَرَعٌ channel, canal	نَلَلٌ <i>pl.</i> نَلَلٌ small hill, hillock
(تَرْك)	تَلْغَرَاتٌ telegram, telegraph
تَرْكٌ (تَرْكٌ) to leave, abandon	(تَلْمِذٌ)
تُرْكِيَا Turkey	تَلْمِذٌ <i>pl.</i> تَلْمِذَةٌ pupil,
أَتْرَاكٌ <i>pl.</i> تَرْكٌ <i>pl.</i> <i>pl.</i> أَتْرَاكٌ	disciple
Turk, Turkish	(نَلُو)
(تَسَع)	تَلَا (تَلَا) to read, recite; follow
تَسَعٌ <i>f.</i> تَسَعَةٌ nine	(تَمَم)
تَسْعُونَ ninety	تَمَّ (تَمَّ) to be complete, completed, finished
تَاسِعٌ ninth	أَتَمَّ IV to complete <i>trans.</i>
أَتَسَاعٌ <i>pl.</i> أَتَسَاعٌ a ninth	تَمَامٌ completion, end, perfection
(fraction)	تَمَامًا completely, exactly
(تَعَب)	تَمَّ perfect, complete
أَتَعَبٌ IV to make tired, tire	تَمَّمَ to stammer
تَعَبٌ tiredness	(تَمَر)
تَعَبَانٌ tired	تَمَرٌ dried dates
(تَعَس)	(تَوَّ)
تَعَسَةٌ misfortune	تَوَّ single, sole (<i>antiq.</i>); تَوَّ
(تَفَح)	تَوَّ now, immediately
تَفَاحٌ apples (<i>coll.</i>)	(تَوْب)
تَفَاحَةٌ single apple	تَوْبٌ (تَوْبٌ) to repent
(تَقَن)	
تَقَنٌ solid, strong, well-made	

(تَوْب)	فَخ fox <i>pl.</i> فَعَلَبٌ
تَوْبٌ mulberry	(تَغَر)
(تَوَج)	تَغَوْرٌ <i>pl.</i> تَغَوْرٌ frontier, mouth,
تَوَجٌ II to crown	boundary
تَوَجٌ <i>pl.</i> تَوَجٌ crown	(تَعَب)
(تَوْر)	تَعَاثُفٌ education, culture
أَلْتَوْرَةُ The Torah, Penta-	تَعَاثُفٌ educated, cultured
teuch (loosely, the Old	(تَقَل)
Testament)	تَقَلٌ (تَقَلٌ) to be heavy
تُونِسُ Tunisia	تَقِيلٌ heavy
(تَيْن)	(ثَلْثٌ)
تَيْنٌ figs	ثَلْثٌ ثَلْثٌ ثَلْثٌ three
ث	ثَلْثَةٌ <i>f.</i> ثَلْثَةٌ three
(ثَارٌ)	ثَلْثُونَ, ثَلْثُونَ thirty
ثَارٌ vengeance (bloodfeud)	ثَالِثٌ third (ordinal)
(ثَبِت)	ثُلُثٌ a third (fraction)
ثَبِتٌ (ثَبِتٌ) to be firm, sure	ثَلَاثٌ - اِتْ triangle
ثَابِتٌ firm, sure, established	يَوْمُ الثَّلَاثَاءِ Tuesday
(ثَغْنٌ)	(ثَلَجٌ)
ثَغْنٌ thick, fat	ثُلُوجٌ <i>pl.</i> ثُلُوجٌ snow, ice
(ثَوْر)	ثَلَاجَةٌ refrigerator (<i>mod.</i>)
ثَرَوَةٌ wealth, riches	(ثَمَم)
ثَمَرٌ wealthy, rich man	ثَمَّ then, moreover, thereupon
(ثَعْلَبٌ)	ثَمَّ there, yonder

(ثمر) ^{ثَمَرٌ} fruit, fruits
 ثَمَرٌ fruitful, productive
 (ثمن) ^{ثَمَنٌ} price
 ثَمَنٌ expensive, valuable
 ثَمَانٍ eight
 ثَمَانُونَ eighty
 ثَامِنٌ eighth (ordinal)
 ثَمَانٍ an eighth (fraction)
 (تثني) ^{تَثْنِي} X to except, set aside, exclude
 ثَنَاءٌ praise
 ثَنَاءٌ during
 ثَنَانٌ two
 ثَوْنٌ Monday
 ثَانِيَةٌ second (ordinal)
 ثَانِيًا secondly
 ثَوَانٍ second (unit of time)
 (ثوب) ^{ثِيَابٌ} garment

(ثور) ^{ثَارَ} to rise up, break out; revolt, rebel
 أَثَارَ IV to arouse, incite
 ثَوَارٌ rebel, rebellious
 ثَوْرَةٌ revolt, insurrection
 ثَوْرٌ bull
 (ثوم) ^{ثُومٌ} garlic

ج

(جيب) ^{جَبَّ} top-coat, long cloak
 (جير) ^{جَبَرَ} IV (with جَبَرَ) to compel, oblige, force
 إجباري compulsory
 جَبَّارٌ mighty, powerful, giant
 (جبي) ^{جَبَسَ} lime, gypsum, plaster
 (جبل) ^{جَبَلٌ} mountain
 (جين) ^{جَبَنَ} forehead, brow

جَبَانٌ coward
 عَبْثَةٌ ebeeth
 (جه) ^{جَبَّهَاتٌ} brow, forehead, front
 (جبي) ^{جَبَاةٌ} tax, tribute
 جَابٌ tax-collector
 (جش) ^{جَشَّ} corpse, body
 (جدد) ^{جَدَّ} to be new; to be serious
 جَدَّ II to renew
 تَجَدَّدَ V to be renewed
 جد seriousness
 جدا very
 جَدُّ grandfather, ancestor
 جدَّة grandmother
 جِدَّة Jidda (town in Arabia)
 جَدِّدٌ new
 (جدر) ^{جَدِيرٌ} worthy (of)
 جِدَارٌ wall
 (جدل) ^{جَدَاوِلٌ} brook; list, table
 (جنب) ^{جَنَّبَ} to attract, draw
 (جذع) ^{جُدُوعٌ} trunk (of tree, body); bescm
 (جر) ^{جَرَّ} to drag, draw
 جَرَارٌ jar
 (جرا) ^{جَرَأَ} to be brave, dare
 أَجْرَاءٌ brave
 (جرب) ^{جَرَّبَ} II to try, put to test, tempt
 تَجَرُّبٌ trial, temptation, experiment
 أَجْرِبَةٌ sock, stocking
 (جرح) ^{جَرَحَ} to wound, hurt, injure

جرح *pl.* جروح wound, cut, injury
 جراحة surgery (art of)
 جراح surgeon
 جريح *m. and f., pl.* جرحى wounded man, or woman
 مجروح *pl.* مجرحون wounded (man)
 جرد
 جريدة *pl.* جرائد newspaper, journal (*mod.*)
 جرم
 أجرم IV to commit a crime
 جرم *pl.* جرائم crime, sin
 جريمة *pl.* جرائم crime
 مجرم criminal
 جرى
 جرى (—) to run, flow, happen
 أجرى IV to carry out, execute
 جار running, current
 جارية *pl.* جوار slave-girl, servant-girl
 إجراءات steps, measures (*mod.*)

لَازِمَةٌ — necessary steps
 (جزأ)
 أجزاء *pl.* أجزاء part, portion
 أجزاء chemist, druggist, apothecary
 (جزر)
 جزر (—) to ebb (sea)
 جزر ebb
 جزائر جزائر butcher, slaughterer
 جزيرة *pl.* جزر island
 شبه جزيرة peninsula
 الجزائر الجزائر Algeria, Algiers
 (جزل)
 جزيل abundant, much
 (جزى)
 جازى III to reward, requite, punish
 جزاء جزاء requittal, reward
 جزية poll tax
 (جسم)
 جواسيس *pl.* جاسوس spy
 (جسد)
 أجساد *pl.* أجساد body

(جسر)
 جسر *pl.* جسور bridge
 جسارة courage, audacity
 جسور bold, courageous
 (جسم)
 أجسام *pl.* أجسام body
 (جعل)
 جعل (—) to place, put, make (+ *imperf.*, to begin to)
 (جفف)
 جاف dry, withered
 (جفن)
 جفون *pl.* أجفان eye-lid
 (جلل)
 جل main part of a thing; gist
 جلالة majesty
 جلل serious, momentous
 جليل *pl.* أجلاء exalted, great; *pr. n. masc.*
 الجليل Galilee
 مجلة magazine, book, review (*mod.*)
 (جلب)
 جلب (—) to gather, bring, import
 (جلد)
 جلد II to bind (book); skin
 جلود *pl.* جلود skin, hide, leather
 جلدات *pl.* جلدات volume, tome
 جليد snow, ice
 (جلس)
 جلس (—) to sit
 جلس III to sit with
 اجلس IV to seat, make one sit
 جلسة *pl.* جلسات session, sitting
 مجلس *pl.* مجالس council, assembly, parliament
 (جمع)
 جمع (—) to gather, add
 اجتمع VIII to gather together, assemble
 ب — to meet (anyone)
 يوم الجمعة Friday
 جماعة party, community, group
 جمعية society, league, association, (trade-) union
 اجتماع *pl.* اجتماع meeting, gathering, social life

- اجتماعي social
جامع comprehensive
جامع mosque
جامعة university; league
جميع all
جميعاً all together, *adv.*
أجمع whole — *pl.* *pl.* *pl.* *pl.*
إجماع unanimity, agreement
on a matter
مجموع *pl.* *pl.* *pl.* *pl.*
مجموعة collection
مجمع *pl.* *pl.* *pl.* *pl.*
مجمع assembly,
learned body
مجتمع المجتمع society (as a whole)
(جمل)
جمال camel
جمال beauty
جمال aum, total;
جملة sentence, phrase
بالجملة in the aggregate;
wholesale (commerce)
إجمالاً generally speaking, in
general
- جميل beautiful, handsome;
good deed, kindness; *pr. n.*
masc.
(جهر)
جمهور public,
crowd; the masses
جمهور *pl.* *pl.* *pl.* *pl.*
جمهور republic
جمهوري republican
(جن)
(جـ) to go mad
جنون madness
جنّ jinn, genii, demon
جنة garden, Paradise
جنة (small)
جنّة *pl.* *pl.* *pl.* *pl.*
جنّة garden
مجنون madman, mad
(جنب)
جوانب *pl.* *pl.* *pl.* *pl.*
جانب side
جنب بجانب beside
جنوب the south
جَنَاب polite form of address
أجنبي foreign,
foreigner, strange, stranger
(جنح)
أجنحة *pl.* *pl.* *pl.* *pl.*
أجنحة wing

- (جند)
جند II to levy troops,
conscript
جندى *pl.* *pl.* *pl.* *pl.*
جندى troop,
army; soldier
(جنس)
جنس kind, class, sex,
species, genus
جنسية nationality (*mod.*)
(جنى)
(جـ) to gather (fruit, etc.)
جنيّة *pl.* *pl.* *pl.* *pl.*
جنيّة pound, guinea
(جهد)
إجتهد VIII to strive, work
hard, be diligent
جهد *pl.* *pl.* *pl.* *pl.*
جهد striving, zeal,
effort
جهاد Jihad, holy war
جهد *pl.* *pl.* *pl.* *pl.*
جهد effort
(جهر)
(جهر)
جهر II to equip, get ready,
fit out, furnish
جهاز apparatus, set,
machine, outfit
جاهز ready-made, fitted
(جهش)
أجهش IV to burst into tears
(جهل)
(جـ) to be ignorant, not
to know
تجاهل VI to feign ignorance
الجاهلية the Days of Ignorance (period before Islam)
جاهل *pl.* *pl.* *pl.* *pl.*
جاهل ignorant
جهول (very) ignorant
جهول unknown
(جهنم)
جهنم hell
(جو)
جو sky, atmosphere, air
جوى air, *adj.*
(جوب)
أجاب IV to answer,
reply to
أجوبة *pl.* *pl.* *pl.* *pl.*
أجوبة answer, reply
(جوخ)
جواخين *pl.* *pl.* *pl.* *pl.*
جواخين hearth,
place for drying dates

(جود)	جَوَادُ <i>pl.</i> جائزة prize
جَادَ (ج) to excel in, be good at	(جول)
جَوْدَةٌ goodness, excellence	جَالَ (ج) to travel, roam
جَوَادٌ generous	جَمَّوَلَ V to wander
جَوَادٌ <i>pl.</i> جِيَادٌ swift horse, steed	(جوع)
جَيِّدٌ good, excellent	جَائِعٌ hungry
جَيِّدٌ well, <i>adj.</i>	(جوف)
(جور)	جَوْفٌ <i>pl.</i> أَجْوَانٌ hollow <i>n.</i> , belly
جَاوَرَ III to adjoin, be neighbour to	(جوهر)
جَوَارٌ neighbourhood; in the neighbourhood of, near, by	جَوَاهِرُ <i>pl.</i> جَوَاهِرُ jewel, essence, nature
جَارٌ neighbour	(جَيَا)
جَاوَرٌ neighbouring, next-door	جَاءَ (ج) to come
(جوز)	جَاءَ to bring
جَازَ (ج) to pass, be allowable, be permitted	(جيب)
جَاوَزَ VI to exceed, go beyond	جُوبٌ <i>pl.</i> جُوبٌ pocket
جَوَزٌ nut	(جيش)
جَوَازَاتٌ — <i>pl.</i> جَوَازٌ سفر passport	جَيْشٌ army
إِجَازَةٌ permission, licence, leave	(جيل)
جَائِزٌ passing, lawful, permitted	أَجْيَالٌ <i>pl.</i> جَيْلٌ generation, age

ح

(حبب)
أَحَبَّ IV to love, like
حُبٌّ love

أَحِبَّ <i>pl.</i> أَحِبَاءُ friend, beloved	حَبَّ (ح) to conceal, hide, veil
مَحْبُوبٌ beloved	إِحْتَبَبَ VIII to conceal oneself
حَبٌّ <i>pl.</i> حُبُوبٌ grain, seed, pill, berry	حَاجِبٌ <i>pl.</i> حَوَاجِبٌ eyebrow
(حبر)	— <i>pl.</i> حُجَّابٌ door-keeper, chamberlain
حَبْرٌ <i>pl.</i> أَحْبَارٌ learned man, doctor, rabbi (<i>antiq.</i>)	مَحْبُوبٌ concealed, veiled
حِبْرٌ ink	(حجر)
(حبس)	أَحْجَارٌ <i>pl.</i> حَجَرٌ, حَجَرٌ stone
حَبَسَ (ح) to imprison, shut up	حَجَرَاتٌ <i>pl.</i> حَجْرٌ room, chamber, quarter
(حبل)	حَجْرٌ lap, knees (<i>Eg.</i>)
حَبْلٌ <i>pl.</i> حَبَالٌ rope	(حد)
حَبْلِيٌّ <i>pl.</i> حَبَالِيٌّ pregnant	حَدٌّ (ح) to limit
(حتى)	حَدَّ II to limit, confine; define; sharpen
حَتَّى until, even, so that	حُدُودٌ <i>pl.</i> حُدُودٌ boundary, limit, frontier
(حثو)	حَدِيدٌ <i>n.</i> iron
حَثَا (ح) to pour (dust)	حَدَادٌ blackamith
(حجج)	(حطب)
حَجَّ (ح) to perform the pilgrimage (to Mecca)	أَحْطَبٌ hunch-backed, hump-backed
حَجٌّ pilgrimage (to Mecca)	(حلت)
حَاجٌّ <i>pl.</i> حُجَّاجٌ pilgrim, Haji	حَلَّتْ (ح) to happen, occur
(حجب)	

- حَدَّثَ II to narrate to
 حَدَّثَ IV to cause to happen,
 bring into being
 حَدَّثَ V to relate a thing,
 speak, converse
 حَدَّثَ VI to converse (with
 one another)
 حَدَّثَ حَدَّثٌ *pl.* حَدَثٌ event,
 accident; news
 حَدَّثَ *pl.* حَدَثٌ new, recent
 حَدَّثَ حَدِيثٌ story, Hadith
 (tradition of the Prophet);
 talk, conversation
 حَدَّثَ relater of Tradition
 (حَدَر)
 حَدَرَ VII to come or go down,
 descend
 (حَدَق)
 حَدَقَ حَدَاقٌ *pl.* حَدَاقَةٌ park, large
 garden
 (حَدَو)
 حَدَوَ horseshoe
 (حَرَر)
 حَرَّرَ II to write, edit; liberate
 حَرَّ حَرَارَةٌ heat
 حَرَّ حَرِيَّةٌ freedom, liberty
- حَرِيرٌ *pl.* حَرَائِرُ silk
 حَرَّ *pl.* حَرَارٌ free, freeman
 حَارَ hot
 حَارَ حَارِيرٌ writing, editing
 letter; freedom, liberty
 حَرَّ حَرِيرٌ editor
 (حَرْب)
 حَارَبَ III to go to war with,
 fight with
 حَارَبَ VI to fight each other
 حَرَبَ *pl.* حُرُوبٌ war
 حَرَبَ *pl.* مَحَارِبٌ niche in
 mosque, direction of Mecca
 (حَرَث)
 حَرَثَ *pl.* حَرَثٌ to till the
 soil, plough
 حَرَثَ IV to cause to plough
 حَارَثَ ploughman
 حَارَثَ أَبُو الْحَارِثِ name for a lion
 حَارَثَ *pl.* مَحَارِثُ plough
 (حَزَن)
 حَزَنَ IV to guard, look after,
 preserve; obtain
 (حَرَس)
 حَرَسَ to guard, watch

- حَارَسَ *pl.* حَرَّاسٌ watchful,
 guard, sentry
 (حَرْف)
 حَرَفَ VII to swerve,
 deviate (from)
 حُرُوفٌ *pl.* أَحْرَافٌ letter (of alphabet); particle
 (gram.)
 حَرَفَ *pl.* حِرَفٌ trade, craft
 (حَرْق)
 حَرَقَ IV to burn
trans.
 حَرَقَ VIII to be burned
 حَرِيقٌ fire, conflagration
 (حَرَك)
 حَرَكَ II to move *trans.*
 حَرَكَ V to move *intrans.*
 حَرَكَةٌ movement; vowel point;
 traffic (*mod.*)
 حَرَكَ *pl.* حَرَائِكٌ engine (*mod.*)
 (حَرَم)
 حَرَّمَ to refuse, forbid
 حَرَمَ II to forbid (in religion)
 حَرَّمَ VIII to venerate,
 honour, respect
 حَرَمَ *pl.* حَرَمٌ woman, wife
 (Moslem)
 حَرَامٌ unlawful (in religion);
 sacred
 حَرَامِيَّةٌ *pl.* حَرَامِيٌّ thief
 (حَرَى)
 حَرَى V to inquire into,
 investigate
 حَرَى *pl.* حَرَيَاتٌ inquiry, investi-
 gation
 (حِزْب)
 حِزْبٌ *pl.* أَحْزَابٌ party (political,
 etc.)
 (حِزَن)
 حِزَنَ to be sad
 حُزْنٌ *pl.* أَحْزَانٌ sadness
 حُزِنَ حُزُونٌ sad
 (حِسَب)
 حَسَبَ IV to feel; be con-
 cerned, aware of
 (حَسِب)
 حَسِبَ *pl.* حَسَبٌ to
 count, reckon, calculate;
 think, esteem
 حَسِبَ عَلَى حَسَبٍ in accordance
 with
 حَسَبَ *pl.* حَسَابٌ account,
 reckoning; regard, esteem

- (حسد)
 حَسَدَ (ـ) to envy, grudge
 (حَسَنَ)
 حَسَنَ IV to be good to, charitable towards; know a subject well, excel in, make well
 حَسَنَ X to approve, admire, esteem good, think best, recommend
 حَسَنَ beauty
 حَسَنَ good, handsome; pr. n. m.
 حُسَيْن Hussein
 أَحْسَن better, best
 (حَشَفَ)
 حَشَفَ (coll.) bad dates
 (حَصَصَ)
 حَصَصَ pl. حَصَصَ part, share, portion
 (حَصَدَ)
 حَصَدَ (ـ) to mow, reap
 حَصَادٌ harvest, harvest-time
 (حَصَلَ)
 حَصَلَ v.n. حَصُولٌ to happen; to acquire, obtain (with عَلَى)

- حَصَلَ II to attain, acquire, realise
 حَصَلَ V to result, be obtained, realised
 حَصَلَ — اتَّ, حَوَامِلُ pl. حَامِلٌ result, product
 حَصَلَ — اتَّ, حَامِلٌ pl. حَامِلٌ produce
 (حَمَنَ)
 حَمَنَ pl. حُصُونٌ fortress
 أَحْمَصَ, أَحْمَصَةٌ, حَمْنٌ pl. حِمَالٌ horse
 (حَمَوَ)
 حَمَوَ IV to number, count, take census
 (حَضَرَ)
 حَضَرَ (ـ) to be present, attend
 حَضَرَ IV to bring (a person, thing); to cause to attend
 حَضَرَ VIII to be on the point of death
 حَضَرَ X to summon; to get ready, prepare
 حَضَرَ pl. حَضَرَاتٌ presence, polite form of address
 حَضَرٌ presence
 حَاضِرٌ ready, present

- حَاضِرَةٌ capital city
 حَضِيرِي preparatory
 (حَطَّ)
 حَطَّ (ـ) to put, put down
 حَطَّة station (railway, etc.)
 (حَطَبَ)
 حَطَبٌ wood, firewood
 (حَظَّ)
 حَظَّ pl. حُظُوظٌ happiness, luck
 حَظَّوْظٌ happy, lucky
 (حَفَدَ)
 حَفَدَ pl. أَحْفَادٌ grandchild
 (حَفَرَ)
 حَفَرَ (ـ) to dig
 حَفَرٌ pl. حَوَافِرُ hoof
 (حَفَظَ)
 حَفَظَ (ـ) v.n. حَفْظٌ to keep, preserve, guard, retain; commit to memory, learn by heart
 حَافِظٌ one who has learnt the Qur'ān by heart
 حَافِظٌ guardian, keeper; governor (in some Arab countries)
 حَاظَفَةٌ governorate, district
 (حَنَلَ)
 حَنَلَ (ـ) to gather, assemble, intrans.
 بَ — to celebrate (feast, etc.)
 حَنَلٌ VIII to receive with honour
 حَنَلَةٌ crowd of people, eel-
bration
 — اتَّ, pl. إْحْفَالٌ celebration, festivity, pomp
 حَانِلٌ full (of, with) (بَ)
 مَحَافِلٌ pl. مَحْفَلٌ celebration, party, gathering
 (حَقَّقَ)
 حَقَّقَ (ـ) to be true, right
 حَقَّقَ II to verify, confirm
 حَقَّقَ X to deserve, merit; to fall due (payment)
 حَقَّقَ pl. حَقُوقٌ right, truth, worth, law
 حَقٌّ right, true, *adj.*; worthy of (*with* حَقٌّ)
 حَقًّا in reality, truly
 حَقِيقَةٌ pl. حَقَائِقٌ truth, reality
 حَقِيقَةٌ pl. حَقِيقَةٌ truly, really

- (حقير) humble, despised
(حقول) *pl.* حُقُول field
(حكر) VIII to buy up (especially grain); to withhold stocks against high price; to corner the market
(حكم) (حَكَمَ) to rule; govern, judge
حُكْم *pl.* أَحْكَام rule, order, authority, law; sentence (judgement)
حِكْمَة *pl.* حِكَم wisdom, aphorism, witticism
حُكُومَة government
حَاكِم *pl.* حُكَّام ruler, governor
حَكِيم *pl.* حُكَمَاء wise (man), doctor
مَحْكَمَة *pl.* مَحَاكِم tribunal, court of law
(حكى) (حَكَى) to relate, speak
حِكَايَة story

- (حلل) (حَلَّ) to solve (a problem); dissolve (a solid), loosen
— (حَلَّ) to alight, abide, settle
... مَحَل — to fill the place of
حَلَّ (—) to be lawful (in religion)
حلل II to analyse
حلل VII to be loosened, solved, cease
احتل VIII to occupy (of a country)
حل solving, dissolving, solution
حُلُول coming (of time); alighting
حَلَال (*opp.* حَرَام) lawful, right, allowed (relig.)
مَحَلّ *pl.* مَحَال place
مَحَلَّة quarter of a town
محلي local
(حلب) حَلِيب milk
حَلَب Aleppo (in Syria)
(حلب) (حَلَفَ) *v.n.* حَلَف to swear (an oath)

- استعسف X to make swear, give an oath
أَحْلَاف *pl.* حِلْف pact, alliance
أَحْلَانَة *pl.* حَلِيف ally, confederate
(حلق) (حَلَقَ) *v.n.* حَلَقَة to shave
أَحْلَاق *pl.* حَلَق throat
حَلَقَة *pl.* حَلَقَات link, ring, circle
حَلَّاق barber
(حلك) حَالِك dark, black
(حلم) (حَلَّمَ) to dream
أَحْلَام *pl.* حَلَم dream
حَلِيم *pl.* حَلَمَاء gentle, forbearing, mild; pr. n. m.
(حلو) حَلَاوَة sweetness, sweetmeat
حَلَاوَى sweetmeat, halwa
حَلْو sweet, agreeable
(حمم) (حَمَّ) *pl.* حَمَّام bath
(حمد) (حَمَدَ) *v.n.* حَمْد to praise
مُحَمَّدٌ مُحَمَّدٌ أَحْمَدٌ مُحَمَّدٌ Muhammad, Ahmad, Mahmud
(حمر) إْحْمَر IX to be, become, red
حُمْر *pl.* حُمْرَاء *f.* أَحْمَر red
جَار *pl.* جَوَار ass, donkey
(حضر) حَاضِر sour, acid, *adj.*
(حصص) حِمَص Homs (in Syria)
(حقى) حَقِي stupidity
حَقِي *pl.* حَقِي stupid, a fool
(حمل) (حَمَلَ) to carry, bear; to attack, charge (*with* عَلَى); to induce to (*with* عَلَى)
إِحْتَمَلَ VIII to bear, suffer, endure; be probable or possible
أَحْمَال *pl.* حَمْل load, burden
حَمْلَة attack, charge in battle
حَمَّال porter, carrier
حَامِلَة (*f.*) حَامِل pregnant

مَحْتَمَلٌ probable, possible,
bearable

(حو)

أَمٌّ *pl.* أُمَّهَاتُ father-in-law
(with following *gen.* أُمٌّ)

أُمٌّ *pl.* أُمَّهَاتُ mother-in-law;
Hama (in Syria)

(حى)

حَمَى (-) to defend, protect

حَمَاة protection, protégé

حَامٍ *pl.* حَامِيَةٌ protector

حَامِيَةٌ guard, garrison

حَامٍ *pl.* حَامُونَ lawyer, solicitor

(حَن)

حَنَّ (-) to yearn towards,
have a longing for

(حَنَبَل)

حَنَبَلِيٌّ Hanbalite, follower of
the rite of Hanbal

(حَنَت)

حَانُوتٌ *pl.* حَوَانِيتُ shop, wine-
shop

(حَنَط)

حَنَطَةٌ wheat

(حَنَف)

حَنَفِيٌّ Hanafite, follower of
the rite of Abū Hanīfa

حَنْفِيَّة water-tap (*mod.*)

(حَوَج)

إِحْتَاَجَ VIII to need

حَوَائِجُ need, necessity; object, thing

حَاجَةٌ إِلَى in need of

حَاجٌ needy one, needful

(حَوَر)

مَحَاوَرَةٌ conversation, debate

(حَوَظ)

حَازَ (-) to get, acquire, pos-
sess, win

حِيزَةٌ possession

(حَوْش)

أَحْوَاشُ courtyard,
enclosure

(حَوْض)

أَحْوَاشُ tank,
pool

(حَوَط)

أَحَاطَ IV to surround

حِيطَانٌ *pl.* حَائِطٌ wall

إِحْطَاً investment, security,
reserve (commercial and
financial)

(حَوَك)

حَاكَ (-) *v.n.* حَاكَهُ to weave

حَاكٌ *pl.* حَاكَةٌ weaver

(حَوَل)

حَوَّلَ II to change, alter, trans-
fer

حَاوَلَ III to attempt, try

أَحَالَ IV to transmit, transfer

تَحَيَّلَ V to exercise cunning

حَالَةٌ, أحوَالٌ *pl.* (m. or f.) حالٌ
pl. — condition, state,
case

حَالًا at once, immediately

حَالِيٌّ actual, present (time)

حَوْلٌ power, might

حَوْلَ about, approxi-
mately, around

حَوَالَةٌ draft, transfer docu-
ment, bill (comm.)

أَلَا سَوَاقٍ fluctuation of
markets

حِيلٌ *pl.* حِيَلٌ trick, stratagem

تَحَوَّلَ transfer, exchange
(comm.)

مَحَالٌ impossible, absurd

مُتَحَالٌ cunning, sly, artful

(حَوَى)

حَوَى (-) to contain

إِحتَوَى VIII to comprise,
contain

مُتَحَوِّاتٌ (*pl.*) contents

(حَيَّ)

يَحْيَا, يَحْيَى to live

حَيًّا II to greet, salute

أَحْيَا IV to bring to life, make
to live

حَيَاة life

أَحْيَاءُ *pl.* حيٌّ alive; quarter of a
town; settlement; section of
tribe

حَيَّة snake, viper

أَحْيَاءُ *pl.* حيوانات animals

تَحِيَّة greeting, salutation

(حَيْثُ)

حَيْثُ where, since

حَيْثُمَا wherever

مِنْ حَيْثُ in respect of, whence,

حَيْثُ so that	أَخْبَارٌ <i>pl.</i> news
(حِير)	خَبِيرٌ <i>pl.</i> expert, well-informed
حِير II to confuse	مُتَحَيِّرٌ experienced, expert
حَيْرٌ V to be confused	(حَيْر)
حَيْرَةٌ perplexity	خُبْزٌ bread
حَارَةٌ quarter of a city	خَبَّازٌ baker
(حِين)	(خَبَط)
حِينَ <i>pl.</i> time	خَبَطَ (-) to strike, trample on
أَحْيَانًا at times, sometimes, from time to time	(خَبِي)
حِينَئِذٍ then, at that time	خَوَابٌ <i>pl.</i> large jar, vat
حِينَمَا when, whenever	(خَم)

خ

(خَبَا)	أَخْتَمَ وَخَتَمَ <i>pl.</i> seal
خَبَا (-) to conceal, hide	خَاتَمٌ <i>pl.</i> seal-ring, signet
خَابِئَةٌ large jar, vat	خَتَمٌ <i>pl.</i> خَوَاتِمٌ; خَاتَمَةٌ end, conclusion
(خَبِر)	خَتَمًا finally, in conclusion
خَبَّرَ II, أَخْبَرَ IV to inform	(خَدَد)
خَابَرَ III to negotiate with, get news from	خُدُودٌ <i>pl.</i> cheek
اسْتَخْبَرَ X to seek information, get to know	مَخَدَّةٌ cushion, pillow
خَبْرَةٌ experience, knowledge, expertness	(خَدَعَ)
	خَدَعَ (-) to deceive

(خَلَم)	وَزِيرُ الْأَخَارِجَةِ Minister of Foreign Affairs
خَدَمَ (-) to serve	خَرَاجٌ poll tax levied on non-Muslims
اسْتَعْدَمَ X to employ	مَخْرَجٌ outlet, issue, exit
مُسْتَعْدِمٌ employer	(خَرَدَل)
مُسْتَعْدِمٌ employee, employed person	خَرْدَلٌ mustard
خَدَمَاتٌ <i>pl.</i> service	(خَرَس)
خَدَمٌ, خُدَامٌ, وَنٌ <i>pl.</i> خادمٌ dumb	خَرَسَاءٌ <i>f.</i> خُرُوسٌ dumb
خَدَمَةٌ servant	(خَرَط)
(خَرَب)	خَرَطَ VII to join, associate with
خَرَبَ (-) to ruin, demolish	(خَرَطَم)
خَرَبَ (-) to be ruined	إِخْرَظَمَ (<i>quad.</i>) III to be proud
خَرَبَ II to lay waste, destroy, raze	خُرَطُومٌ <i>pl.</i> خُرَاطِيمٌ elephant trunk
خَرَبَةٌ <i>pl.</i> خَرَبٌ a ruin, waste	الْخُرْطُومُ Khartum (in the Sudan)
خَرَابٌ ruin, destruction	(خَرَج)
خَرِبٌ wasted, ruined	إِخْتَرَعَ VIII to invent
(خَرَج)	إِخْتِرَاعٌ <i>pl.</i> اِتِّ - invention
خَرَجَ v.m. خُرُوجٌ to go out	(خَرَف)
أَخْرَجَ IV to expel, take out	خَرْفَانٌ <i>pl.</i> خُرُوفٌ lamb
اسْتَخْرَجَ X to extract, take or draw out	خَرِيفٌ autumn
خَارِجٌ exterior, outside n.	(خَزَن)
خَارِجٌ outside <i>prep.</i>	إِخْتَزَنَ VIII to store, lay up

مَحْرَزٌ <i>pl.</i> مَحْرَزٌ store, shop	(خَصَب)
الْمَحْرَزُ the Government (in Morocco)	خَصْبٌ fertility
(خَسِب)	خَصِيبٌ, خَصْبٌ fertile
خَس lettuce	(خَصِر)
(خَسِر)	إِخْتَصَرَ VIII to shorten, abridge
خَسِرَ <i>v.n.</i> خَسِرَ to lose, suffer loss or damage	مُخْتَصَرٌ shortened, abridged; summary, compendium (with <i>fem. pl.</i>)
خَسَارَةٌ loss, damage	(خَصِم)
(خَشَب)	خَصْمٌ <i>pl.</i> خُصُومٌ adversary, antagonist
خَشَبٌ wood	خَصْمٌ discount, rebate (comm.)
(خَشِن)	(خَضِب)
خَشَنٌ <i>pl.</i> خَشَانٌ rough, coarse, gross	خَضَبٌ II to dye
(خَشَى)	(خَضِر)
خَشِيَ (ـ) to fear, dread	خَضِرٌ IX to be, become, green
(خَصَص)	خَضِرٌ <i>pl.</i> خَضْرَاءُ <i>f.</i> أَخْضَرُ green
خَصَّ (ـ) to concern	خَضَارٌ vegetation, vegetables, greens
إِخْتَصَ VIII (with ب) to be one's property; be special, peculiar, proper to	(خَضِج)
خُصُوصِيٌّ special, private	خَضِجٌ (ـ) to submit (to), obey
خُصُوصٍ with reference to, concerning	(خَطَط)
خُصُوصًا especially, particularly	خَطَطٌ II to plan
	خَطٌّ <i>pl.</i> خُطُوطٌ line, handwriting

خُطَّةٌ <i>pl.</i> خُطَطٌ policy, line	VIII to snatch, grab for oneself
(خَطَأ)	(خَطَو)
خَطِئَ (ـ) to err, sin	خَطَا (ـ) to step, walk
أَخْطَأُ IV to err, make a mistake; miss (the way, etc.)	خُطُوَةٌ <i>pl.</i> خُطُواتٌ <i>pl.</i> خُطُواتٌ step, pace
أَخْطَا <i>pl.</i> أَخْطَا error, sin, mistake	(خَفَف)
خُطِئَ wrong, mistaken	خَفَّ (ـ) <i>v.n.</i> خَفَّتْ to be light (in weight)
(خَطَب)	خَفِيفٌ <i>pl.</i> خَفَافٌ light
خَطَبٌ (ـ) to make a speech; to betroth, ask in marriage	(خَفِيَ)
خَاطَبَ III to address anyone, converse with	(ـ) خَفِيَ (عَلَى) to be hidden (from)
خُطْبٌ <i>pl.</i> خُطُوبٌ affair, matter, cause of an affair	إِخْفَى VIII to disappear, hide
أَتِ <i>pl.</i> خُطَابٌ letter, speech, address	خُفِيَ hidden, concealed
خُطْبَةٌ <i>pl.</i> خُطَبٌ sermon	(خَلَل)
(خَطَر)	خَلَلٌ V to mix in; penetrate, be pierced; use a toothpick
أَخْطَارٌ <i>pl.</i> خَطَرٌ danger, risk	خَلٌّ vinegar
خَطِرٌ, خَطَرٌ dangerous	خَلَّالٌ during
خَطِيرٌ great, important, momentous	خَلَّانٌ, أَخْلَاءٌ <i>pl.</i> خَلِيلٌ friend, companion; pr. n. m.
خَوَاطِرٌ <i>pl.</i> خَوَاطِرٌ thought, idea; heart (<i>fig.</i>), sake, mind	(خَلِج)
(خَطَل)	خَلِجٌ <i>pl.</i> خُلُجٌ gulf, canal
	(خَلَس)
	إِخْتَلَسَ VIII to steal, cheat, swindle, seize by trickery, usurp

(خلص)	اِخْتَلَفَ difference
خَلَصَ II to save	مُتَخَلِّف varied, different
تَخَلَّصَ V to be saved	(خلق)
إِخْلَاصُ sincerity, devotedness	خَلَقَ (ع) to create
خَالِص pure, unmixed, free of	خَلْق creation, creatures, mankind, people
خُلَصَ sincere, devoted	خُلُق moral character
(خلط)	أَخْلَاق pl. moral character
خَلَطَ (ع) to mix, trans.	المُخْلُوقَات created things
خَالَطَ III to mix with, have intercourse with	(خلو)
تَخَالَفَ VI to mix, mingle with one another	خَلَا (ع) to be empty, vacant, alone
مُتَخَلِّط mixed	خَال empty, vacant
(خلف)	(خمر)
خَلَفَ (ع) to succeed, replace	خَمْر f. wine
خَالَفَ III to oppose, disagree with, contravene	مَخَارِج tavern, inn
(اختلف) VIII to differ (from)	(خمس)
خَلْف behind, at the back of	خَمْس f. five
خِلَاف disagreement, contravention; other than	اِخْتِمَاس pl. a fifth (fraction)
خِلَافَة succession, caliphate	خَمْسُونَ fifty
خَلِيفَة pl. خُلَفَاء successor, caliph	خَامِس fifth (ordinal)
	يَوْمَ الْاِثْنَيْنِ Thursday
	(خنجر)
	خَنَاجِر pl. dagger
	(خنزير)
	خَنَازِير pl. pig, pork

(خنس)	good, n. and adj.; prosperity
اَلْحَنَاس Satan (<i>lit.</i> he who holds back or hides)	خَيْرِيْن better than
(خوف)	مُخْتَار selection (with fem. pl.); mukhtar (village headman); pr. n. m.
خَافَ (ع) to fear	اِخْتِيَارِي voluntary
خَوَّفَ II to terrify, cause to fear	(خيط)
أَخَافَ IV to frighten, terrify	خَاطَ (ع) to sew
أَخَوَّفَ pl. أَخَوَفَ fear, fright	خَيْطَان thread, string
خَفَاة fear	خَيْطَة tailoring, sewing
(خول)	خَيَّاط tailor
أَخْوَال pl. maternal uncle	خَائِطَة needlewoman, seamstress
أُمُّ خَالَة maternal aunt	(خيل)
(خون)	خَيْل II <i>pass.</i> (with ل or ي) to seem to anyone, imagine a thing
خَانَ (ع) to betray, act treacherously	تَخَيَّل V to imagine, fancy
خِيَانَة treachery, betrayal	اِخْتَال VIII to be haughty, conceited
خَوْنَة, خَانَة, خُونَان pl. خَائِن traitor, treacherous	خَيْول (coll.) horses
خَان pl. inn, shop, caravansera	(خيم)
(خيب)	خَيَْام pl. tent
خَيْبَة disappointment	
(خير)	
اِخْتَارَ VIII to choose, select	

د	وزارة الداخلية Ministry of Interior
(دب)	دب
دب <i>pl.</i> أدباب bear	دخلاء <i>pl.</i> guest, intruder
دابة <i>pl.</i> دواب animal, beast, beast of burden	(دخن)
(دبر)	دخان شرب دخانًا smoke; to smoke (tobacco)
دبر II to arrange, plan, manage	(درب)
تدبير <i>pl.</i> تدابير arrangement, measure, step	درب II to train, exercise, drill
(دج)	دروب <i>pl.</i> path, way, road
دجاجة hen	(درج)
(دجل)	درجة <i>pl.</i> — degree, step
دجلة Tigris (river)	دارج common, current, in general use
(دجن)	لغة دارجة common language, vulgar tongue
داجن tame (animal) <i>pl.</i> دواجن	دراجة bicycle
(دحرج)	(درس)
دحرج (<i>quad.</i>) to roll, <i>trans.</i>	درس (ـ) to study
تدحرج II to roll, <i>intrans.</i> , be rolled	درس II to teach, lecture
(دخل)	درس <i>pl.</i> دروس lesson, study
دخل <i>v.n.</i> دخول to enter	مدارس <i>pl.</i> school
دخل income, revenue	مدرس teacher, lecturer
داخل inside, <i>n.</i>	إدريس Idris, Enoch
داخل inside, <i>prep.</i>	

(درک)	دواع <i>pl.</i> دواع cause, motive, reason
أدرک IV to overtake, know, understand, grasp	(دقر)
درک police (<i>Syr., Leb.</i>)	دقائر <i>pl.</i> registor, account book, note-book
(درهم)	(دفع)
درهم <i>pl.</i> دراهم dirham (coin or weight), drachma; (in <i>pl.</i> , money)	دفع (ـ) to pay, push
(دری)	دافع III to defend
دری (ـ) to know	دفاع defence
دری IV to inform, teach	(دقی)
(دستر)	دقی II to pour <i>trans.</i> ; bestow profusely
دستور <i>pl.</i> دساتیر rule, regulation; political constitution (<i>mod.</i>)	دقیق VII to be poured
(دعو)	دائق profuse
دعا (ـ) to call, name, pray; pray for (<i>with</i> ل)	(دفن)
ادعی VIII to claim	دفن (ـ) to bury
استدعی X to summon	(دقی)
<i>pl.</i> ادعية call, prayer	دق (ـ) to knock; crush
دعوة invitation	دقی II to examine minutely, in detail
دعوى <i>pl.</i> دعاء claim, lawsuit	دقة exactness, preciseness, minuteness
دعاية propaganda	بدقة in detail, exactly
داع <i>pl.</i> دعاة calling, one who prays	دقائق <i>pl.</i> أدقة fine, thin, minute, exact; fine flour

دَقِيقَةٌ <i>pl.</i> دقيقة minute (of time)	(دق)
مَدَّاقٌ <i>pl.</i> مَدَّاقٌ hammer, mallet, pestle	دَمَّرَ II to destroy, lay waste (دمشق)
(دكتور)	دَمَشَقٌ Damascus (دمع)
دَكْتُورٌ <i>pl.</i> دَكْتُورَةٌ doctor (<i>mod.</i>)	دُمُوعٌ <i>pl.</i> دُمُوعٌ tear (دمغ)
(دكن)	دُمُغَةٌ stamp, seal (دمغ)
دُكَّانٌ <i>pl.</i> دُكَّانٌ shop	دِمَاحٌ <i>pl.</i> دِمَاحٌ brain (دمى)
(دلل)	دِمٌّ <i>pl.</i> دِمٌّ blood (دنى)
(دَلَّ) دَلَّ (عَلَى) to guide, show, prove, lead (to)	دِنَارٌ <i>pl.</i> دِنَارٌ dinar (gold coin); currency unit used in some modern Arab countries (دنو)
بِ... بِ... بِ... by ...	دِنَارٌ <i>pl.</i> دِنَارٌ to approach, be near (دنا)
دَلَّالٌ broker, auctioneer	دَنِيٌّ <i>pl.</i> دَنِيٌّ bad, base, low; near (دنو)
دَلَالَةٌ <i>pl.</i> دَلَالَةٌ guidance, guiding, indication, proof	دَنِيٌّ <i>pl.</i> دَنِيٌّ bad, base, low; near (دنو)
دَلِيلٌ <i>pl.</i> دَلِيلٌ guide	دُنْيَا <i>f.</i> world; lowest; nearest (<i>elat. f.</i>) (دهر)
(دلب)	دَهْرٌ <i>pl.</i> دَهْرٌ time, fate, destiny (دلو)
دَوَالِيبٌ <i>pl.</i> دَوَالِيبٌ cupboard; wheel	
(دلف)	
دَلَفَ (ـَ) to saunter along, move slowly	
(دلو)	
دَلْوَةٌ <i>pl.</i> دَلْوَةٌ bucket	

(دهش)	دَوَلَةٌ <i>pl.</i> دَوَلَةٌ state, power, country (دول)
دَهَشَ (ـَ) to amaze, surprise	دَوَلَةٌ <i>pl.</i> دَوَلَةٌ international (<i>mod.</i>) (دوم)
دَهَشَ مِنْ دَهَشٍ (pass.)	دَوَلٌ to last, endure, continue (دَوَلٌ so long as, as long as)
دَهَشَ IV to surprise, astonish	دَوَلٌ continually (دَوَلٌ continuing, lasting, permanent)
(دوا)	دَوَلٌ always (دون)
دَاهٌ <i>pl.</i> دَاهٌ sickness, disease	دَوْنٌ before; without, short of, beyond (دون)
(دود)	دَوْنٌ without (دون)
دَوْدٌ <i>pl.</i> دَوْدٌ worm	دَوَانٌ <i>pl.</i> دَوَانٌ diwan, collection of poetry; council of state (دوى)
(دور)	دَوَانٌ administration, management (دوى)
دَارَ (ـَ) to revolve, turn, go round, circulate	دَوَانٌ director, manager, governor (دوى)
دَارَ IV to direct, administer, manage	
دَارَ إِسْتَدَارَ X to be round	
دَارَ (f.) <i>pl.</i> دَوَارٌ house, home, homeland, seat (دار)	
دَارَ country (<i>pl.</i> of دَارَ)	
دَوَارٌ turn, age, period (دار)	
دَوَانٌ <i>pl.</i> دَوَانٌ circle; office (دار)	
دَوَانٌ <i>pl.</i> دَوَانٌ monastery (دار)	
دَوَانٌ <i>pl.</i> دَوَانٌ monastery (دار)	
دَوَانٌ administration, management (دار)	
دَوَانٌ director, manager, governor (دار)	
دَوَانٌ director, manager, governor (دار)	
دَوَانٌ director, manager, governor (دار)	

(ديك)	تَدْبُّبٌ fickleness, wavering
دِيكُ cock	(ذبح)
رُومِيَّ — turkey	(ذبح) to slay, slaughter
(دين)	(ذبل)
(- دَانٌ لِ to submit, yield to	(ذبل) (- دَانٌ لِ to wither, dry up, fade
بِ V to profess or follow a religion	(ذرع)
دَيْنٌ debt, loan	ذَرِيَّ atomic
— اتٌ دِيَانَةٌ; اُدْيَانٌ pl. دينٌ religion	(ذرع)
يَوْمُ الدِّينِ Day of Judgement	اُذْرُعٌ pl. ذِرَاعٌ arm
دِينِي religious, pertaining to religion	(ذرف)
ذ	(ذرف) to flow, shed tears
(ذأ)	(ذفن)
هَذِهِ (هَذِي) f. هَذَا this	ذُقُونٌ pl. ذُقْنٌ beard, chin
تِلْكَ ذَلِكْ, ذَالِكْ that	(ذكر)
كَذَا، هَكَذَا likewise, thus	ذَكَرَ (- ذَكَرَ to mention, record, remember
لِهَذَا therefore	ذَكَرَ II, اذْكُرْ IV to remind
(ذأب)	ذَاكَ III to confer with
ذَنَابٌ pl. ذَنَابٌ wolf	ذَكَرَ V to remember, recollect
(ذنب)	ذِكْرِيَّاتٌ pl. ذِكْرِيَّ remembrance, recollection
ذَبَابٌ flies	ذَكَرٌ pl. ذَكَوْرٌ male, masculine
	ذَاكِرَةٌ memory (faculty)

تَذَكُّرٌ pl. تَذَاكِرٌ ticket, note	(ذهب)
مَذَكَّرٌ masculine	ذَهَبَ (- ذَهَبَ to go
مَذْكِرَةٌ note, memorandum, memoir	ب — to take away
(ذكي)	ذَهَبٌ gold n.
ذَكَاءٌ intelligence, perception	مَذَاهِبٌ pl. مَذَاهِبٌ sect, rite, tenet, school, way
اَذْكِيَاءٌ pl. ذِي intelligent, quick of understanding	تَمَذَّهَبٌ quad. II to follow a sect, rite; hold a belief
(ذلل)	(ذهن)
اُذْلَلُ pl. ذَلِيلٌ low, abject, wretched	اُدْهَانَ pl. ذَهْنٌ mind, intellect
(ذسم)	(ذو)
ذَمٌّ (- ذَمٌّ to blame, rebuke, censure	ذَاتٌ f. ذَاتٌ master of, possessor of
ذِمَّةٌ conscience, moral sense, honour	ذَاتٌ self, person, self-same, essence
ذِمَّةٌ pl. ذِمَّةٌ covenant, security, protection	ذَاتٌ يَوْمٌ one day
أَهْلُ الذِّمَّةِ protected community, tributaries; Jews and Christians in Islam	ذَاتِي adj. self-
(ذنب)	(ذوب)
ذُنُوبٌ pl. ذَنْبٌ sin, fault, guilt	(ذوب) to melt, dissolve intrans.
اُذْنَابٌ pl. ذَنْبٌ tail	(ذود)
مُذْنِبٌ guilty	مَذَاوِدُ pl. مَذَاوِدُ manger
	(ذوق)
	ذَاقَ (- ذَاقَ to taste trans.
	مَذَاقٌ; اُذْوَاقٌ pl. ذَوْقٌ taste

(ذيع)

أذاع IV to make public
(news); broadcast (*mod.*)إذاعة publication (news),
broadcast

مذيع broadcaster, announcer

مذياع — ات مذياع *pl.* micro-
phone

(ذيل)

ذيل *pl.* ذُيُول tail, appendix

ر

(رأس)

رؤس (رؤس: رؤس) to be chief
of a tribe; be head ofرأس *pl.* رؤوس head (part of
body); cape (*geog.*)رئيس *pl.* رؤساء head (chief,
president, etc.), chairmanرئاسة leadership, headship,
chairmanship, presidencyالرؤساء رأسمال capital
(*mod.*)رأسمالي capitalist (*mod.*)

(راى)

راى (يرى) to see

أرى IV to sbow

أراء *pl.* آراء opinion

رؤية vision, seeing, sight

رؤيا vision, dream

مرآة *pl.* مِرآيا mirror

(رب)

أرباب *pl.* رب lord, master

ربة بنت housewife

رب + *gen.* many a

ربما perhaps

(ربح)

ربح (ـ) to gain, win

ربح *pl.* أرباح gain, profit

(رد)

أرد IX to alter (expression of
face); be ash-coloured, pale

(ربط)

ربط (ـ) to tie, bind

روابط *pl.* رابطة connection,
bond, league (body binding
together people)

(ربع)

أرباع *pl.* ربع a quarter (4)

رابع fourth (ordinal)

ربيع spring, spring season

ربيع الأول Rabi' I (3rd month
in Islamic Calendar)ربيع الثاني (الأخر) Rabi' II
(4th month in Islamic Cal-
endar)أربع *f.* أربعة four

أربعون forty

يوم الأربعاء Wednesday

أربعة — ات *pl.* مربع a square, four-
sided

(ربو)

ربو II to educate, bring up,
breed

تربية education, training

مربب educator, one who
brings up

(رتب)

رتب II to arrange, plan

رتبة *pl.* رتب rank, positionرواتب *pl.* راتب salary, pen-
sion

(رتع)

مرابع *pl.* مرتع pasture ground

(رتو)

رثاء elegy, lament for the dead

(رجا)

أرجأ IV to put off, postpone

(رجب)

رجب Rajab (7th month of
Islamic Calendar)

(رجح)

رجح (ـ) to outweigh, weigh
more than

(رجع)

رجع (ـ) *v.n.* to return
*intrans.*رجع II to return *trans.*راجع III to consult, review,
revise

(رجف)

ارتجف VIII to tremble, shake
intrans.

(رجل)

أرجل *f.* *pl.* رجل footرجل *pl.* رجال man

(رجو)

رجا (ـ) to beg, hope, request

رجاء hope, request

(رحب)

رحب II to welcome

تَرْحَابٌ welcome	(ردد)
(مَرْحَبًا welcome (to) (رجل)	رَدَّ (رَدَّ) to give back, answer, retort
رَحَلَ VIII to depart, migrate, travel, journey	رَدَّ repulse, return, reply (to) (غلى)
رَحَلَةٌ journey	(ردا)
رَحَلٌ traveller; late, departed (deceased)	رَدِيءٌ bad, <i>adj.</i>
رَحَالَةٌ great or eminent traveller	(ردى)
مَرَحَلَةٌ pl. مَرَاهِلُ stage, day's journey	رَدَدَى VIII to wear, put on (coat, etc.)
(رحم)	رَدَاءٌ cloak, coat
الرَّحِيمُ الرَّحْمَنُ the Merciful, the Compassionate (tributes of God)	(رذل)
(رحي)	رَذَائِلُ vice
رَحَاهُ <i>pl.</i> mill	(رزق)
(رخص)	رَزَقَ (رَزَقَ) to grant, bestow (of God), sustain
رَخَصَةٌ permit, licence (<i>mod.</i>)	رَزَقٌ sustenance, means of livelihood
رَخِصٌ cheap	(رزم)
(رخم)	رَزَمَ (رَزَمَ) to pack up, wrap
رُخَامٌ marble	رَزْمٌ package, bale, ream
(رخو)	(وزن)
رَخْوٌ lax, soft, loose	رَزِينٌ weighty, grave, calm
	(رجل)
	رَسَلٌ IV to send

رَسَالَةٌ <i>pl.</i> letter, essay, message	رِشْوَةٌ bribe
رَسُولٌ <i>pl.</i> messenger, apostle	رِشَاءٌ rope
مُرْسِلٌ (newspaper) correspondent (<i>mod.</i>)	(رسم)
(رسم)	رِصَاصٌ; رِصَاصٌ lead; pencil
رَسَمَ (رَسَمَ) to trace, design, draw, sketch	رِشَاءٌ bullet
رَسَمٌ <i>pl.</i> tracing, drawing, sketch; tax, duty, custom	(رضو)
رَسْمِيٌّ official, authoritative	رَضِيَ (رَضِيَ) (with ب, ع or ن) to be content, pleased, satisfied (with)
(رشت)	رَضِيَ IV to please
رَشَى (رَشَى) to sprinkle	رَاضُونَ <i>pl.</i> pleased, content, satisfied
(رشد)	رَاضٍ satisfactory, pleasing
رُشْدٌ rectitude, maturity	(رطب)
رُشْدٌ age of discretion, majority	رَطْبٌ damp, moist
رُشِيدٌ upright, righteous; pr. n. m.	أَرَطَابٌ <i>pl.</i> ripe, fresh dates
(رشق)	رُطُوبَةٌ humidity, moisture, damp, <i>n.</i>
رَشِيقٌ fine, elegant	مُرَطَّبٌ cool, fresh, moist
(رشو)	(رعد)
رَشَاءٌ to bribe	رَعَدَ (رَعَدَ) to thunder
	رَعْدٌ thunder
	(رعى)
	رَعَى (رَعَى) to pasture, graze, tend (cattle)

رَعَا *pl.* رَعَايَا flock, subjects
(of a ruler)

رَاعَ *pl.* رُعَاة shepherd

مَرَعَى *pl.* مَرَاغ pasturage,
pasture

(رَغِبَ)

رَغِبَ (فِي) (with) to wish
(for), desire, like

رَغِيَةً wish, desire

(رَغِبَ)

أَرَغِفَةً *pl.* أَرَغِفَات loaf

(رَغِمَ)

رَغِمَ (لِ) to compel; dislike

أَرَغِمَ IV to compel

عَلَى الرَّغْمِ مِنْ رَغْمًا عَنْ بِالرَّغْمِ عَنْ
despite (the fact that)

(رَفَفَ)

رَفَفَ to flutter

(رَفَأَ)

مَرَأَى *pl.* مَرَايُ harbour (for
ships)

(رَفَضَ)

رَفَضَ (لِ) to refuse, reject

(رَفَعَ)

رَفَعَ (لِ) to raise, lift

رَفَعَ VIII to be raised, to
rise

(رَفَقَ)

رَفَقَ III to accompany

رَفِيقًا *pl.* رَفِيقَ companion

(رَفَقَ)

رَفَقَ slavery

رَفِيقًا *pl.* رَفِيقَ slave

(رَقِبَ)

رَقِبَ III to observe, watch,
guard, oversee, supervise,
control; to fear (God)

ارْتَقَبَ VIII to wait for

رَقَبًا *pl.* رَقَبَ neck

مَرَقَبَةً watching over, obser-
vation, surveillance, super-
vision

رَقِيبًا *pl.* رَقِيبَ guardian,
censor

مُرَاقِبًا supervisor, foreman,
controller

(رَقَدَ)

رَقَدَ (لِ) to sleep, lie down

رَقَادًا sleep

(رَقَصَ)

رَقَصَ (لِ) to dance

(رَقَمَ)

أَرْقَامًا *pl.* أَرْقَام figure, number

(رَكَبَ)

رَكَبَ (لِ) v.n. رُكُوبًا to ride

رَكَّبَ II to compose, form,
construct

رَكْبَةً *pl.* رَكَبَ knee

رَكَابًا *pl.* رَكَابَ rider, passenger

تَرْكِيبًا composition, construc-
tion, structure

مَرَكِبًا *pl.* مَرَكِبَ small ship,
boat

(رَكَنَ)

مَرَاكِزًا *pl.* مَرَكِزَ centre

مَرَكِزِي central

(رَكَشَ)

مَرَاكِشَ Morocco, Marrakesh

(رَكَضَ)

رَكَضَ (لِ) to run

(رَكَنَ)

رُكُونًا, أَرْكَانًا *pl.* رُكْنٍ
corner; support

(رَمَدَ)

رَمَادِي grey (*lit.* ash coloured)

(رَمَزَ)

رُسُوزًا *pl.* رُسُوزَ sign, symbol,
allegory, type

(رَمَضَ)

رَمَضَانُ Ramadan (9th month
in Islamic Calendar; month
of fasting)

(رَمَلَ)

رَمَلَ II to widow, make
widowed

رَمْلًا, رَمَلَةً sand, sandy ground
أَرَامِلًا *pl.* أَرَامِلَ widow-
er, widow

(رَمَنَ)

رَمَانًا pomegranate (*coll.*)

(رَمَى)

رَمَى (لِ) v.n. رَمَى to throw;
subdue; accuse

(رَهَنَ)

رَهْنًا pledge, mortgage

(رَوَجَ)

رَوَجَ (لِ) to depart, go

أَرَوَّاحًا IV to permit, or cause,
to rest

تَرَاوَجَ VI to alternate

إِرْتِاحًا VIII to rest, be com-
fortable, at ease

إِسْتَرَاَحَ X to rest, sit down	الْعُلُومُ الرِّيَاضِيَّةُ mathematics
رَاحَةٌ rest, ease, comfort	(روغ)
رُوحٌ (f.) pl. أَرْوَاحٌ soul, spirit, breath	رُوعٌ II to frighten, terrify
طَوِيلُ الرُّوحِ long-suffering, patient	رُوعٌ fear, fright
رِيحٌ (f.) pl. أَرْيَاحٌ wind	(روم)
رَائِحَةٌ pl. رَوَائِحُ smell, odour	رَامٌ (ـ) to desire
إِسْتِرَاحَةٌ a rest-house	رُومِيٌّ Greek, Byzantine
مِرْوَاخٌ pl. مِرَوَّخٌ fan	الرُّومَانُ the Romans
(رود)	(روى)
أَرَادَ IV to wish, want	رَوَى (ـ) to quote, narrate, report, relate a tradition
إِرَادَةٌ will, wish	رَوَى (ـ) to be watered, irrigated
(روس)	أَرَوَى IV to irrigate
رُوسِيَّا Russia	إِرْتَوَى VIII to be watered, irrigated
رُوسِيٌّ Russian	رَى irrigation
الرُّوسُ Russia, the Russians	رَوَاةٌ narrative, narration, tale, play (theatre)
(روض)	رَوَاةٌ pl. رَوَايَةٌ narrator, story-teller, transmitter
رَبَاضٌ pl. رَوَّضٌ meadow, garden	(ريف)
الرِّيَاضُ Riyad (city in Arabia)	أَرْيَافٌ cultivated land, land by river, countryside
رَبَاضَةٌ exercise, sport	

ز	زَوَعَ (ـ) to sow, plant, till the soil
(زين)	زَوَعَ plantation, farming, produce
زَيْنٌ pl. زَبَائِنُ eustomer	زَرَاةٌ cultivation, agriculture
(زند)	زُرَّاعٌ pl. زُرَّاعٌ cultivator
زُبْدٌ, زُبْدَةٌ butter, cream	زُرَّاعٌ, زُرَّاعٌ cultivator
(زجاج)	مَزْرَعَةٌ pl. مَزَارِعُ (sown) field
زَجَاجٌ زَجَاجَةٌ glass, glass vessels; a glass vessel	(زرق)
(زحف)	إِزْرَقَ IX to be (come) blue
زَحَفَ عَلَى (ـ) to march against	زُرَّقَ f. زُرْقَاءُ blue
(زحم)	(زرى)
زَاحَمَ III to crowd, press	إِزْدَرَى VIII to scorn, despise
تَزَاحَمَ VI to erowd together	(زعج)
إِزْدَحَمَ VIII to be crowded	أُزْجِعَ IV to disturb, agitate
زَجَّةٌ pressure, throng; trouble	أُزْجِعَ VII to be disturbed, troubled, upset
أَتَتْ pl. إِزْدَحَامٌ crowd	زَجَّ agitation, disturbance
(زخرف)	مُزْجِعٌ disturbing, upsetting
زَخَرَفَ (quad.) to adorn	(زعل)
زَخْرَفَةٌ pl. زَخْرَفَاتٌ adornment	زَعَلَ (ـ) to be angry, sorry
(زرد)	زَعْلَانٌ in agony; angry (mod.)
زَرٌّ pl. أَرْزَارٌ button	(زعم)
(زرع)	زَعَمَ (ـ) to claim, assert

- رَعَاة leadership, authority
 رَعَاءُ *pl.* رَعِيَم leader, spokesman
 (رَقَى)
 رَقَاة *pl.* رَقَاة lane, aide-street,
 bye-way
 (رَكَ)
 رَكَاة alma (in Islam)
 رَكِيَاة *pl.* رَكِيَاة pure, just
 (زَلَل)
 زَلَزَل to shake, *trans.*
 تَزَلَزَل II to shake, *intrans.*,
 be shaken
 زَلَزَلَة earthquake
 (زَج)
 زُجَج coloured tiles and
 pottery (*Magh.*)
 (زَمَل)
 زَمَلَاءُ *pl.* زَمِيل colleague,
 companion
 (زَمَن)
 زَمَانٌ, أَمْسَانَةٌ *pl.* زَمَن, زَمَان time
 (زَنَج)
 زَنَج black, negro races
- زَنْجِي *pl.* زَنْجِي negro, black
 زَنْجِبَار Zanzibar
 زَنْجِبِيل ginger
 (زَهَد)
 زَهْد abstinence; indifference
 (to worldly things)
 زَاهِد ascetic, abstainer,
 abstaining
 زَهِيد little, insignificant
 (زَهْر)
 زَهَرَ (—) to shine
 إِزْدَهَرَ VIII to flourish
 زَهْر, زَهْرَاءُ *pl.* زَهْر flower,
 blossom
 زَاهِر shining, flourishing;
 pr. n. m.
 الجامع الأزهر the Azhar Univ-
 ersity and Mosque (in Cairo)
 مُزْدَهَر flourishing
 (زَهِي)
 زَهَاة about (quantity,
 number)
 (زَوَج)
 زَوَج II (with ب or ل) to
 marry (anyone to)

- تَزَوَّج V to be married (to)
 إِزْدَوَّج VIII to be doubled
 أَوْزَاجٌ *pl.* زَوْج husband, couple,
 pair
 زَوْجَة — wife
 (زَوَد)
 زَوَد II to provide, supply,
 equip
 زَاد provisions
 (زَوَر)
 زَارَ (—) to visit
 زَوَّر II to falsify, counterfeit
 زِيَارَة a visit
 زَوَّارٌ *pl.* زَائِر visitor
 الزَّوْرَاءُ a name of Baghdad
 (زَوَل)
 زَالَ (—) to cease
 أَزَالَ IV to abolish, remove
 (زَيْت)
 زَيْتٌ *pl.* زَيْتٌ oil
 زَيْتُونٌ (*coll.*) olive, olives
 (زَيْد)
 زَادَ (—) to add, increase
 (عَلَى فِي, زَيْد)
- زَيْد II to increase (a thing),
trans.
 زَائِد III to outbid one another
 (in an auction)
 أَرَادَ IV to increase, *trans.*
 إِزْدَاد VIII to be increased
 زَيْد (pr. n. m.)
 زِيَاد (pr. n. m.)
 زِيَادَة increase
 زَائِد exceeding, excessive
 مَزَاد auction
 مَزِيد excess, extra
 (زَيْن)
 زَيْن II to adorn, beautify
 مَزِين hairdresser
 س
 سَوَّفَ see
 (سَار)
 سَائِر remainder, rest (see also
 سِير)
 (سَال)
 سَالَ (—) to ask
 أَسْأَلَةٌ *pl.* سُؤَال question
 سَائِل beggar (*lit.* asker)

مَسْأَلَةٌ *pl.* مَسَائِلُ matter,
question, subject, problem
مَسْئُولٌ responsible, in charge
(for, of عَنْ)
(سَام)
(يَنْ) to loathe, be dis-
gusted (with)
(سَبَب)
سَبَبٌ II to cause
سَبَبٌ *pl.* أَسْبَابٌ cause, reason,
occasion
(سَبْت)
سَبْتٌ *pl.* سَبَوَاتُ Sabbath,
Saturday
(سَبَح)
سَبَحَ (لَ) to swim, float
سَبَّحَ II to praise, magnify
(God)
سُبْحَانَ اللَّهِ (سُبْحَانَ اللَّهِ) Praised
be He (God)
(سَبَّح)
سَبَّحٌ saline (of soil)
(سَبَّح)
سَبَّحٌ *f.* سَبْعَةٌ seven
سَبَّحٌ *pl.* سَبَّاحٌ a seventh
(fraction)
سَبْعُونَ seventy

سَابِعٌ seventh (ordinal)
سَابِعٌ *pl.* أَسَابِيعُ week
(سَبَق)
سَبَقَ (لَ) to precede, go before
سَابَقَ III to vie with, com-
pete with, try to precede
سَابِقٌ former, previous, fore-
runner
سَابِقًا formerly, earlier
سَابَقٌ *pl.* مَسَابِقٌ race,
contest
(سَبَلَ)
سَبَلٌ *pl.* سَبِيلٌ path, way,
course
(سَبَّح)
سَبَّحٌ *f.* سَبَّةٌ (see also سَبَّح) six
سَبَّحٌ sixty
سَبَّحٌ (see also سَبَّح) *pl.* سَبَّحٌ
lady, mistress
(سَبَّح)
سَبَّحَ (لَ) to cover, veil
سَبَّحٌ *pl.* سَبَّاحٌ curtain
(سَبَّح)
سَبَّحٌ *pl.* مَسَابِقٌ prayer-carpet; carpet

مَسْجِدٌ *pl.* مَسَاجِدُ mosque
(سَجَّع)
سَجَّعٌ rhymed prose
(سَجَّل)
سَجَّلَ II to register, record
(سَجَّن)
سَجَّنَ (لَ) to imprison
سَجَّنٌ *pl.* سَجَنٌ prison
سَجَّنٌ *pl.* سَجَنَاءُ prisoner
سَجَّنٌ *pl.* مَسْجُونٌ prisoner
(سَجَّع)
سَجَّعَ (لَ) to drag, draw,
withdraw
سَجَّعَ VII to go off, with-
draw, be withdrawn
سَجَّعٌ cloud (*coll.*)
(سَجَّع)
سَجَّعٌ *pl.* إِسْحَاقُ Issac
(سَجَّل)
سَجَّلَ *pl.* سَوَاحِلُ bsnk, coast,
shore
(سَجَّر)
سَجَّرَ (لَ) to mock, laugh at
(with مِنْ or بِ)

سُخْرِيَّةٌ ridicule, derision
(سَخَف)
سَخِيفٌ silly
(سَخَن)
سَخُونَةٌ heat, fever
سَخْنٌ hot
(سَخَو)
سَخِيٌّ bountiful
(سَدَد)
سَدَدَ (لَ) to close, stop (up),
dam
سَدَدٌ *pl.* أَسْدَادٌ dam
(سَدَر)
سَدَرٌ species of lotus
(سَدَس)
سَدَسٌ (see also سَدَس) *pl.* سَدَسٌ
a sixth (fraction)
(سَدَس)
سَدَسٌ sixth (ordinal)
(سَرَّ)
سَرَّ (لَ) to rejoice, *trans.*
سَرَّ *pl.* أَسْرَارٌ secret n.
كَاتِبُ السِّرِّ (الْأَسْرَارِ) secretary

سِرٌّ secret *adj.*

سَرَّةٌ the navel

سُرورٌ pleasure, joy

سَرِيرَةٌ *pl.* bed

مَسْرُورٌ glad, pleased

(سرح)

سَرَحَ (ـ) to pasture in the morning

سَرَحَ II to send away, set free

سَرَّاحٌ he set him free, let him go

(سرع)

سُرْعَةٌ speed

سَرِيعٌ *pl.* speedy, fast

سَرِيعًا quickly

(سرق)

سَرَقَ (ـ) to steal

سُرْقَةٌ theft, robbery

سَرَقَ سَرَّاقٌ *pl.* thief, robber

(سرول)

سَرَّوَالٌ *pl.* trousers,

pantaloons

(سطح)

سَطْحٌ *pl.* سُطُوحٌ roof, surface

(سطر)

سُطُورٌ *pl.* line

أَسَاطِيرُ *pl.* fable, legend

(سطل)

سُطُولٌ *pl.* pail, bucket

أَسْفُولٌ navy, fleet

(سطو)

سَطَا عَلَى (ـ) to assault, overpower

(سعد)

سَاعَدَ III to help, assist

أَسْعَدَ IV to make happy, fortunate

سَعَادَةٌ happiness

سَاعَدَ *pl.* fore-arm

الْمَمْلَكَةُ الْعَرَبِيَّةُ السُّعُودِيَّةُ king-

dom of Saudi Arabia

سَعِيدٌ *pl.* سَعْدَاءُ happy, fortunate; pr. n. m.

مُسَاعَدَةٌ help, assistance

مُسَاعِدٌ assistant

(سعر)

سَعَرٌ *pl.* أَسْعَارٌ price, rate, current price

(سعف)

أَسْعَفَ IV to help, aid

إِسْعَافٌ أَوَّلِيٌّ first aid (*mod.*)

(سعل)

سَعَلَ (ـ) to cough

سَعَالٌ cough

(سعى)

سَعَى (ـ) *v.n.* سَعَى to exert oneself, make an effort

مَسَاعٍ *pl.* مَسْعَى effort, enterprise, endeavour

(سفر)

سَافِرٌ III to travel

سَفَرٌ *pl.* أَسْفَارٌ journey, travel

سُفْرَةٌ dining table, table cloth (dining room)

سَفِيرٌ *pl.* سَفَرَاءُ ambassador

سَفَارَةٌ embassy

(سفرجل)

سَفَرَجُلٌ *pl.* سَفَرَجُلٌ quince (fruit)

(سفل)

أَسْفَلٌ low, lower, bottom

(سفن)

سُفْنٌ *pl.* سَفِينَةٌ ship, vessel

(سقط)

سَقَطَ (ـ) *v.n.* سَقُوطٌ to fall

تَسَاقَطَ VI to fall one after another

مُسَقَطٌ Muscat (in Arabia)

مَسَقَطُ الرَّأْسِ birthplace

(سقف)

سُقُوفٌ *pl.* سَقْفٌ roof, ceiling

أُسْقَفٌ *pl.* أساقفة bishop

(سقى)

سَقَى (ـ) to water, give to drink

سَاقٍ cup-bearer (*class.*); waiter (*mod.*)

سَاقِيَةٌ *pl.* سَوَاقٍ water wheel, irrigation canal

(سك)

سَكَّةٌ *pl.* سَكَكٌ coin; way, route, road

سَكَّةٌ حَدِيدِيَّةٌ, سَكَّةُ أَحَدِيدٍ railway

(سكت)

سَكَتَ (ـ) *v.n.* سَكَوتٌ to be silent

سَاكِتٌ silent

- (سكر) سَكْرَ to be drunk
 سَكَّرَ sugar
 سَكَرَ pl. سَكَارَى drunk
 سَكَرَ pl. سِكَارَةَ cigarette
 سَكْرَتِير (Fr.) secretary
 (سكن) سَكَنَ (ـ) to dwell, live, inhabit; be still, quiescent
 سَاكِنٌ pl. سَاكِنٌ inhabitant; still, quiet
 سَكَكَيْنٌ pl. سَكَكَيْنٌ knife
 الْمَسْكُونَةُ the world
 مَسْكِنٌ pl. مَسَاكِينٌ dwelling place
 يَسْكِينٌ pl. يَسْكِينٌ poor, lowly, wretched
 الإسْكَندَرِيَّة Alexandria
 (سل) سَلَّ VIII to draw (a sword)
 دَاءُ الْبَلِّ consumption (disease), T.B.
 سِلَاطٌ pl. سِلَاطٌ basket
- مَسْلُومٌ consumptive
 تَسَلَّ to chain, connect a thing with
 سَلْسَلَةٌ pl. سَلَابِلٌ chain, series
 مُتَسَلِّلٌ consecutive, serial
 (سلب) سَلَبَ (ـ) to rob, seize, plunder
 أُسْلُوبٌ pl. أُسَالِيْبٌ style, method
 (سلح) سَلَحَ II to arm, trans.
 تَسَلَّحَ V to arm oneself, be armed
 أُسْلِحَةٌ pl. سِلَاحٌ weapon, arm(s)
 (سلخ) سَلَخَ (ـ or ـ) to flay, skin
 (سلط) تَسَلَّطَ V to exercise power (over)
 سُلْطَةٌ power, authority, rule
 سُلْطَانٌ pl. سُلَاطِينٌ sultan, ruler, authority
 (سلع) سَلَعَ pl. سِلْعَةٌ article for sale, goods, belongings

- (سلف) اسْتَلَفَ VIII to borrow
 سَلَفَ payment in advance
 سَلَفٌ pl. اُسْلَافٌ predecessor, ancestor
 سَالَفٌ predecessor, former
 سَالِفٌ اَلَّذِيكَ aforementioned, previously said
 (سلق) سَلَقَ (ـ) to boil (of an egg, meat, etc.)
 (سلك) سَلَكَ (ـ) v.n. سَلَكَ to take a road, course; to behave
 سَلَكٌ pl. سَلَكٌ wire
 لَا سَلَكِيَّةَ wireless
 سُلُوكٌ conduct, behaviour, manner
 حَسَنُ السُّلُوكِ good behaviour
 حَسَنُ السُّلُوكِ well-behaved, mannerly
 (سلم) سَلِمَ (ـ) to be safe, unharmed
 سَلَّمَ II to deliver something to
 سَلَّمَ II to greet
- اسْلَمَ IV to turn Muslim
 تَسَلَّمَ V to take over, receive
 سُلْمٌ (m. or f.) pl. سَلَالِمٌ ladder, steps
 سَلَامٌ peace, greeting
 اَلْسَلَامُ عَلَيْكُمْ (عَلَيْكُمْ) a greeting (lit. peace be upon you)
 سَلَامَةٌ safety, health, well-being
 اَلْاِسْلَامُ Islam
 سُلَيْمَانٌ Solomon
 سَالِمٌ safe, sound, whole; pr. n. m.
 سُلْمٌ pl. سُلْمٌ sound, safe; pr. n. m.
 مُسْلِمٌ a Muslim
 (سلو) سَلَّى II to divert, amuse, console, cheer
 تَسَلَّى V to be diverted, cheered, amused
 سُلُوٌ consolation, diversion
 تَسْلِيَةٌ diversion, amusement
 (سم) سَمَّ (ـ) II to poison
 سُمٌّ pl. سُمٌّ poison

سَامٌ poisonous

(سمح)

سَمَحَ (ـ) to permit, allow
(with لِ for person, and بِ for thing)

سَامِحٌ III to pardon, excuse

سَمِعٌ smooth, compliant

تَسَامُحٌ tolerance

(سمر)

سَامَرَ III to converse with,
entertain

سَمَائِرٌ pl. مَسَامِير nail

(سقط)

سَقَطَ أَشْطَطَةٌ pl. سَقَاطٌ tablecloth

(سمع)

سَمِعَ (ـ) to hear

سَمِعَ إِلَى VIII to listen to
سَمْعَةٌ fame, reputation,
report

(سمك)

سَمَكٌ أَشْكَاءُ pl. سَمَكٌ fish

(سمن)

سَمْنٌ fat, butter, rancid
butter

سَمْنٌ pl. سَمْنٌ fat, adj.

(سمو)

سَمَى II to name, call

سَامِيٌ III to vie in glory with

تَسَمَّى V to be called, named;
(with إِلَى or بِ) to claim
relationship to, with

سُمُو height, highness; title
given to ruler, prince

سَمَاءٌ pl. سَمَوَاتٌ sky, heavens

أَسْمَى, أَسْمَى, أَسْمَى pl. أَسْمٌ name

سَامٌ high, exalted

(ستن)

سَنٌ pl. سَنَانٌ tooth, age

سُنَّةٌ pl. سُنَنٌ Sunna (in Islam),
law, usage, tradition

سُنِّي Sunni, Sunnite (ortho-
dox Muslim)

سَنَانٌ pl. سَنَانٌ spear, spear-
head

سُنٌّ old, of advanced age

(سند)

سَدَّ إِلَى (ـ) to lean upon

أَسَدَّ IV to ascribe to (a
tradition, etc.)

أَسَدَّ VIII to lean upon;
have recourse to (God)

أَسَدٌ pl. أَسَدَاتٌ document, bill,
deed (legal or comm.), sup-
port

أَسْنَدٌ ascribing of a tradition;
isnād

أَسْنَدٌ pl. مَسَانِدٌ cushion, pillow

سِنْدِيَانٌ evergreen oak, ilex

(سقط)

سَقَا scacia tree

(سنو)

سَنَوَاتٌ, سَنُونَ year

سَنَاتٌ, مَسَنَاتٌ pl. مَسَنَةٌ dam, dyke

(سنى)

سَنَّى V to be facilitated, made
possible

(سهل)

سَهْلٌ ease; easily

سَهْلٌ easy

سَهْلٌ pl. سُهُولٌ plain (geog.)

(سهم)

سَهْمٌ arrow

سَهْمٌ pl. سُهُومٌ lot, share;
share (in a company)

(سوا)

سَاءَ (ـ) to be bad, evil

سَوَاءٌ pl. سَوَاءٌ bad, evil n.

سَوَاءٌ misfortune

سَوَاءٌ التَّفَاهُطُ misunderstanding

سَيِّئٌ bad, evil, adj.

(سوح)

سَاحَةٌ square, place (piazza),
court

(سود)

سَادَ (ـ) to rule, have domin-
ion over

سَوَّدَ II to make black

سَوَّدَ IX to be, become, black

سَوْدٌ pl. سَوْدَاءٌ f. أَسْوَدٌ black

السُّودَانُ the Sudan

سَادَةٌ pl. سَيِّدٌ Mr., gentleman,
sir; descendant of the
Prophet

سَيِّدَةٌ lady, mistress, Mrs.,
madam

سَيَادَةٌ authority, sovereignty,
title

(سور)

سُورَةٌ pl. سُورٌ Sūra, verse of
Qur'an

سُورِيَا Syria	يَوِي except, save
سُورِي Syrian	سَوَاهُ equity, like, sameness
(سوس)	خَطُّ الْاِسْتَوَاءِ Equator
سِيَّاسَة politics (<i>mod.</i>); govern- ment, administration (<i>class.</i>)	مَسَاوَاة equality
سِيَاسِي <i>pl.</i> (of noun) سَاسَة	مُسَاوٍ equal
political, politician	مُسْتَوَات <i>pl.</i> مُسْتَوَات standard, level <i>n.</i>
(سوح)	(سوح)
سَاعَة hour, clock, watch, time	(-) سَاح to travel, tour
(سوف)	سَيَّاحَة (long) journey;
سَوْف (also مَ) future particle (before <i>imperf.</i>)	tourism (<i>mod.</i>)
مَسَافَة distance	سَاحِل <i>pl.</i> سَاحِج traveller, tourist
(سوق)	مَسَاحَة area, extent
سَاق (-) <i>v.n.</i> سَاق to drive, lead	(سير)
سَاق <i>pl.</i> سَيَّاق leg, stem (of a plant)	(-) سَار to travel, go
سَوَاق (<i>m.</i> or <i>f.</i>) <i>pl.</i> سَوَاق	سَبِيل way, journey
market	سَبِيل manner, way of life, biography
سَوَّاق (<i>m.</i> or <i>f.</i>) <i>pl.</i> سَوَّاق	مَسِيرَة distance
driver, chauffeur	سَائِر remainder, rest (see also سَار)
(سوى)	سَيَّارَة motor car
سَوَى (-) to be worth	(ساطر)
سَوَى III to be equal, be equivalent to	سَيَّار to rule (over)

سَيِّطْرَة rule, domination	شَبَاب youth, the time of youth (in his youth شَبَابُهُ)
(سيف)	شَبَاب <i>pl.</i> شَبَاب young man
سَيْف <i>pl.</i> سَيْف sword	(شبح)
(سيل)	أَشْبَاح <i>pl.</i> شَبَح ghost, apparition
سَال (-) to flow, become liquid	(شيع)
سَائِل <i>pl.</i> سَائِل liquid	(-) شَبَح to be satisfied, satiated
سَائِلَان flowing, flood	شَبَح IV to satisfy
ش	شَبَحَان satisfied, satiated
(شام)	(شيك)
(عَلَى) شَام (ش) (with <i>accus.</i> or <i>علَى</i>)	إِشْتَبَكَ VIII to be entangled confused, ambushed
to draw ill-luck upon; bode ill for	شَبَاك <i>pl.</i> شَبَاك window
شوم bad omen, ill luck	(شبه)
تَشَاوُم pessimism	شَبَّه III, شَبَّه IV to resemble
مَتَشَاوُم pessimist	شَبَّه similarity, likeness
الشَّام Syria, Damascus	شَبَّهَة peninsula
(شان)	(شتم)
شَأْن <i>pl.</i> شُؤْن matter, affair, condition, thing, state, dignity	(شتم) to abuse
فِي شَأْن concerning	(شتو)
(شبيب)	شَتَاء winter
شَبَّه II to laud; rejuvenate	
شَبَّه V to be rejuvenated	

(شجر) أَشْجَارٌ *pl.* شَجَرٌ (coll.), *pl.* شَجَرَةٌ tree
 بُشْبُرَةٌ (dim.) bush
 (شجع) شَجَّعَ II to encourage
 شَجَاعَةٌ courage
 شَجَاعٌ *pl.* شَجَاعٌ courageous, brave
 (مُحِب) مُشَاحِبٌ ghastly, drawn (of face)
 (شخص) اشْتَغَصَ *pl.* اشْتَغَصَ person
 (شدد) شَدَّدَ force, violence, strength; violently, strongly
 شَدِيدٌ strong, violent, tough
 (شدذ) شَذَّذَ odd, strange, eccentric, rare
 (شر) شَرٌّ badness, evil, n.
 شَرٌّ bad, worse, worst, relative

شَرٌّ evil, bad, wicked
 شَرَرٌ, شَرَارٌ, شِرَارَةٌ spark(s)
 (شرب) شَرَبَ v.n. شَرِبَ to drink
 دَخَانًا — to smoke
 شَارَبَ III to drink with
 (شرح) شَرَحَ (—) to explain
 شَرْحٌ *pl.* شُرُوحٌ explanation, commentary
 انْشِرَاحٌ joy, happiness (lit. expansion)
 (شرد) شَرَدَ II to drive into exile, disperse, trans.
 (شرط) شَرَطَ *pl.* شُرُوطٌ condition, term, stipulation
 بِشَرْطِ أَنْ on condition that
 شُرْطَةٌ police
 شُرْطِيٌّ policeman
 (شرع) شَرَعَ (—) to begin
 شَرْعٌ divine, religious law (Islam)

شَرِيعَةٌ Shari'a, Moslem law, code
 شَوَارِعٌ *pl.* شَارِعٌ street
 مَشَارِيعٌ, مَشْرُوعَاتٌ *pl.* مَشْرُوعٌ scheme, project
 مَشْرُوعَةٌ undertaking
 (شرف) شَرَّفَ II to honour (anyone)
 أَشْرَفَ IV to overlook, supervise (على)
 تَشَرَّفَ V to have the honour (to), be honoured (by) (with ب)
 أَشْرَافٌ *pl.* شَرِيفٌ noble, n. and adj., exalted, Sherif (title)
 (شرق) شَرَقَ east, n., orient
 شَرْقٌ eastern, oriental
 شُرُوقٌ sunrise
 مَشْرِيقٌ (the) east (place and time of sunrise)
 (شرك) شَارَكَ III to share with, participate
 اشْتَرَكَ VIII to participate in; subscribe to
 شَرَكَةٌ company
 (commercial)
 شَرَاكَةٌ partnership
 اشْتَرَاكَ *pl.* اشْتَرَاكَ participation, subscription
 اشْتِرَاكِيَّةٌ socialism
 اشْتِرَاكِيٌّ Socialist
 شَرَكَاةٌ *pl.* شَرِيكَ partner
 مُشْرِكٌ idolator, polytheist
 مُشْتَرِكٌ joint, common; subscriber
 (شرى) شَرَى v.n. شَرَاهُ to buy
 اشْتَرَى VIII (more commonly used) to buy
 شُرَاهُ *pl.* شَارٍ buyer
 (شسع) شَسَاعٌ extensive, remote
 (شطط) شَطَطٌ shore, bank
 (شطأ) شَوَاطِيْ river bank, coast
 (شطن) شَيْطَانٌ Devil, Satan

(شعب)	(شفق)
شُعُوبٌ <i>pl.</i> شعوب people, tribe	شَفَقَ (-) (with عَلَى) to pity
شَعْبَانُ 8th month in Islamic calendar	شَفَقَةٌ compassion, pity
(شعر)	(شفه)
شَعَرَ <i>v.n.</i> شعور to know; feel, perceive (with بِ)	شَفَّهَاتٌ شِفَاهٌ <i>pl.</i> شفاه
شَعْرٌ hair	شَفَّاتٌ lip
شِعْرٌ <i>pl.</i> أشعار poetry; feeling, knowledge, perception	(شفي)
لَيْتَ شِعْرِي would that I knew!	شَفَى (-) to heal, cure
شَعِيرٌ barley	شَفَاءٌ cure, recovery
شَاعِرٌ <i>pl.</i> شاعراء poet	مُسْتَشْفِيَاتٌ <i>pl.</i> مستشفيات hospital
شَعْرٌ <i>pl.</i> شعائر feeling, sense	(شقق)
(شعل)	شَقَّ (-) to split, cleave
شَعَلَ (-) to kindle	شَاقٌّ hard, severe, trouble-some
(شغل)	أَعْمَالٌ شَاقَّةٌ penal servitude
تَشَاغَلَ VI to pretend to be busy	شَقِيْقٌ <i>pl.</i> أشقاء blood brother
إِشْتَغَلَ VIII to be occupied, work	مَسَاقٌ <i>pl.</i> مشاق misfortune, hardship
أَشْنَالٌ <i>pl.</i> شغل work, business	مُسْتَقٌّ derived (a word)
شُغُولٌ busy, occupied	(شقر)
(شفف)	شَقْرٌ <i>pl.</i> شقراء reddish-coloured
شَفَافٌ transparent, very fine	(شقو)

شَقِيءٌ <i>pl.</i> أشقياء miserable, abject	شَلَّ II to rob, plunder, strip
(شكل)	(شم)
شَكَّ (-) (with ق) to doubt	شَمَّ (-) to smell, trans.
<i>pl.</i> شكوك doubt	(شمع)
(شكر)	شَامِخٌ high, lofty
شَكَرَ <i>v.n.</i> شكر to thank	(شمس)
تَشَكَرَ V to be grateful, thankful	شُمُوسٌ <i>(f.) pl.</i> شمس sun
شَاكِرٌ thankful	(شمع)
(شكل)	شَمْعَةٌ wax candle
شَكَّلَ II to form, fashion; to mark with vowel points	(شمل)
شَاكِلٌ III to bear resemblance to, be like	شَمِلَ (-) to include, embrace
أَشْكَالٌ <i>pl.</i> أشكال shape, form	إِشْتَمَلَ VIII to contain, comprise
شَكْلٌ kind, sort; vowel point	شِمَالٌ north
مُسْكَالٌ <i>pl.</i> مشاكل difficult matter, problem	شِمَالٌ left hand
(شكو)	شَامِلٌ comprehensive
شَكَ (-) (مِنْ, عَنْ) to complain (of)	(شنع)
شَكَوٌ <i>pl.</i> شكوى complaint	شَنِيعٌ ugly, foul
(شلع)	(شهب)
شَلَّ (-) to strip, undress, intrans.	شَهَبٌ <i>pl.</i> شهباء <i>f.</i> أشهب grey
	الشَّهْبَاءُ a name of Aleppo
	(شهد)
	شَهِدَ (-) to witness, testify

شَهِدَ III to see, witness

سُئِلَ X to call to witness

شَهَادَةٌ evidence, testimony;

certificate, diploma;

martyrdom

شَهِيد witness

شَهِيدَةٌ pl. شُهَدَاءُ martyr

مَشْهَد scene; place of martyrdom; town in Persia

(شهر)

سَهِرَ (ب) (with) to make public, divulge

أَشْهَرَ IV to draw a weapon (against)

شَهْرٌ, أَشْهُرٌ pl. شُهُورٌ month

مَشْهُورٌ famous

(شهو)

شَهِيقٌ pl. شَوَاهِقُ high, lofty

(شهی)

أَشْتَهَى VIII to desire eagerly, covet

سَهْوَةٌ pl. سَهَوَاتٌ pleasure, indulgence

شَهِىٌ longing for; appetising

(شور)

سَأَلَ III to seek advice, consult

أَشَارَ IV to indicate, refer to

أَشَارَ عَلَى IV to advise

سَأَرَ X see سَأَرَ

السُّورَى council

إِشَارَةٌ indication, sign, signal, hint

إِشَارَةٌ إِلَى (ل) with reference to

أَشَارَ إِلَيْهَا (إِلَيْهَا) etc.) aforesaid, referred to

سُورَةٌ advice, consultation, counsel

مُسْتَشَارٌ advisor

(شوش)

سُورَاشٌ pl. شَوَاشٌ, شَاوُشٌ missionary, messenger (Magh.)

سَرَجَانٌ pl. شَاوِشٌ sergeant

(شوق)

أَشْتَاقَ VIII to long for

أَشَوَّاقٌ pl. شَوَّاقٌ longing, desire

(شوك)

شَوْكٌ pl. شَوَاكُ thorn

شَوْكَةٌ fork, thorn

(شيد)

سَيِّدٌ II to build up

(شيع)

سَيَّعَ (ب) to be spread abroad, published

أَشَاعَ IV to publish, disseminate news, make public

إِشَاعَةٌ widespread report, rumour

سَائِعٌ widespread, prevalent

شِيعَةٌ Shi'a sect of Islam; of the followers of Ali

شِيعِيٌّ Shi'ite, Shi'i, follower of the Shi'a

شُرُوعِيَّةٌ communism

شُيُوعِيٌّ Communist

(شيل)

سَالَ (ب) to lift up, take away

ص

(صيب)

سَبَّ (ب) to pour out

(صبح)

أَصْبَحَ IV to become; (lit. to do in the morning; to enter upon the morning)

(شول)

شَوَّالٌ 10th month of Islamic calendar

(شور)

سَآءٌ ewe, sheep

(شوى)

سَوَّى (ب) to roast, trans.

سَاءٌ tea

(شأ)

سَاءَ (ب) to wish, will

إِنْ شَاءَ اللَّهُ (also written (إِنْ شَاءَ...)) if God wills! (D.V.)

أَشْيَاءٌ pl. شَيْءٌ thing (with neg. = nothing)

مَشِيتَةٌ wish, will

(صيب)

مَشِيبٌ old age

شَايِبٌ old, white-haired

(شيخ)

مَشَايِخٌ, شُيُوخٌ pl. شَيْخٌ old man, tribal leader, title of respect

مَشِيخَةٌ sheikhdom

أَصْبَحَ *pl. صَبَحَ* morning
 صَبَاحٌ Good morning!
 صَبِيحٌ beautiful, comely
 مَصَابِيحُ *pl. مَصَابِيحُ* lamp, torch
 صَبْرٌ (-) to be patient; to persevere in, bear patiently (with)
 صَبْرٌ patience
 صَابِرٌ patient, *adj.*
 صَبُورٌ (very) patient
 صَبغٌ (-) to dye, colour
 صَبَّغٌ dyer
 صَبْنٌ soap
 صَبْوٌ youth, boy
 صَبِيَّةٌ *pl. صَبَايَا* young girl
 صَحٌّ (-) to be sound, true, correct; recover from an illness

يَصِحُّ الْقَوْلُ it is true to say
 صَحَّ II to correct, make sound, valid
 صَحَّةٌ health, validity, correctness
 صَحِيحٌ correct, right, valid
 صَحَاحٌ *pl. صَحَاحٌ* chapter of a book (of Holy Scripture)
 صَحْبٌ III to accompany, be the friend of
 صَحْبٌ VIII to keep company with one another
 صَحْبَةٌ company (of friends)
 صَاحِبٌ *pl. صَاحِبَاتٌ* friend, companion; owner, possessor, master
 الصَّحَابَةُ the companions of Muhammad
 صَحْرٌ desert
 صَحْرَاوَاتٌ *pl. صَحْرَاءُ* desert
 صَحْفٌ page (of a book)
 صَحْفِيٌّ *pl. صَحْفِيَّاتٌ* journalist (*mod.*)
 صَحْفَةٌ journalism, the press (*mod.*)

مَصَاحِفُ *pl. مَصَاحِفُ* Qur'ān, prayer-book
 صَحْنٌ *pl. صَحَنٌ* plate
 صَحْنُ الدَّارِ courtyard of a house
 صَحْوٌ (-) to be clear, bright (of sky, weather, etc.); to awake from sleep
 صَاحٌ clear (day, sky, weather etc.); awake, conscious
 صَخْرٌ rock
 صَدَدٌ subject matter
 صَدَدٌ concerning, in the matter of
 صَدَاٌ rust
 صَدْرٌ (-) to go out, issue
 صَدْرٌ II to export (*mod.*)
 صَدْرٌ IV to issue, send forth
 صَدْرٌ X to issue

صَدْرٌ *pl. صُدُورٌ* chest (part of body)
 صَادِرَاتٌ exports (*mod.*)
 صَدَعٌ headache
 صَدَغٌ *pl. صُدُغٌ* temple (of forehead)
 صَدَقٌ III to encounter, come across, happen on
 مُصَادَقَةٌ encounter, meeting
 صُدْفَةٌ *pl. صُدُفَةٌ* chance, occurrence
 بِالْصُدْفَةِ by chance, coincidence
 صَدَقٌ (-) to be true, right, sincere, tell the truth
 صَدَقٌ II to believe, confirm
 صِدْقٌ truth, veracity
 صِدْقَةٌ *pl. صِدَقَاتٌ* alms, charity
 صِدَاقَةٌ friendship, sincerity
 صِدِيقٌ trustworthy, faithful (title of the second Caliph, Abu Bakr)
 صِدِّيقَانِ، أَصْدِقَاءُ *pl. صَدِيقٌ* friend

(صيدل)	(صرع)
صيدلة pharmacy	صارع III to struggle, contend with; wrestle
صيدلي pl. صيادلة chemist, druggist, pharmacist	(صرف)
(صدى)	صرف (-) to spend, use (time), change (money)
تَصَدَّى V to apply oneself to anything; to oppose	تَصَرَّف V to carry out, dispose of
صدى pl. أصداؤ sound, voice, echo	انْصَرَف VII to be removed; depart, go; be changed; be used
(صر)	صَرَف accident (grammar)
أَصْرَعُ IV to persist in	صَرَف pure, unmixed
(صرح)	صَرَف money-changer, banker, cashier
صرح II to declare clearly; announce; permit	مَصْرَاف pl. مَصَارِف bank
صراحة clarity	مَصَارِيف, مَصْرُوفَات pl. مَصْرُوف expense, expenditure
صريح obvious, clear	مُتَصَرِّف Mutasarriif (governor in some Arab countries)
تَصْرِيع pl. ات declaration, permit	(صرم)
(صرخ)	صرم (-) to pluck
صرخ (-) to cry out	صَرَام time of trimming palm trees
صرخة, صراخ a cry	صَارِم sharp, severe
صَوَارِخ pl. صَارُوخ rocket, meteor	(صعب)
(صرط)	صُعُوبَة difficulty
صرط way, path (relig.)	

صَعَب pl. صَعَاب difficult, hard	صَفَر 2nd month of Islamic calendar
(صعد)	صَفَرَاء f. أَصْفَر pl. صُفْر yellow, pale
صَعَد (-) v.n. صُعُود to ascend	(صفو)
صَاعِدًا مِنَ الْآن فصاعدا from now onwards	صَفَا (-) to be clear, pure
الصَّعِيد Upper Egypt	إِصْطَفَى VIII to choose
(صغر)	صَفَاء clearness, purity
صَغُر (-) to be, become, small	صَاف pure, clear; net (weight etc.)
إِسْتَصْغَرَ X to belittle, think little of	مُصْطَفَى Mustafa (lit. chosen), p.r.n.m.
صَغَر smallness, youth	(عقر)
صَغِير pl. صِبَاغ small, young	أَصْفَر, صُفُور pl. صَفَر hawk
(صفو)	(صقيع)
أَصْفَى IV to hearken, listen	صَقِيع frost
(صفف)	(مقل)
صَف pl. صُفُوف line, class, row	صَقَل (-) to polish
(صفح)	(صلب)
صَافَح III to shake hands (in greeting)	صَلَب (-) to crucify
صَفْحَة pl. صَفَحَات page (of a book); plate	صَلِيب crucifix
(صفر)	صَلِيبِي crusader
صَفَّر IX to become yellow, pale	(صلح)
أَصْفَار pl. صَفَر zero	صَلَح (-) to be sound, honest; to be suitable, good, fit for (with ل)

صَلَحَ II to repair

صَالَحَ II^f to make peace with, reconcile

أَصْلَحَ IV to improve, reform, repair

تَصَالَحَ VI to be reconciled, make peace one with the other

صُلْحٌ peace, reconciliation

صَلَاحٌ goodness; adjustment

إِصْلَاحٌ *pl.* — *at* — reform, improvement

إِصْطِلَاحٌ *pl.* — *at* — technical use, idiom

صَالِحٌ good, proper, honest; self-interest (*mod.*); pr. n. m.

مَصْلَاحٌ *pl.* مصالح interest, advantage, good; administrative department

(إِصْطِلَاحٌ — *at* — (see إِصْلَاحٌ) *pl.* مُصْطَلَحٌ

(صَلَد)

صَلْدٌ hard, solid

(صَلِم)

أَصْلَعٌ bald

(صَلَو)

صَلَّى II to pray

صَلَاةٌ *pl.* صَلَوَاتٌ (*antiq.*) prayer

مُصَلًى place of prayer

(صَم)

صَمَّ II to plan, design; (*with*

عَلَى) to determine upon

تَصْمِيمٌ plan, design

صَمِيمٌ sincere, true

(صَمَت)

صَمَتَ (—) to be silent

صَمْتُ silence

صَمِيتٌ silent

(صَمَد)

الْصَمَدُ the eternal (God)

(صَبَر)

صَوْبَرٌ pine (tree)

(صَبَدَق)

صَبَادِيْقٌ *pl.* صَبْدُوْقٌ box, chest; fund

(صَنَعَ)

صَنَعَ (—) to make, do; manufacture (*mod.*)

إِصْطِنَاعٌ VIII to be artificial, contrived

صِنَاعٌ *pl.* — *at* — art; industry (*mod.*)

مَصْنَعٌ *pl.* مَصَانِعُ factory

(صَنَف)

صُنُوفٌ, أَصْنَافٌ *pl.* صِنْفٌ class, category, brand

(صَم)

أَصْنَامٌ *pl.* صَمٌ idol

(صَوَّب)

أَصَابَ IV to hit, afflict

مُصِيبَةٌ *pl.* مَصَائِبٌ misfortune, calamity

(صَوَّت)

أَصَوْتُ *pl.* صَوْتٌ voice, sound; vote (*mod.*)

(صَوَّر)

صَوَّرَ II to depict, make a picture

تَصَوَّرَ V to imagine

صُورٌ *pl.* صَوْرٌ picture, form, copy; manner

تَصَاوِيرٌ *pl.* تَصْوِيرٌ picture

صُورٌ Tyre (in Lebanon)

(صَوَف)

أَصَوْفٌ *pl.* صُوفٌ wool

صُوفِيٌّ Sufi, mystic

(صَوْم)

صَامَ (—) to fast

صِيَامٌ fasting, fast

صَوَّمَ *pl.* صَوَامٌ one who fasts; fasting, *adj.*

(صَوَّنَ)

صَانَ (—) to protect, preserve

صِيَانَةٌ preservation, protection, conservation

(صَبَحَ)

صَبَّاحٌ (—) to cry out

صِيَاحٌ cry, shout, shouting

(صَيْدَ)

إِصْطَادٌ VIII, تَصَيْدٌ V, صَادٌ to hunt

صَيْدٌ hunt, hunting, n.

صَيَّادٌ, صَانِدٌ hunter

صَيْدَا Sidon (in Lebanon)

(صَبِرَ)

صَارَ (—) to become; (*with imperf.*) begin to, to go

مَصِيرٌ the future, result, outcome

تَقْدِيرُ الْمَصِيرِ self-determination (*mod.*)

- (صيف) ضِعْ pl. ضِبَاع hyena
 صَيْف pl. أَصْيَاف summer
 (صين) الصِّين China
 صَوَانِي pl. صِينِيَّة tray
 ض
 (ضال) ضَالٌ thin, small, insignificant
 (ضأن) ضَائِنٌ (sing.) ضَائِنٌ sheep (coll.)
 (ضبيب) ضَبَابٌ pl. ضَبَابٌ mist (thin cloud)
 (ضبط) ضَبَطَ (ـ) to put right, correct, do a thing well, regulate
 ضَبْطٌ exactness, correctness
 بِالضَّبْطِ exactly
 ضَبَّاطٌ pl. ضَبَّاطٌ officer (military)
 ضَبُوطٌ correct, right, well-regulated
 (ضبع) ضَبْعٌ pl. ضِبْعَامٌ large, heavy, bulky

- (ضد) ضَدٌّ III to oppose, go against
 ضِدٌّ against, opposite, contrary to prep.
 (ضرر) ضَرَرٌ (ـ) to injure, harm
 أَضْرَبَ IV to injure, harm
 إِضْطَرَّ VIII to compel
 أَضْرَاءُ adversity
 ضَرَرٌ harm, injury
 أَضْرَاءُ pl. أَضْرَارٌ blind
 ضَرُورِيٌّ necessary, essential
 مُضِرٌّ harmful, injurious
 (ضرب) ضَرَبَ (ـ) ضَرْبٌ (a blow) to beat; strike a coin; play (a musical instrument)
 ضَرَبَ مَثَلًا to quote a proverb, give a parable, example
 ضَارَبَ III to fight; have traffic with; compete with
 أَضْرَبَ IV to quit, cease (work, etc.); to go on a strike (mod.)
 إِضْطَرَّبَ VIII to be agitated, troubled, unsettled
 ضَرْبٌ pl. ضُرُوبٌ kind, manner
 أَتْرَابٌ pl. أَتْرَابٌ a strike (mod.)
 ضَرَائِمٌ pl. ضَرَائِمٌ tax, impost
 أَتْرَابٌ pl. إِضْطَرَابٌ trouble, agitation (often used in political sense)
 (ضرط) ضَرَطَ (ـ) to fart, break wind
 (ضرع) ضَرَعَ III to resemble
 تَضَرَّعَ V to beseech (إلى)
 (ضرو) ضَرَوٌ pl. ضَارِيَةٌ voracious, carnivorous (beast)
 (ضعف) ضَعَفَ (ـ) to be, become, weak
 تَضَاعَفَ VI to be doubled
 ضَعْفٌ weakness
 أُضْعِيفُ pl. أُضْعِيفُ double
 ضَعْفٌ pl. ضِعْفٌ weak
 (ضغط) ضَغَطَ (ـ) to press, squeeze
 ضَغْطٌ pressure, compulsion

- (ضَفَب) ضَبَّانٌ guarantee
 ضَبَّانٌ guaranteed
 ضَبَّانٌ *pl.* ضَبَّانٌ bank, side,
 of a river
 (ضَلَّ) ضَلَّ (-) to err, wander;
 stray from path (relig.)
 ضَلَّ ضَالٌّ *pl.* ضَالٌّ strayed, erring
 (ضَلَع) ضَلَع ضُلُوعٌ rib
 (ضَم) ضَمَّ (-) to collect, gather,
 amalgamate
 (ضَمَّ) ضَمَّ (-) to join
 (ضَمَعَل) ضَمَعَلٌ *(quad.)* IV to vanish,
 disappear, grow faint,
 dwindle away
 (ضَمِر) ضَمِيرٌ *pl.* ضَمَائِرٌ conscience;
 pronoun
 (ضَمِن) ضَمِنَ (-) to include, guarantee
 ضَمِنَ (-) to include, comprise
 ضَمِنَ V to include, comprise
 ضَمِنَ (with following *gen.*)
 within, inside, enclosed
 (*prep.*)

- ضَمِنَ guarantee
 ضَمِنَ guaranteed
 ضَمِنَ *pl.* ضَمِنَ contents (of
 a letter)
 (ضَن) ضَنَّ (-) to withhold, keep
 back
 (ضَهَد) ضَهَدَ VIII to persecute,
 maltreat
 (ضَهَى) ضَهَى III to resemble (a
 person or thing)
 (ضَوَّ) ضَوَّأَ IV to light, *trans.*
 ضَوَّأَ ضَوَّاءٌ *pl.* ضَوَّاءٌ light
 (ضَوَّض) ضَوَّضَ noise, uproar,
 clamour
 (ضَيَّع) ضَيَّعَ (-) to be lost
 ضَيَّعَ IV to lose
 ضَيَّعَ *pl.* ضَيَّاعٌ village
 (ضَيَّف) ضَيَّفَ IV to treat with
 hospitality

- ضَيَّفَ IV to add, join (to)
 ضَيَّفَ *pl.* ضَيُّوفٌ guest
 ضَيَّفَ إضافة addition, annexation,
 joining
 ضَيَّفَ إضافي additional, auxiliary
 (ضَيَّق) ضَيَّقَ III to annoy, oppress
 ضَيَّقَ need, anxiety
 ضَيَّقَ narrow
 ط (طَبَب) طَبَبَ medicine (the art of)
 طَبَبَ *pl.* طَبَّابٌ physician
 (طَبَخ) طَبَخَ v.n. طَبَخَ to cook,
trans.
 طَبَخَ cooked food
 طَبَخَ a cook
 طَبَخَ *pl.* مطبخ kitchen
 (طَبَعَ) طَبَعَ v.n. طَبَعَ to print, stamp
 طَبَعَ naturally
 طَبَعَ *pl.* طَبَائِعٌ nature
 طَبَعَ stamp, seal,
 signet
 طَبَعَ postage stamp
 طَبَعَ - اِثْطَبَاعٌ *pl.* اِثْطَبَاعٌ impression
 طَبَعَ *pl.* مطبعة printing press
 (طَبَّق) طَبَّقَ III to agree, conform
 with
 طَبَّقَ in accordance with,
 conformance with
 طَبَّقَ أطباقٌ *pl.* أطباقٌ plate, tray
 طَبَّقَ - اِثْطَبَقَةٌ *pl.* اِثْطَبَقَةٌ grade, layer,
 stratum, class
 طَبَّقَ طَوَائِفٌ *pl.* طَوَائِفٌ floor, storey
 (طَحَن) طَحَنَ v.n. طَحَنَ to mill,
 grind (flour)
 طَحَنَ طَوَّاحِينٌ *pl.* طَوَّاحِينٌ mill
 (طَرَأَ) طَرَأَ عَلَى (-) to happen to,
 befall one suddenly
 طَرَأَ IV to praise highly,
 overwhelm with praise
 طَرَأَ طَوَّارِيَةٌ *pl.* طَوَّارِيَةٌ emergency,
 accident, mishap

- (طرب) ^{طَرِيقٌ} (*m. or f.*) *pl.* طُرُق road,
way
طَرَبٌ II to sing, chant, trill
(طرح) ^{طَرَحَ} (ـ) to throw, cast down;
subtract (math.)
مَطَرَحٌ *pl.* مَطَارِحُ place (Syr.
and Eg.)
طَرَحَى *pl.* طَرِيعٌ prostrate,
thrown on the ground
(طرد) ^{طَرَدَ} (ـ) to expel, drive away
اِسْتَطَرَدَ X to digress
طَرْدٌ *pl.* طُرُودٌ parcel, bale
طَرِدَ expelled, outcast
(طرز) ^{طَرَزَ} form, shape, manner,
style
طَرَزٌ *pl.* طُرُزٌ model, style;
embroidery
(طرش) ^{طَرَشَ} *f.* طَرَشَاءُ *pl.* طُرُشٌ deaf
(طرف) ^{طَرَفَ} *pl.* اطْرَافٌ side, end, part
(طرق) ^{طَرَقَ} (ـ) to strike, knock at

- (طقم) ^{طَقَمَ} uniform (dress)
(طلب) ^{طَلَبَ} (ـ) *v.n.* طَلَّبَ to seek,
ask
طَلَبَةٌ order, demand, request
طَلَبَةٌ, طَلَّابٌ *pl.* طَالِبٌ student
مَطْلُوبٌ *pl.* مَطْلُوبٌ demand,
requirement
(طلسم) ^{طَلَسِمَ} طَلَاسِمٌ talisman
(طلع) ^{طَلَعَ} (ـ) طُلُوعٌ to ascend, go
up; rise (of sun)
اطَّلَعَ VIII to examine (*with*
على)
(طلق) ^{طَلَّقَ} II to divorce
اطْلُقَ IV to set free, throw,
cast
اطْلُقَ to use a word
to mean
اطْلُقَ to set (him) free
اطْلُقَ نَارًا, رَمَاحًا to shoot,
fire at (*with* على)
اِطْلُقَ VII to go, depart
طَلِيقٌ free, unfettered
طَلَّقَ اللِّسَانَ eloquent of
speech
اَلْاَيْدِيْنَ — liberal, open-handed
اَلْهَوَاءُ الطَّلِقُ the open air
طَلَّاقٌ divorce
طَلَّاقَةٌ fluency, volubility;
openness
اَبْسَلًا مَطْلَقًا absolutely
مُطْلَقٌ absolute, free, unres-
tricted
(طلو) ^{طَلَوُ} طِلَافَةٌ beauty, elegance
(طمر) ^{طَمَرَ} اطْمَارٌ *pl.* طَمِرٌ tatters, rags
(طمع) ^{طَمِعَ} (ـ) to covet, desire
طَمَعٌ greed, avidity
(طمن) ^{طَمِنَ} اِطْمَآنٌ (*quad.*) IV to feel secure,
tranquil, calm oneself
طَمَآنِيَّةٌ, اِطْمَآنٌ tranquillity,
reassurance, feeling of
security

مُطْمَئِنٌّ tranquil, at ease

(طهر)

طَهَرَ (ت) to be clean, pure

طَهَرَ II to purify, cleanse, circumcize

طَهْرٌ purity

طَاهِرٌ pure, clean

(طهو)

طَبَا (ت) to cook

طَبَاةٌ pl. طَبَا cook

(طور)

تَطَوَّرَ V to be developed, evolve through time, by stages

أَطْوَارٌ pl. طَوْرٌ stage, time, state

طَوْرًا بَعْدَ طَوْرٍ time after time

طُورٌ mountain; Mount Sinai

تَطَوَّرَ pl. اِتَّ - transition, development, evolving

(طوس)

طَوَاوِسُ pl. طَاوُوسٌ peacock

(طوع)

أَطَاعَ IV to obey

تَطَوَّعَ V to do voluntarily, volunteer

اِسْتَطَاعَ X to be able

طَاعَةٌ obedience

طَوَّعًا طَاعَةً voluntarily, willingly

سَمِعًا وَطَاعَةً at your service (lit. hearing and obeying)

تَطَوَّعًا voluntarily

اِسْتَطَاعَةٌ ability, power

مُطِيعٌ obedient

مُتَطَوِّعٌ volunteer

مُسْتَطَاعٌ possible

(طوف)

طَافَ (ت) to go round, circumambulate

طَوَافٌ Circumambulation ceremony (Pilgrimage to Mecca)

طُوفَانٌ flood, deluge

طَائِفَةٌ party, sect, community, denomination

مُطَوِّفٌ Mecca pilgrimage guide

(طوق)

أَطَاعَ IV to be able, bear, support

طَاقَةٌ ability, power; window

(طول)

طَالَ (ت) to be long

طَالَمَا (followed by verb) for a long time

طَوَّلَ II to make long; take a long time in (with ق)

أَطَالَ IV to make long, lengthen, extend

طُولٌ length

طَائِلٌ advantage, benefit

طَاوِلَةٌ pl. اَت - table (Syr.); the game of backgammon

طَوِيلٌ pl. طَوَالٌ long, tall

(طوى)

طَوَى (ت) to fold, fold up

هَـ فِي طَيِّهِ herewith, enclosed

(طيب)

طَابَ (ت) to be good, calm oneself

طَابَتْ نَفْسُهُ to be cheerful

طَيَّبَ II to spice, perfume

طَيِّبٌ pl. أَطْيَابٌ spice, perfume

طَيِّبٌ good adj.

طَيِّبَةٌ pl. اَت - good thing

طَوْبٌ blessedness

(طير)

طَارَ (ت) to fly

أَطَارَ IV to cause to fly

طَيْرٌ pl. طُيُورٌ bird

طَيْرَانٌ flying, n., flight of a bird; aviation (mod.)

طَلِيَّةٌ portent, evil omen

طَيَّارٌ air pilot

طَائِرَةٌ pl. طَائِرَاتٌ aeroplane, aircraft

مَطَارٌ aerodrome, airport

(طين)

طِينٌ clay, mud, mortar

ظ

(ظبي)

ظَبْيٌ gazelle

(ظرف)

اِسْتَرْفَ X to find or consider clever or agreeable

ظَرْفٌ pl. ظُرُوفٌ vessel, receptacle, envelope; circumstance, space of time

ظَرْفٌ فَتْجَانٌ saucer

ظَرْفٌ pl. ظَرْفٌ witty person

اِغْرَافٌ agreeable; pr. n. m.

(ظفر) (ظفر) to conquer, overcome
 ظفر success, victory
 ظفر أَظْفَارُ, أَظْفَارُ *pl.* finger nail, claw
 (ظلل) (ظلل) to continue, remain
 ظَلَّ to continue to do, act
 ظِل shade
 مظِل shady
 (ظلم) (ظلم) to oppress, wrong, harm
 أَظْلَم IV to be, become, dark
 ظلم oppression, ill-treatment
 ظلمة dark, *n.* darkness
 ظالم oppressor
 مظلم dark, *adj.*
 مظلوم oppressed; having a grievance (*mod.*)
 (ظما) (ظما) to be thirsty
 ظم thirsty
 ظمًا thirsty

(ظنن) (ظنن) to think
 ظَن thought, supposition
 (ظهر) (ظهر) *v.n.* to appear, seem
 أَظْهَر IV to show
 تَظَاهَر VI to feign, make a show of, demonstrate
 ظَهَر *pl.* ظهر back (anatomical), reverse side
 بَعْدَ الظُّهْرِ noon; afternoon
 ظَاهِر manifest, external
 مَظَاهِر *pl.* مظهر appearance
 مَظَاهِرَة demonstration (*political, etc.*)
 ع (ع) (ع) burden, load
 عِي, أَعْيَة *pl.* عبا camel-bair cloak of Bedouin
 (عيت) (عيت) to no purpose, in vain

(عبد) (عبد) *v.n.* عِبَادَة to worship
 عِبْد II to build, construct a road
 اسْتَعْبَد X to enslave
 عِبَادَة religions service, worship
 عُبُودَة bondage, slavery
 عَبْدُ اللَّهِ; عَبِيد *pl.* servant, slave; Abdullah, Abdullahi, *pr. n. m.*
 عِبَاد *pl.* worshipper
 عِبَادَة, عِبَادَة, عِبَاد *pl.* worshipper
 مَعْبَد *pl.* معابد temple, place of worship
 (عبر) (عبر) *v.n.* عُبُور to pass, cross, cross over
 عَبَّر II to explain, express
 اِعْتَبَر VIII to consider, esteem, reckon
 عَبَّر over, across (on the other side)
 عَبْرَة *pl.* عبرة tear
 Hebrew עֵבְרִי, עֵבְרִי expression, style, diction
 هَذَا عِبْرَة عَنْ... that means...
 اِعْتِبَارًا مِنْ... effective from...
 ... in effect from... (*mod.*)
 عَابِر السَّبِيل wayfarer
 (عيس) (عيس) to frown
 عَبَس Abbas, *pr. n. m.* (*lit.* lion)
 بَنُو الْعَبَّاسِ the Abbasids
 (عبو) (عبو) II to fill
 عَبَّى to mobilise army
 (عتب) (عتب) III to blame, censure, reproach, reprove
 عَتَبَة *pl.* عتبات threshold
 (عتق) (عتق) IV to free, emancipate
 عَوَاتِق *pl.* عاتق shoulder
 عَتَق *pl.* عتيق old, antiquated

- (عَتَل) عَتَلٌ porter
(عَم) عَمَ (—) to become dark
عَمَّة darkness
(عَثَر) عَثَرَ عَلَى (—) to stumble (upon)
(عَم) عُمَانُ Othman, Uthman,
pr. n. m.
عُثْمَانِي Ottoman, n. and adj.
الْعُثْمَانِيُّونَ the Ottoman Turks
(عَجِبَ) عَجِبَ (—) to wonder
بِ الْعَجَبِ IV to admire, be
pleased with
(عَجِبَ) عَجِبَ V to wonder, be
surprised (at)
عَجِيبٌ wonderful, strange
عَجِيبَةٌ pl. عَجَائِبُ a wonder
(عَجَزَ) عَجَزَ (—) to be unable
(to), helpless
عَاجِزٌ helpless, unable,
impotent
- عَجُوزٌ pl. عَجَائِزُ old (woman)
عَجَزَةٌ pl. عَجَزَاتٌ miracle
(عَجَلَ) عَجَلَ X to hurry,
basten, be quick
عَجَلَةٌ haste, hurry
عَجُولٌ pl. عَجُولٌ calf
عَجَلَةٌ cart-wheel; bicycle
(mod.)
تَعَجُّلٌ (see عَجَلَ)
عَاجِلٌ soon, quickly
عَاجِلٌ أَمْ أَدْبَلٌ sooner or later
(عَجِمَ) عَجِمَ بِلَادُ الْعَجَمِ name given
to Persia by Arabs
أَعْجَمِي foreign, non-Arab,
Persian; obscure in language
(عَجِنَ) عَجِنَ (—) to knead
(عَدَدَ) عَدَّ (—) to number, count,
regard
عَدَّ II to keen, recount the
praises of the dead
عَدَّ IV to prepare, make
ready

- عَدَّ V to be multiplied,
numerous
عَدَّ X to be ready, prepare
oneself
عَدَدٌ pl. أَعْدَادٌ number, n.
عَدَّةٌ pl. عَدَدٌ a number,
several
تَعْدَادٌ enumeration
إِسْتِعْدَادٌ preparedness, readi-
ness, ability, aptitude
عَدِيدٌ مُتَعَدِّدٌ numerous
مُعَدَّاتٌ (مُعَدَّةٌ sing.) equipment
مُسْتَعَدٌّ ready, prepared (of a
person)
(عَدَسَ) عَدَسٌ lentils
(عَدَلَ) عَدَلَ (—) to act justly
عَدَلَ II to modify, adjust,
straighten, make equal
عَادَلٌ III to be equivalent to
عَادَلٌ VIII to be straight,
moderate
عَدَالَةٌ justice
إِعْدَالٌ moderation, equality,
equinox
- عَادِلٌ just, upright, n. and adj.
مُعَدَّلٌ average
مُتَعَدِّلٌ temperate, moderate
(عَدِمَ) عَدِمَ (—) to lack, want, cease
to exist
أَعْدَمٌ IV to deprive of, anni-
hilate, execute
عَدَمٌ lack of, non-existence
عَلِيمٌ lacking, adj.
(عَدَنَ) عَدَنُ Aden
جَنَّاتُ عَدْنٍ Paradise, Garden
of Eden
مَعَادِنٌ pl. مَعَادِنُ mineral,
metal, mine
(عَدُوَ) عَدَا (—) to run; infect
عَادَى III to treat as an enemy
أَعْدَى IV to infect (with a
disease)
إِعْتَدَى عَلَى VIII to be hostile
towards
عَدَاوَةٌ hostility, enmity
عَدَا عَنْ مِمَّا عَدَا save, except,
beside

عدو *pl.* أعداء enemy
(عذب)
عذب II to torment, torture, make suffer
تعذب V to suffer, be punished
عذاب punishment, torment
عذوبة sweetness, agreeableness
عذب sweet (water)
(عذر)
عذر (-) to excuse
تعذر V, اعتذر IV to apologise; be effaced
تعذر V to be impossible
عذر *pl.* أعذار excuse, apology, plea
عذراء *pl.* عذاري virgin
(عذق)
عذق أعذاق *pl.* palm tree
(عرب)
عرب II to Arabize (of a foreign word), translate, render, into Arabic
أعرب IV to express clearly, parse, speak a good Arabic style

استعرب V, استعرب X to become an Arab, adopt customs, etc. of the Arabs
أعرب *pl.* عرب, *pl.* عربي Arab, Arabic
أعراي desert Arab, Bedouin
العرب العرباء the pure Arabs
تعريب Arabicizing, rendering into Arabic
إعرب syntax, parsing
عربة *pl.* أت cart, carriage, cab; motor car (Egypt and Sudan)
عروبة quality or state of being an Arab; "Arabdom", Arabism (*mod.*)
عرايب *pl.* عربون pledge, earnest
مُعرب declinable (word)
(عرج)
عرج *pl.* عرجاء *f.* أعرج lame
(عرس)
عراس عرايس *pl.* عروس bride
عرس *pl.* عريس bridegroom
(عرش)
عرش عروش *pl.* throne

(عرض)
عرض (-) to offer, present, happen to, befall, expose
عرض II to widen; expose to (*with* ل)
عارض III to oppose, contradict
تعرض V to interfere in
إعترض VIII to review (army, troop, etc.); (*with* عَلَى) to oppose, object to
عرض *pl.* عروض breadth, width; exhibition, review; submission, presentation
يَوْمُ الْآرْضِ Day of Judgment
- ات *pl.* عرضحال (*mod.*) petition
عرض honour, good repute
عرضاً by chance, accidentally
عوارض *pl.* عارض accident
عراش *pl.* عريض wide, broad
عريضة petition
معارض *pl.* معرض exhibition, exposition; topics of conversation (*in pl.*)
معرض petition, offered, presented
معارضة opposition
(عرف)
عرف (-) to know, get to know
عرف II to inform, make known, introduce (one person to another)
تعارف VI to know each other
إعترف VIII to acknowledge, admit, confess
عرف acknowledgment; common language, custom
في عرقي in my opinion
معارف *pl.* معرفة knowledge, acquaintance
مَعْرُوف favour, good deed (*lit.* known)
(عرف)
عرف (-) to sweat, perspire
عرف perspiration
عرف arak, distilled spirit (dates, raisins, etc.)
عرف *pl.* عروق vein, artery, root
عريق noble, rooted
العراق Iraq

- (عزّل)
 تَمَرَّقَل (*quad.*) II to be confused, entangled, complicated
- عَزَائِلُ difficulties, complications
- (عرك)
 عَارَكُ III to fight
- مَعْرِكَةٌ *pl.* مَعَارِكُ battle
- (عري)
 عُرَاةٌ *pl.* عَار naked, free (from)
- عُرْيَانٌ *pl.* عُرْيَانُ naked
- (عزّز)
 عَزَّ (-) to be mighty, noble, dear
- عَزَّ (الله) عَزَّ وَجَلَّ God, exalted and magnified (be his name)!
- عَزَّةٌ power, might
- عَزِيزٌ dear, powerful
- (عزب)
 عَزْبٌ *pl.* عَزَبَاتٌ *f.* أَعَزَبٌ unmarried, celibate
- (عزف)
 عَزَفَ (-) to play upon a musical instrument

- (عزل)
 عَزَلَ (-) to remove, set apart, discharge, depose (from office); insulate (*mod.*)
- إِعْزَلَ VIII to retire from, abdicate, isolate oneself
- عَازِلٌ insulator (*mod.*)
- مُعْزِلٌ Mu'tazilite, seceder (in Islam), dissenter
- (عزم)
 عَزَمَ (-) to invite; make a spell, recite charms
- عَزَمَ عَلَى to determine upon, resolve to do
- عَزْمٌ resolution, purpose
- عَازِمٌ firm, resolute, determined
- عَزِيمَةٌ invitation
- (عزى)
 عَزَى II to comfort
- (عسر)
 عَسَرَ (-) to be difficult (for)
- عَسَرَ II to make difficult
- عُسْرٌ difficulty
- عَبِيرٌ difficult

- (عسكر)
 عَسَاكِرُ *pl.* عَسَاكِرُ army, troops, soldiery
- عَسْكَرِيٌّ soldier, military
- عَسْكَرِيَّةٌ military service, the military
- مَعَسَكْرٌ *pl.* أَمْتٌ army camp
- (عسل)
 عَسَلٌ honey
- (عسى)
 عَسَى it may be, perhaps
- (عشش)
 عَشَّاشٌ *pl.* عَشَّاشُ nest (of bird)
- (عشب)
 أَغْشَابٌ *pl.* أَغْشَابُ green herb, grass, pasturage, herbage
- (عشر)
 عَاشَرَ III to associate with, be in company with
- أَعْشَارٌ *pl.* عَشْرُ tenth, tithe
- عَشْرٌ *f.* عَشْرَةٌ ten
- عَشْرُونَ twenty
- عَاشِرٌ tenth (ordinal)
- عَاشُورَاءُ 10th day of Muharram
- عَشَائِرُ *pl.* عَشِيرَةٌ tribe, kinsfolk
- مُعَاشَرَةٌ social intercourse
- (عشق)
 عَشَقَ (-) to love, have passion for
- عَشَقٌ love, passion
- عَاشِقٌ *pl.* عَاشِقُ lover
- مُعْشُوقٌ beloved one
- (عشر)
 تَعَشَّى V to sup, eat in the evening
- عَشَاءٌ evening meal (time)
- عَشِيَّةٌ *pl.* عَشَايَا evening
- (عصب)
 أُعْصَابٌ *pl.* عُصَبٌ nerve, sinew
- عَصَبِيٌّ nervous, sinewy
- عَصَبَةٌ *pl.* عَصَبٌ troop, band, group
- عَصَبِيَّةٌ obstinacy, fanaticism, extremism, bigotry (in religion, politics, etc.)
- مُعْصَبٌ fanatical, fanatic, extremist
- (عصر)
 عَاصِرٌ III to be contemporary with

عَصْرٌ *pl.* عَصُورٌ time, age,
epoch, afternoon
عَصِيرٌ صَلَاةُ الْغَصْرِ
(Muslim)
مُعَاَصِرٌ contemporary
مَعَاصِرٌ *pl.* مَعَصِرٌ place
where one presses fruit
(عَصَبٌ)
عَوَاصِفٌ *pl.* عَاصِفَةٌ hurricane,
storm, tempest
(عَصْفَرٌ)
عَصَايِيرٌ *pl.* عَصْنُورٌ sparrow,
small bird
(عَصِمٌ)
عَوَاصِمٌ *pl.* عَاصِمَةٌ capital city
مَعَاصِمٌ *pl.* مَعَصِمٌ wrist
(عَصِيٌّ)
عَصِيٌّ (-) to rebel
عَصِيٌّ *pl.* عَصِيٌّ stick, cane
عَصِيَانٌ disobedience
عَاصِيَةٌ *pl.* عَاصِيَةٌ rebel, rebellious
(عَضْفٌ)
عَضٌّ (-) to bite
(عَضْدٌ)

عَضَدَ (-) to aid, assist
تَعَاوَدَ co-operation
(عَضِلَ)
عَضَلٌ, -َاتٌ *pl.* عَضَلَةٌ muscle
(عَضْوٌ)
أَعْضَاءُ *pl.* عَضْوٌ member, limb
(عَطَرٌ)
عَطَّرَ II to scent, perfume
أَعْطَارٌ *pl.* عَطَرٌ perfume, scent
عَاطِرٌ sweet-smelling
عَطَّارٌ grocer
(عَطَسٌ)
عَطَسَ (-) to sneeze
(عَطَشٌ)
عَطَشَانِيٌّ, عَطَشَى *pl.* عَطَشَانٌ
thirsty
عَاطِشٌ thirsty
(عَطَفٌ)
عَطَفَ كَرَمَةً (-) to join one
word to another by a con-
junction
عَطَفَ عَلَى to be kind to, have
feeling, or pity, for
(عَنَظَفَ) VII to be bent, inclined
عَنْطَفَةٌ lane, side street, turning

عَوَاطِفٌ *pl.* عَوَاطِفٌ kindness, (عَفَرٌ)
pity, feeling, emotion عَفْرٌ dust
(عَفَرَتْ)
(عَطَلٌ)
عَطَلَ (-) to be idle, workless, spoiled; to be devoid of
(عَنَ) (with)
عَطَّلَ II to delay, hinder
عَاطِلَةٌ vacant time, holiday
(عَفَنَ)
عَاطِلٌ idle, void, devoid
عَتِنٌ decayed, rotten
(عَفُوٌّ)
(عَفَا) (-) to pardon, forgive
عَافَى III to restore to health
أُعْفِيَ IV to exempt, excuse
(عَفُوٌّ)
عَفُوٌّ pardon, amnesty
عَوَافٍ, عَوَافِيَّاتٌ *pl.* عَوَافِيٌّ good
health
(عَقَبَ)
عَقَبَ II to follow on behind
عَاقَبَ III to punish
أَعْقَابٌ *pl.* عَقَبٌ heel of foot
عَقَابٌ *pl.* عَقَابٌ mountain road
or pass, obstacle
عَقَبَةٌ difficulty, obstacle

عَقَابٌ مُعَاقِبَةٌ punishment

عَقَابٌ *pl.* عَقَابَان eagle

عُقُوبَةٌ penalty, punishment

عَاقِبَةٌ *pl.* عَوَاقِبُ end, result

يَعْقُوبُ Jacob

(عقد)

عَقَدَ (ـ) to tie, knot, bind, conclude, ratify; summon

عَاثَدَ III to make a contract with, enter into a compact with

اِئْتَعَدَ VII to be convened, gather (a meeting)

اِئْتَعَدَ VIII to believe, have a belief

عَقْدٌ *pl.* عُقُود binding, contract; knot; decade

عَقْدٌ *pl.* عُقُود necklace

عَقْدَةٌ *pl.* عَقْدٌ knot, joint; dilemma

عَقِيدَةٌ *pl.* عَقَائِدُ article of faith, belief

مَتَعَدٌ contractor

(عقر)

عَقَارٌ *pl.* اَتٌ — real estate, landed property

عَقَاقِيرُ *pl.* عَقَارٌ drug, aromatic

عَاقِرٌ (*f.*) *pl.* عَوَاقِر barren (woman), unfruitful (land)

(عقرب)

عَقْرَبٌ *pl.* عَقَارِبُ scorpion, hand of clock

(عقل)

عَقَلَ (ـ) to bind, tie

اِخْتَلَلَ VIII to restrain, intern, confine (as a prisoner)

عَقْلٌ *pl.* عُقُول intelligence, intellect, sense

اِخْتَلَالَ interment

عَقْلٌ *pl.* عُقُل rope, cord (of bedouin headcloth), tether

عَاقِلٌ *pl.* عَقَالَةٌ intelligent

عَاقِلٌ *pl.* عَقَالٌ an initiate (among the Druzes)

عَقِيلَةٌ *pl.* اَتٌ lady, wife

مَعْقِلٌ *pl.* مَعَاقِل stronghold, fortress

مَعْتَقٌ *pl.* اَتٌ — place of interment, concentration camp

مَعْقُولٌ intelligible, reasonable

(عقم)

عَقَمَ (ـ) to sterilise, disinfest, render barren

عَقِيمٌ sterile, barren, futile

(عكر)

اَعْكَرَ II, اَعْكَرَ IV to make turbid, muddle, confuse

(عكس)

عَكَسَ (ـ) to reverse, invert

اَعَاكَسَ III to oppose, contradict

اِنْعَكَسَ VII to reflect, be inverted

اَعْكَسَ *pl.* اَعْكَاسُ the opposite or contrary of anything

بِالْعَكْسِ on the contrary

(علل)

عَلَّ (see لعل)

عِلَّةٌ *pl.* عِلَل weakness, sickness, disease; cause, reason

عَلِيلٌ sick, weak, diseased, ill

(علب)

عَلَبَ *pl.* عُلَبٌ small box

(علج)

عَالَجَ III to treat (an ill person), treat of (an affair), work at, exercise skill at

مُعَالَجَةٌ عِلَاجٌ treatment, remedy

(علف)

عَلَفَ (ـ) to feed (a beast)

عَلْفٌ fodder

مَعَالِفٌ *pl.* مَعَالِفٌ manger

(علق)

عَلَقَ II to hang (up), attach, suspend (on, to) عَلًى (على)

عَلَقَ II to note down, comment on

تَمَلَّقَ V to be attached to, appertain to, hang from, depend on

عَلَانِيٌّ, اَتٌ *pl.* عِلَاقَةٌ connection, relation, attachment, liaison

تَعْلِيْقٌ news commentary (*mod.*)

تَعْلِقَاتٌ possessions, properties

مَعَالِيْقٌ *pl.* مِعْلَقَةٌ (for مِلْعَقَةٌ which see) spoon

اَلْمَعْلَقَاتُ the Mu'allaqat (famous pre-Islamic odes suspended in the Ka'ba in Mecca)

news commentator
(mod.)

(علك)

(عُ) to chew

(علم)

عَلِمَ (ع) to know, get to know

عَلَّمَ II to teach

أَعْلَمَ IV to inform (doubly
or trebly transitive)

تَعَلَّمَ V to learn

اسْتَعْلَمَ X to ask for informa-
tion

عِلْمٌ pl. عُلُومٌ knowledge,
science

تَعْلِيمٌ pl. تَعَالِيمٌ educa-
tion, instruction

عَالَمٌ pl. عَالَمُونَ world, universe

عَالِمٌ pl. عُلَمَاءُ wise, learned
man

مُعَلِّمٌ teacher

مُعَلَّمٌ educated, educated
person

(علن)

عَلَنَ (ع) to be open, manifest,
public

أَعْلَنَ IV to publish, advertise,
inform, declare

عَلَانِيَةً publicly, openly

عَلِيٌّ public, open

إِعْلَانٌ pl. اَعْلَانٌ advertisement,
announcement

(علو)

عَلَا (ع) to rise, be or become
high

تَعَالَى VI to be exalted

عُلُو height

عِلَافَةٌ in addition to

عَلِيٌّ Ali (pr. n. m.)

عَالٍ high

أَعَالٍ pl. عَلِيَّاءُ f. أَعْلَى
highest, nobler; upper part

عَلَى on, upon, against

عَلَى أَنْ provided that; with
the intention of

عَلَى يَدَيْ through, by, at
the hands of

(علنون)

عَلَوَانٌ (see also عَلَوَانٌ)
address, title

(عمم)

عَمَّ (ع) to be universal, wide-
spread

أَعْمَامٌ pl. عُمَمٌ paternal
uncle

عُمُومٌ (the) public

عَامَّةٌ generally

عَامٌّ public, general, adj.

الْعَوَامُّ pl. عَوَامٌ the generality,
the masses

لُغَةٌ عَامِيَّةٌ colloquial language

(عمد)

عَمِدَ II to baptize

اعْتَمَدَ عَلَى VIII to depend
upon, rely on

أَعْمَدَةٌ pl. عَمُودٌ column, pillar

إِعْتِمَادٌ trust, confidence;
credit (commercial)

(عمر)

عَمَرَ (ع) to live long

عَمَرَ (ع) to inhabit, be
inhabited (by)

عَمَرَ II to build, construct

أَعْمَرَ IV to develop (a country,
etc.)

اسْتَعْمَرَ X to colonize

أَعْمَارٌ pl. عُمُرٌ life, age

عُمَرُ Umar, Omar (pr. n. m.)

عُمُرُو Amr (pr. n. m.)

عِمَارَةٌ pl. اَعْمَارٌ edifice,
building; fleet

عَامِرٌ inhabited, flourishing

عُمُرَانٌ prosperity of a land,
civilisation

مِعْمَارِيَّةٌ pl. مِعْمَارِيٌّ mason

مَعْمُورٌ inhabited

الْعَمُورَةُ the world

مُسْتَعْمَرَةٌ colony

(عمش)

أَعْمَشٌ weak-sighted, half
blind

(عمق)

أَعْمَاقٌ pl. حَقٌّ depth

أَعْمَقٌ pl. بَحْرٌ deep

(عمل)

عَمَلَ (ع) to do, make, work

عَامِلٌ III to treat, act towards,
deal with

اسْتَعْمَلَ X to use

أَعْمَالٌ pl. عَمَلٌ action, deed,
work

عُمْلَةٌ currency, money

عَمَالٌ pl. عَامِلٌ worker,
labourer; provincial gover-
nor (antiqu.)

عَمَلَةٌ *pl.* agent, representative (comm.)

حِزْبُ الْعَمَالِ the Labour Party (*mod.*)

مُعَامَلَةٌ treatment, dealings towards (in *pl.* business)

(عَمِي)

عَمَى *pl.* عَمْيَاءُ *f.* blind

(عَن)

عَن from, away from, about, concerning

(غَنِب)

أَعْنَابُ *pl.* عَنَابُ grape, vine

(عَنَد)

عِنْد with, by, at, in possession of (to have)

عِنْدُ then, at that time

عِنْدُ *pl.* عِنْدُ stubborn, obstinate

(عَنَدَلِب)

عِنْدَالُ *pl.* عِنْدَالِيَّاتُ nightingale

(عَنَز)

عَنَزَةٌ she-goat

(عَنَصَر)

عَنَاصِرُ *pl.* عَنَاصِرُ element, origin, race

(عَنَف)

عُنْفُ harshness, severity

عُقُوقُ الشَّبَابِ prime of youth

عَنِيْفُ harsh, severe

(عَنَق)

عَانَقُ III to embrace

تَعَانَقُ VI to embrace one another

أَعْنَاقُ *pl.* عُنُقُ neck

(عَنَقَد)

عَنَاقِيْدُ *pl.* عُنُقُوْدُ bunch of grapes

(عَنَكَب)

عَنَاقِبُ *pl.* عَنَكَبُوْتُ spider

(عَنَوَن)

عَنَوَنُ to address a letter

عَنَاقِيْنُ *pl.* عُنُوَانُ title, address

(عَنَى)

عَنَى (-) to mean, intend, concern

بَعْنَى that is to say, that means, *i.e.*

عَانَى III to suffer, sustain

إِعْنَى VIII to manage, take care of, pay attention to

عَنَاءُ toil, difficulty, trouble

إِعْنَاءُ care, solicitude, anxiety

مَعْنَى *pl.* مَعَانُ meaning, sense

مَعْنَوِيٌّ ideal, mental, abstract

(عَهْد)

عَهْدُ (-) to fulfil (a promise)

عَهْدُ (إِلَى) to impose a condition; enjoin; know; enter an agreement with

عَاهَدُ III to make a covenant or agreement (with anyone)

تَعَهَّدُ V to contract, undertake, agree, pledge; look after, take care of

تَعَاهَدُ VI to contract together, make mutual agreement

عَهْدُ *pl.* عُهُودُ covenant, agreement; time, epoch

وَلَّى عَهْدَ heir apparent

مَعَاهِدَةٌ agreement, treaty

مَعَاهِدُ *pl.* مَعَاهِدُ institute

(عَوَج)

عَوَجُ *pl.* عَوَجَاءُ *f.* أَعْوَجُ crooked

(عَوَد)

عَادُ (-) to return, to do again

عَادَ II to feast, keep a feast (day)

أَعَادَ IV to restore, repeat

إِعْتَادَ VIII to be accustomed (to)

عُودُ *pl.* عِيدَانُ lute, stick

عِيَادَةُ surgery, doctor's out-patients' department

أَعْيَادُ *pl.* عِيدُ festival, feast day

عَوَائِدُ, - اتُ *pl.* عَادَةٌ custom, habit

مُعْتَادٌ, إِعْتِيَادِيٌّ, عَادِيٌّ customary

عَوَائِدُ *pl.* عَائِدَةٌ benefit, avail, use, return

(عَوِذ)

عَازٍ (-) to seek, take refuge in, with

مَعَادَةٌ, مَعَادُ asylum, refuge

مَعَاذُ اللَّهِ God forbid!

(عَوْر)

أَعَارَ IV to lend

إِسْتَعَارَ X to borrow; use an expression metaphorically

إِسْتِعَارَةٌ borrowing, metaphor

- عَوْرَ pl. عَوْرَاءَ *one-eyed*
 مُسْتَعَارٌ borrowed, meta-
 phorical
 (عوز)
 عَازٌ (عَزَ) to need, want, lack
 عَائِرٌ needy, wanting
 مُعَوِّرٌ destitute, bereaved
 (عوض)
 عَوَّضٌ II to give in exchange,
 compensate
 عَوَّضٌ pl. عَوَّاضٌ exchange,
 compensation, instead (of)
 عَوْضًا عَنْ instead of
 تَعْوِضٌ compensation
 (عوق)
 عَوَّقٌ II to hinder, delay
 (عول)
 عَالٌ (عَلَّ) to support, nourish
 عَالٌ IV to sustain a family
 عَائِلَةٌ family
 عَوِيلٌ wailing, lamenting
 مَعَاوِلٌ pl. مَعْوِلٌ pickaxe
 (عوم)
 عَامٌ (عَمَّ) to swim, float
- عَامٌ — اتَّ فَعَامٌ year
 عَامِتٌ (in) that year
 (عَمَن)
 عَاوَنَ III, عَاوَنَ IV to help
 تَعَاوَنَ VI to give mutual aid,
 co-operate
 اسْتَعَانَ X to ask help of
 إِعَانَةٌ, مَعُونَةٌ, عَوْنٌ aid, assis-
 tance
 عَوَّانٌ pl. عَوْنٌ aider, assister,
 helper
 تَعَاوُنٌ mutual assistance, co-
 operation
 سَاعِدٌ assistant
 (عوه)
 هَانَةٌ, هَانَةٌ pest, blight
 (عيب)
 عَابٌ (عَيَّ) to be faulty
 عَيْبٌ pl. عَيْبٌ blemish, fault,
 shame
 (عير)
 عَارٌ disgrace, shame
 عِيَارٌ standard, measure
 (عيش)
 عَاشَ (عَيَّ) to live
 تَعَيَّشَ V to earn a living

- عَيْشٌ life, living; bread
 (Eg.)
 مَعَاشٌ livelihood,
 means of living, wage
 (عط)
 عَطَّ II to cry out, shout
 (عين)
 عَيَّنَ II to appoint, specify
 عَايَنَ III to survey, see
 عَيْنٌ pl. عَيْنٌ eye,
 self; spring, well, fountain
 أَعْيَانٌ pl. عَيْنٌ notable man
 عَيْنًا in kind
 (عي)
 عِيَانٌ ill, sick
- غ
 (غيب)
 غَبَّ after
 (غبر)
 غَبَارٌ dust
 غَابَ going, passing away, re-
 maining, past
 (غبط)
 غَبَطَةٌ happiness, beatitude
 (غبو)
 غَبَاةٌ heedlessness, ignorance,
 stupidity
- غَبِيٌّ pl. غَبِيَّاءُ ignorant,
 stupid
 (غث)
 غَثٌ lean, meagre
 (غدر)
 غَدَّرَ (غَدَرَ) to deceive
 غَادَرَ III to forsake, depart,
 leave, quit (a place)
 غَدْرَانٌ pl. غَدِيرٌ pool of water
 (غدر)
 تَنَدَّى V to take a morning
 meal, lunch
 غَدَّ the day after
 غَدَا tomorrow
 غَدَاةٌ morning meal, luncheon
 غَدُوٌ, غَدَاةٌ early morning
 (غذى)
 غَذَّى II to nourish (of food)
 غَذَاءٌ nutriment, food, aliment
 مُغَذٍّ nourishing, *adj.*
 (غرر)
 غَرَّغَرَ (*quad.*) to gargle
 (غرب)
 غَرَبَ (غَرَبَ) to set (of sun)

إِغْتَرَبَ VIII to emigrate, live
in a strange land

إِسْتَقْرَبَ X to regard as strange,
a stranger

غَرْبَ West, n.

غُرْبَة إِغْتَرَابَ state of exile,
strange land, strangeness

غَرَابَ pl. غِرَابَانِ raven

غُرُوبَ sunset

غَرِيبَ pl. غُرَبَاءُ strange,
stranger

غَرِيبَة pl. غَرَائِبُ a strange
thing, a wonder

مَغْرِبَ pl. مَغَارِبُ West, the
Maghrib (North Africa)

الْمَغْرِبُ الْأَقْصَى the
Morocco

(غربل)

غَرِبَل (quad.) to sift, sieve

غَرِبَالِ pl. غَرَابِيلُ sieve

(غرد)

عَرَدَ II to warble, sing (of a
bird)

(غرس)

عَرَسَ (-) to plant

إِنْعَرَسَ VII to be planted

مَعْرِشَ pl. مَعَارِشُ plantation,
grove (olive, etc.)

(غرش)

عَرُوشَ pl. غُرُوشُ piastra

(غرض)

أَعْرَاضَ pl. غَرَاضٍ aim, object,
wish

(غرف)

غُرْفَة pl. غُرُفٌ room

(غرق)

(-) غَرِقَ to sink, be drowned

إِسْتَقْرَقَ X to absorb, take in,
fill, comprise

(غرم)

(-) غَرِمَ to pay a fine, tax

أَغْرَمَ IV to impose tax, fine

أَغْرَمَ بَ to be very fond of, in
love with

غَرَامَ love, passion, fondness

غَرَامَة fine, indemnity, loss

مَغَارِمَ pl. مَعَارِمُ debt, obligation

(غرو)

أَغْرَى IV to incite, urge

لَا غَرَوْ no wonder!

(غزر)

(-) غَزَرَ to be copious, abun-
dant

غَزَاةَ abundance

غَزَارَ pl. غَزِيرٌ abundant,
copious

(غزل)

غَزَلَ to spin (wool, etc.)

تَغَزَّلَ V to sing praises of,
court (a woman)

غَزَلَ spun thread, yarn

غَزَلَ amorous talk, erotic
verses, love poetry

غَزَالَ pl. غِزْلَانٌ gazelle

(غزو)

(-) غَزَا to raid, invade enemy
country

غَزَوٌ raid, invasion

غَزَوَاتُ pl. غَزَوَةٌ incursion

غَزَاةَ pl. غَازٍ warrior, invader,
victorious

مَغْزَى (الْكَلَامِ) sense, moral,
meaning (of a story, dis-
course)

(غسق)

(-) عَسَقَ to become dark

(غسل)

غَسَلَ (-) v.n. غَسَلَ to wash,
intrans.

غَسَّالَ laundryman

(غشش)

(-) غَشَّ to falsify, cheat,
deceive

(غشى)

(-) غَشَّى to cover, conceal

غَشِيَ عَلَيْهِ he fainted, swooned

(غصب)

إِغْتَصَبَ VIII to take
by violence, violate, usurp

(-) غَصَبَ عَلَى to force,
compel

غَصَبٌ force, compulsion

بِغَصْبٍ by force, forcibly

غَصْبًا عَنْ in spite of

(غصن)

غُصُونُ pl. غُصْنٌ branch, twig

(غضض)

غَضٌّ fresh, tender

(غضب)

(-) غَضِبَ to be or become

angry

أَغْضَبَ IV to make angry	أَغْلَّ IV to yield a crop,
غَضَبٌ anger	income
غَضِبَانٌ angry	إِسْتَفَلَ X to exploit, take the
مَغْضُوبٌ عَلَيْهِ object of anger	proceeds of
(غطى)	إِسْتَفَلَ مَالًا X to invest money
غَطَى II to cover up, conceal	رِيعَةٌ revenue
تَغَطَّى V to be covered up, concealed	from land; crops, yield
أُغْطِيَةٌ pl. غُطَيَاتٌ cover, covering, lid	إِسْتِغْلَالٌ exploitation
(غفر)	(غلب)
غَفَرَ (-) to forgive, pardon	غَلَبَ (-) to conquer, subdue
إِسْتَفْرَ X to ask pardon, forgiveness	تَغَلَّبَ عَلَى V to prevail over, overcome
غَفِيرٌ pl. غَفِيرَاتٌ watchman	إِنْغَلَبَ VII to be overcome, defeated
جَمٌّ غَفِيرٌ a large crowd	غَلِيَّةٌ victory, conquest
مَغْفِرَةٌ forgiveness, pardon	pl. غَالِبٌ victor, conqueror
(غفل)	غَالِبٌ فِي الْأَغْلَابِ generally, usually
غَفَلَ عَنْ (-) to be heedless of, neglect, disregard	أَغْلِيَّةٌ majority
غَفْلَةٌ heedlessness, carelessness, disregard	(غلس)
غَفْلَانٌ careless, neglectful	غَلَسَ II to journey, or do a thing before dawn
(غلل)	(غلط)
غَلَّ (-) to fetter, shackle	غَلَطَ (-) to make a mistake, be mistaken

أَغْلَاطُ pl. غَلَطَةٌ mistake, error	أَمَامُ pl. غَمٌّ anxiety, grief, sorrow
غَالِطٌ wrong, mistaken (غلط)	مَغْمُومٌ anxious, troubled, grieved
pl. غَلِظٌ thick, rough, coarse	(غمد)
(غلب)	أَغْدَ IV to sheathe (sword)
غَلَاظٌ cover (of a book); envelope	(غمر)
مَغْلَقَاتٌ pl. مَغْلَقٌ envelope, wrapper	(غمر) to submerge, overtake, cover; be abundant
(غلق)	(غمض)
أَغْلَقَ IV to close, bolt (a door)	أَغْمَضَ II, أَعْمَضَ IV to shut (the eyes)
(علم)	غَامِضٌ obscure
pl. غُلَامٌ (a) youth	(غمي)
(غلو)	غَمِيَ عَلَيْهِ he fainted, swooned
غَالَى III to exaggerate (in speech), overreach	(غنم)
غَالٌ expensive	غَنَمَ (-) to plunder, obtain
مَغَالَاةٌ exaggeration	إِغْتَمَ VIII to seize as spoils
(غلل)	إِسْتَغْتَمَ X (followed by الغَرْصَةَ) to seize the opportunity
غَلَى (-) to boil (of pot, kettle, etc.)	غَنَمَ (coll.) sheep
أَغْلَى IV to boil, trans.	pl. غَنَائِمٌ plunder, booty
(نعم)	(غنى)
غَمَّ (-) to grieve	(غنى) to be content with

- عَنَّى II, تَعْنَى V to sing, chant
 عَنَّى to dispense with,
 be in no need of
 غِنَاءٌ sufficiency,
 wealth, riches
 غَنَاءٌ أغاني, أغاني pl. أغاني song
 غَنِيءٌ pl. غَنِيَاءٌ rich, rich man,
 wealthy
 مَغْنٍ singer
 (غوث)
 غَاثٌ IV أغاث (ـ) to aid,
 succour
 بَاسْتَعَاثَ X to seek aid, call
 for help
 غَاثَةٌ pl. غَاثَةٌ aid, succour
 (غور)
 غَارَ IV أغار على raid
 غَارَةٌ pl. غَارَةٌ — raid, incursion
 غَارَةٌ pl. غَارَةٌ cave
 (غوص)
 غَاصَ (ـ) to plunge, dive
 غَوَّاصٌ diver
 غَوَّاصَةٌ submarine (mod.)
 (غول)
 غَتَّلَ VIII to destroy, assassinate (kill secretly)
- إِغْتِيَالٌ assassination, murder
 غُولٌ ghoul (see exercises
 79-80)
 (غبي)
 غَايَةٌ pl. — extremity,
 term, ultimate object, end,
 highest degree
 (غيب)
 غَابَ (ـ) to be absent, absent
 oneself, disappear
 غِيَابٌ absence
 غُيُوبٌ pl. غُيُوبٌ distant, hid-
 den things
 غَائِبٌ absent
 غَابَ pl. غَايَةٌ, غَابَ forest
 (غير)
 غَارَ (ـ) to be jealous
 غَيَّرَ II to change, trans.
 غَيَّرَ V to change, intrans., be
 changed
 غَيْرٌ other, another
 غَيْرٌ (+gen.) not, another,
 other than
 غَيْرٌ مُمَكِّنٌ impossible
 غَيْرٌ مِنْ without
 غَيْرَةٌ jealousy, zeal

- غَيْرٌ jealous
 (غيض)
 غِيَاظٌ pl. غِيَاظٌ thicket
 (غيط)
 غِيْطٌ garden, field
 غِيْظٌ II to annoy, anger
 (غيظ)
 إِغْتَاظٌ VIII to become angry
 غِيْظٌ anger, rage, wrath
 (غيل)
 غِيلَانٌ (or غِيلَانٌ) sweet
 lote-tree
 (غيم)
 غَمَ (ـ) to be cloudy
 غُيُومٌ pl. غُيُومٌ cloud
 ف
 (ف)
 فَ and, then
 (فاد)
 فَاذَّ heart, soul,
 mind
 (فار)
 فَرَانٌ pl. فَرَانٌ mouse
 (فاس)
 فَاسٌ (f.) pl. فَوُوسٌ axe,
 hatchet; Fez (city in
 Morocco)
 (فال)
 تَفَالٌ IV, تَفَالٌ V to draw
 a good omen (from)
 تَفَالٌ (good) omen,
 augury
 تَفَاوُلٌ optimism
 مُتَفَائِلٌ an optimist
 (فأى)
 فَيْتَةٌ pl. فَيْتَةٌ company, party,
 faction, group, band; rate,
 price
 (فت)
 فَتَّ II to break, crush
 (فتح)
 فَتَحَ (ـ) v.n. فَتَحَ to open,
 conquer
 فَتِّحَ VII to be opened, open,
 intrans.
 فَتِّحَ VIII to open,
 inaugurate, commence,
 introduce
 فَتْحٌ pl. فَتْحٌ opening, n.,
 capture, conquest
 الْفَاتِحَةُ the opening Sūra of
 the Qur'ān

إِنْتَاخٍ opening, *adj.*, introductory, leading (of a newspaper article)

مَفَاتِيحُ pl. مَفَاتِيحُ key

مُفْتَحٌ open, *adj.*, conquered (country)

(فتر)

فَاتِرٌ lukewarm

(فتش)

فَتَشَ II to examine, investigate, inspect; (with عَلَى *on*) to seek, look for

تَفْتِيشٌ search, inspection, examination

مُفْتِشٌ inspector, investigator

(فك)

فَكَ (ف) to act violently, assault

فَكَ violence

(فتن)

فَتَنَ (ف) to rouse to rebellion, incite; infatuate, charm

فَتْنَةٌ seduction, sedition

(فتو)

فَتَوَى IV to give a legal decision or opinion (in Islamic law)

فَتَوَةٌ youth, manliness, generosity

فَتْيَانٌ pl. فِتْيَانٌ young man, youth

فَتْيَانَةٌ pl. فِتْيَانَةٌ young woman, girl

فَتَاوَى pl. فِتَاوَى Fatwa, edict, decision in sacred law

مُفْتٍ Mufti, doctor, expounder of sacred law

(لجأ)

لَجَأَ III to surprise anyone, fall upon anyone suddenly

فَجَاءَ suddenly, unawares

(لجرب)

لَجَرَبَ VII to burst forth, explode

فَجَرٌ dawn, daybreak

(لج)

لَجَّ pl. لَجَجَةٌ calamity, misfortune, loss (of property or family)

فَاجٍ calamitous

(لجش)

لَجَشَ (ل) to be excessive, immoderate, foul (in manner, language, etc.)

فَاحِشٌ excessive, indecent, venal; exorbitant (price); foul (language)

(لحص)

لَحَصَ (ل) v.n. لَحَصَ to examine, inspect, scrutinise

(لحم)

لَحْمٌ charcoal

لَحْمٌ بَجَرٍ coal

(لخذ)

لَخَذَ pl. لَخَاذٌ thigh

(لخر)

لَخَرَ (ل) لَخَرَ VIII to be proud, glory, boast (of, in ب)

لَخْرٌ glory, excellence, honour

لَخْرِي honorary

مُفْتَخَرٌ, فَخْرٌ excellent, splendid, illustrious

فَخَّارٌ pottery, earthenware

فَاخُورِي potter

(لحم)

لَحِمَ II to show honour to

لَحَامَةٌ honour, excellence (used in certain titles)

لَحِيمٌ honoured

(فدن)

فَدَادَيْنَ pl. فَدَانٌ Feddan (field measure used in some Arab countries); yoke of oxen

(فدى)

فَدَى (ف) to redeem, ransom

فَدَاءٌ, فِدَى ransom, redemption

(فر)

فَرَّ (ف) to flee, escape

فِرَارٌ flight, escape

مَقَارٌ pl. مَقَرٌ escape, place of escape

(فرا)

أَفْرَأُ pl. فَرَأٌ wild ass

(فوت)

أَلْفَرَاتُ the river Euphrates

(فرج)

تَفَرَّجَ (ف) V to look (with pleasure) at; "sight-see"

فَرْجٌ joy, comfort, relief

(فرح)

فَرَحَ (ف) to rejoice, be glad

أَفْرَاحٌ pl. فَرْحٌ joy, rejoicing

فَرْحَانٌ glad

- (فَرَح)
 فَرَحٌ chicken
- (فَرَد)
 أَفَرَدَ IV to make single, set apart
 أَفَرَدَ VII to be single, alone, isolated
 أَفَرَادٌ *pl.* one, one of a pair, individual
 فَرْدٌ parcel, bale
 فَرِيدٌ unique; pr. n. m.
 إِفْرَادٌ solitude, isolation, aloneness
 مُفَرَّدٌ singular, single
 مُنْفَرَدٌ alone, isolated (from)
 (فَرَدَس)
 فَرَادَيْسُ *pl.* Paradise, garden
 (فَرَس)
 أَفَرَسَ VIII to kill, as a wild animal its prey
 بِلَادُ الْفَرَسِ Persia
 بِلَادُ فَارِسَ Persian, *n.* and *adj.*
 الْفَارَسِيَّةُ the Persian language
- أَفْرَاسُ (*m.* and *f.*) *pl.* horse, mare
 فَرُوسِيَّةُ horsemanship
 فَرَسَانٌ, فَوَارِسُ *pl.* فارس man, knight
 (فَرَش)
 فَرَشَ (تَ) to spread out, *trans.*; furnish (a house)
 مَقْرُوشَاتُ *pl.* مَقْرُوشُ furniture
 فُرْشٌ *pl.* فُرْشَةٌ brush
 فُرْشٌ, أَفْرِشَةٌ *pl.* فُرْشَةٌ bed, bedding
 (فَرَص)
 فُرْصَةٌ *pl.* فُرْصٌ opportunity, chance, good occasion
 (فَرَض)
 فَرَضَ (تَ) to suppose, presume; (with عَلَى) to impose upon, make obligatory
 أَفَرَضَ IV, أَفَرَضَ VIII (see فرض على)
 فَرَضٌ *pl.* فَرُوضٌ supposition; duty
 فَرَاغٌ *pl.* فَرَاغٌ duty, obligation, ordinance
 مَفْرُوضٌ supposed; obligatory

- (فَرَط)
 فَرَطٌ excess
 (فَرَع)
 فُرُوعٌ *pl.* فرع branch, tributary (of river, stream)
 (فَرِغ)
 فَرِغَ (تَ) to be vacant, empty; (with بِنَ) finish
 فَرَاغٌ emptiness, vacuum
 وَقْتُ الْفَرَاغِ leisure time
 فَارِغٌ empty, vacant
 (فَرَق)
 فَرَّقَ II to scatter, disperse, separate, grade, *trans.*
 فَارَقَ III to leave, part from, separate from
 فَتَرَّقَ V, إِفْتَرَّقَ VIII to be separated
 تَفَارَقَ VI to separate (from each other)
 فَرَقٌ difference, distinction
 الْفُرْقَانُ the Qur'an
 فَرَقٌ *pl.* فَرَقَةٌ party, group, company (military), team
 فُرُوقٌ, أَفْرَاقٌ *pl.* فَرِيقٌ party, division, general (military)
 (فَرَك)
 فَرَكَ (تَ) to rub
 (فَرَن)
 أَفْرَانٌ *pl.* فرن oven
 (فَرَنَج)
 إِفْرَنَجٌ *coll.* إفرنجي European (Frank)
 فَرَنْسَا France
 فَرَنْسَاوِيٌّ, فَرَنْسَوِيٌّ, فَرَنْسِيٌّ French, *adj.* and *n.*
 (فَزَع)
 فَزَعَ (تَ) to fear, be afraid
 فَزَعٌ fear, fright
 (فَسَح)
 فَسِيحٌ spacious, roomy, ample
 (فَسَخ)
 فَسَخَ (تَ) to annul, abrogate
 (فَسَد)
 أَفْسَدَ IV to corrupt
 فَسَادٌ corruption, decomposition, invalidity
 فَاسِدٌ corrupt, bad, invalid
 (فَسَر)
 فَسَّرَ II to explain, interpret, make plain

اسْتَفْسَرَ X to enquire, seek
explanation

تَفْسِيرٌ pl. تَفْسِيرَاتٌ explanation,
interpretation, commentary

(فشل)

فَشَلَ (-) to fail, lose heart

فَشَلٌ failure

(نصح)

نَصَحٌ Passover, Easter

فَصَاحَةٌ eloquence, lucidity,
literary style

نَصِيحٌ clear, eloquent,
literary, classical (of
language)

(فصل)

فَصَلَ (-) to separate, divide,
sever

فَصَلٌ II to cut into parts, cut
out (of cloth); isolate; detail

إِنْفَصَلَ VII to beseparate,
detached (from)

فَصُولٌ pl. فصل chapter, classroom, division

تَفْصِيلٌ pl. تفصيل detail,
detailed statement

قِيَاصٌ pl. قِيَاصٌ judge,

arbitrator, referee; pr. n. m.

(فضض)

فَضْضٌ silver, n.

(فَضِّل)

فَضَّلَ II to prefer

أَفْضَلَ IV to favour, make
excellent

تَفَضَّلَ V to show kindness, do
a favour

تَفَضَّلْ (Imperative of V)
please! welcome!

فَضْلٌ pl. فَضُولٌ excellence,
virtue, merit, kindness

مِنْ فَضْلِكَ please!

فَضْلًا عَنْ besides, apart from,
a fortiori

فَضْلَةٌ remainder, surplus,
redundancy

فُضُولٌ intrusion, inquisitive-
ness, meddlesomeness

فَضِيلَةٌ pl. فَضَائِلٌ virtue; a title
of respect

أَتَتْ pl. تَفَضَّلَ kindness

فَانِئٌ virtuous, superior;

pr. n. m.

أَفْضَلٌ preferable, better

(ثَنَ)

أَفْضَلُ the best

(فَضَر)

أَفْضَى IV to lead anyone to a
place (with بَ of person
and عَلَى of object)

فَضَاءٌ open, wide, space

فَاضٍ empty; free, idle (of
time)

(فَطَرَ)

فَطَرَ (-) to break, breakfast

عِيدُ الْفِطْرِ Muslim festival, at
the end of Ramadan

فِطْرَةٌ pl. فِطْرٌ innate quality,
religious feeling

فُطُورٌ breakfast

(فَطَحَ)

فَطْحٌ hideous, repulsive, ugly,
abominable

(فَعَلَ)

فَعَلَ (-) to do, make

أَفْعَالٌ pl. فَعْلٌ deed, verb

مَفْعَلٌ noun of place

(فَعَى)

أَفْعَى pl. فَعَا viper

(فَعَا)

فَعَا (-) to put out an eye

(فَقَدَ)

فَقَدَ (-) v. n. فَقْدٌ to lose,
miss

فَقِيْدٌ lost, missed; lamented;
deceased

(فَقَر)

فَقَرٌ, فَقْرٌ poverty

فَقِيرٌ pl. فَقَرَاءٌ poor, needy, poor
man

(فَقِهَ)

فَقِهَ Fiqh, jurisprudence

فَقِيْهٌ pl. فَتَاهٌ Faqih, juria-
prudent

(فَكَكَ)

فَكَكَ (-) to loosen, untie, open,
separate

إِنْتَكَّ VIII to recover,
trans., act free

فَكَكَ pl. فُكُوكٌ jaw, jawbone

(فَكَرَ)

فَكَرَ II to think (about)

إِنْتَكَرَ VIII to think

أَفْكَارٌ pl. فِكْرَةٌ thought, n.

(فَكَهَ)

فَكَهَ jesting, joking, merri-
ment

هُزْلٌ humorous, funny	(هزل)
فَوَاكِهُ <i>pl.</i> fruit	فَلَاقُ dawn
(فلل)	(فلل)
فُفْلٌ pepper	أَفْلَاقُ <i>pl.</i> celestial sphere, orbit, sky, heavens
(فلح)	عِلْمُ الْفَلَاحِ astronomy
فَلَاحٌ agriculture, husbandry	فَلَّاحٌ astronomer
فَلَّاحٌ peasant, farmer	(فلن)
(فلذ)	فَلَانٌ a certain (person), and-so
فُولَادٌ steel	(فلم)
(فلس)	فَمٌّ ace under (فوه)
أَفْلَسَ IV to become bankrupt	(فنن)
فِلْسٌ small	فُنُونٌ <i>pl.</i> art
coin used in some Arab countries)	فَنِي technical, artistic
إِفْلَاسٌ bankruptcy, insolvency	(فنجن)
مُفْلَسٌ bankrupt, insolvent	فَنَاجِيْنٌ <i>pl.</i> cup, coffee cup
فَلَسْتِيْنٌ Palestine	(فندق)
فَلَسْطِيْنِيّ Palestinian	فَنَادِقُ <i>pl.</i> inn, hotel
(فلسف)	(فقر)
تَقَلَّسَ II (<i>quad.</i>) to philoso- phise, become a philosopher	فَنَارٌ <i>pl.</i> lighthouse
فَلَسَفَةٌ philosophy	(ففس)
فَلَسُوفٌ <i>pl.</i> philosopher	فَنَوَانِيْسُ lamp, lantern
	(ففى)
	فَنِيّ to perish, be transitory

فَنَاءٌ courtyard (of a house)	فَانَةٌ poverty, want, need
(فهم)	فَوْقٌ above, on
(فهم) to understand	(فول)
إِسْتَهَمَ X to enquire	فُولٌ beans (veg.)
(فوت)	(فوه)
فَاتَ v.n. فَوَتْ to elapse, pass by, enter, escape	أَفْوَاهُ <i>pl.</i> mouth
(فور)	فُوهَةٌ opening, mouth
عَلَى الْفَوْرِ, فَوْرًا immediately, at once	(فى)
(فوز)	فِي in, by, at, concerning
فَوَزَ v.n. فَاَزَ to ac- quire, win, succeed; (with على) defeat	(فيد)
فَاَزَ <i>pl.</i> desert	أَفَادَ IV to benefit anyone, acquaint a. o. with
(فوش)	إِسْتَفَادَ X to benefit from
فَوَّضَ II to authorize	فَاوَدَ <i>pl.</i> profit, benefit
فَاوَضَ III to discuss, converse, negotiate with	مُفِيدٌ useful
فَوْضًا anarchy	(فيض)
قَوْمٌ قَوْسِيّ tribe, people, with- out a leader	فَاَضَ (-) to overflow, be abundant
مُفَاوَضَةٌ discussion, talk, negotiation	أَفَاضَ IV to pour (water, etc.), fill
(فوق)	فَيْضٌ abundance
إِسْتَقَاقَ X to awake	فَيْضَانٌ flood, inundation
	فَاَيْشٌ interest (on money)
	(فيل)
	أَفْيَالٌ <i>pl.</i> elephant

ق	قبض seizure; receiving of money
(قبس)	
قَبَّة	قبضة bundle, hilt
قَبَّة collar (of shirt, etc.)	
قَبَّة pl. قُبَب cupola, dome, vault, alcove, saint's tomb	مَقْبَض pl. مَقَابِض handle, hilt
(قبج)	(قط)
قَبِيح X to find, consider, ugly or bad	قَبْلُ coll. قَبْلُ pl. أَقْبَات Copt, Coptic
قُبْح ugliness	(قبح)
قَبِيح bad, ugly	قَبْ (-) to conceal oneself
(قبر)	قَبْعَ hat (mod.)
قَبْر (-) to bury	(قبل)
قَبْر pl. قُبُور grave	قَبِل (-) to accept, receive
قَبْرَة pl. مَقَابِر cemetery	قَبِل II to kiss
(قبرس)	قَابِل III to meet, correspond to
قَبْرُس Cyprus	عَلَى IV to approach (+ with object)
(قبس)	قَابِل VI to meet one another
قَبَس VIII to quote, cite (from an author, book)	إِسْتَقْبَل X to receive (a person), welcome
(قبض)	قَبْل before, adv., formerly
قَبْ (-) to seize, grasp; (with عَلَى) to arrest; receive money	قَبْل before, adv., formerly
إِقْبَض VII to shrink, contract, intrans.	قَبْل before (of time) prep.
	قَبْل from, by, on the part of

قَبْلَة south, Qibla, direction of Mecca	قَد (قَد with Perfect only) (particle of strengthening with Perfect, often making the Perfect Pluperfect) already; (with Imperfect) sometimes, may, might, probably
قُبَى southern	(قدر)
أَلْوَجْهُ الْقُبَى Upper Egypt	قَدْر (-) to be able
قَبُول receiving n., acceptance	قَدْر II to value, estimate, assess, determine
قَبِيلَة pl. قَبَائِل tribe	إِتَدَر VIII to be able to do something
قَابِل capable of, subject to	قَادِر able (to do a thing)
الْمُسْتَقْبَل the future	أَقْدَار pl. قَدَر quantity, amount; degree, value; power, ability
(قتل)	قَدَر fate, destiny; power
قَتَلَ v.n. قَتْل to kill, murder	قُدْرَة power, might
قَتَلَ II to massacre	مَقَادِير pl. مَقْدَار amount, quantity
قَاتَلَ III to fight	(قدس)
قَاتَلَ VI to fight one another	قَدَس (-) to be or become holy
قَتَلَ murder, killing	قَدَس II to hallow, sanctify
قَتَالَ (v.n., III) battle, fighting	يَتُ الْقَدْسِ, الْقُدْسِ (الشَّريف) Jerusalem
قَتِيل killed, victim	
(قم)	
قَام dark coloured	
(قحط)	
قَحْط drought, famine	
(قد)	

(قدم)	أَقْرَبُ IV to acknowledge, admit, confess
قَدِمَ (ـ) v.n. قَدُومٌ to arrive, come, advance, approach	إِسْتَقَرَّ X to be at rest, settle; (with في) to dwell, inhabit
قَدَمَ II to present, bring, offer	قَرَارٌ decision, determination
تَقَدَّمَ V to come forward, approach	تَقَارِيرٌ pl. تَقْرِيرٌ report
قَدَمٌ pl. أَقْدَامٌ foot (anatomical or measure)	قَارَةٌ continent
قَدَامٌ in front of	مَقَارٌ pl. مَقَرٌ residence, site, scat (of government or admini- stration)
قَادِمٌ approaching, coming, next	(قَرَأَ)
قَادِمٌ فِي الْأُسْبُوعِ الْقَادِمِ in the coming week, next week	قَرَأَ (ـ) v.n. قِرَاءَةٌ to read, recite
قَدِيمٌ pl. قَدَمٌ old, ancient	الْقُرْآنُ the Qur'ān, Koran
مَقْدَمٌ chief, head	(قَرِبَ)
مَقْدَمٌ ancient (of an historical character)	(ـ) قَرِبَ (to) to be near (to)
(قَدَّرَ)	إِتَقَرَبَ VIII to approach
قَدَرٌ dirty, filthy, unclean	قَرَبٌ nearness, proximity
(قَرَر)	قَرَبَةٌ water-skin
قَرَر (ـ) to stay, dwell, be rested, refreshed; (with عَلَى) to persist, persevere in	(مِنْ) قَرِيبٌ near (to)
قَرَّرْنَا to be refreshed, con- soled, content	أَقْرَابٌ, اقْرِبَاءٌ pl. قَرِيبٌ relation, relative
قَرَّرَ II to settle, fix, establish, decide, prescribe	تَقْرِيبًا approximately, about, almost
	عَلَى مَقَرَّةٍ مِنْ near, in the neighbourhood of

(قَرَحَ)	أَقْرَعٌ bald, baldheaded
إِقْرَحَ VIII to suggest, pro- pose	مَقَارِعٌ pl. مَقْرَعَةٌ knocker, baton
(قَرَدَ)	(قَرَفَ)
قَرْدٌ pl. قُرُودٌ ape	إِقْرَفَ VIII to commit (crime, sin)
(قَرَشَ)	(قَرَنَ)
قَرَشٌ (tribe of) Quraish	قَرَنَ (ـ) to join, couple
قُرَاشِيَةٌ Quraishite	قَارَنَ III to compare (one thing with another)
قَرُوشٌ pl. قَرِشٌ (see also عَرِشٌ) piastre	إِقْرَنَ VIII to marry, be joined (to ب)
(قَرَضَ)	قَرُونٌ pl. قُرُونٌ century, horn
إِقْرَضَ VII to disappear, be cut off, become extinct	قَرِينَةٌ f. قَرِينٌ spouse
إِسْتَقْرَضَ X to borrow	(قَرَى)
قَرُوشٌ pl. قُرُوشٌ loan	قَرَى pl. قَرِيَّةٌ village
(قَرَطَبَ)	قَرَوِيٌّ villager, village adj.
قَرَطَبَةٌ Cordova (in Spain)	(قَرَزَ)
(قَرَطَسَ)	رُجَاجٌ (mod. corruption of زجاجٌ) glass, glassware
قَرَطِيسٌ pl. قَرَطَائِسٌ paper	(قَسَطَ)
(قَرَطَ)	قَسَطَ II to pay by instalments
قَرَطٌ II to laud, eulogize	قَسَاطٌ pl. قَسَطٌ payment (in part) by instalment
(قَرَعَ)	(قَسَمَ)
قَرَعَ (ـ) to knock, rap (on a door)	قَسَمَ (ـ) to divide, share

تَنَسَّمَ VII to be divided
 قَسَمَ *pl.* أَقْسَامُ part, department
 قَسَمَ *pl.* أَقْسَامُ oath
 قِسْمَةٌ part, share, lot, portion,
 Kismet
 تَقْسِيمٌ (*v.n.*, II) partition
 (قَسْر)
 قَالَى III to endure, suffer
 قَسَاوَةٌ harshness, severity
 قَاسَ *pl.* قَسَاةٌ harsh, hard,
 severe
 (قَشْعَر)
 قَشَعَرَةً (*quad.*) IV to shake
 with fear, have the hair
 standing on end, shudder
 قَشْعَرِيرَةٌ shaking with fear, *n.*,
 gooseflesh
 (قَصَص)
 قَصَّ (ـُ) to narrate, tell a tale
 (to)
 قَصَّ (ـُ) to cut
 قَصَّةٌ *pl.* قَصَصٌ story, tale
 قَصَصٌ *pl.* مَقَاصٍ scissors
 (قَصَب)
 قَصَبٌ cane, sugar cane

(قَصَد)
 قَصَدَ (ـَ) to intend, propose,
 make for, travel towards
 قَصْدٌ purpose, aim
 قَصْدًا intentionally
 قَصِيدَةٌ *pl.* قَصَائِدُ ode,
 poem, qasida
 اِقْتِصَادٌ economy, economics
 اِقْتِصَادِيٌّ economic
 مَقْصُودٌ purpose, sim,
 intention
 (قَصْر)
 قَصَرَ II to fall short
 قَصْرٌ *pl.* قُصُورٌ palace, castle
 قَصِيرٌ *pl.* قَصَارٌ short
 (قَصَو)
 اِسْتَقْصَى X *v.n.* اِسْتِصْأَةً to
 investigate, explore, exam-
 ine thoroughly
 قَاصٌ far-off, distant
 أَقْصَى *pl.* قُصُوصٌ more
 distant, extreme
 أَقْصَى الْأَرْضِ uttermost ends
 of the earth

(قَضَب)
 قَضَبٌ wand, sceptre
 (قَضِم)
 قَضِمَ (ـَ) to crunch, nibble,
 gnaw
 (قَضَى)
 قَضَى (ـَ) to decide, be judge;
 spend (time), complete,
 accomplish
 اِنْقَضَى VII to pass away,
 cease, end
 اِقْتَضَى VIII to desire, be
 required, necessitate
 قَضَاءٌ decision, judgment,
 end, settlement, accom-
 plishment; district (admin.)
 قَضِيَّةٌ *pl.* قَضَايَا affair, case,
 matter
 قَاضٍ judge
 قَاضٍ arbitrator
 مَقْضِيَّاتٌ *pl.* مَقْضِيَّاتٌ necessity,
 necessitated, requirement
 بِمَقْضَى according to (*mod.*)
 (قَطَط)
 قَطَطٌ not at all, never (after the
 Perfect)
 قَطَطٌ only
 قَطٌ *pl.* قَطَطٌ cat
 (قَطَب)
 اِقْطَابٌ *pl.* قُطُبٌ axis, pivot;
 distinguished person
 (قَطَر)
 اِقْطَارٌ *pl.* قُطُرٌ country
 اِثَّارٌ *pl.* قِطَارٌ (railway) train
 (قَطَع)
 قَطَعَ (ـَ) to cut
 قَطَعَ II to smash, cut into
 small pieces
 قَاطِعٌ III to cut anyone short,
 interrupt; boycott (*mod.*)
 اُقْطِعَ IV to assign land as fee
 قِطْعَةٌ *pl.* قِطَعٌ piece
 اِثَّارٌ *pl.* قِطَاعٌ sector
 قِطْعَانٌ *pl.* قِطَعٌ flock, herd
 قِطَاعَةٌ *pl.* قِطَاعٌ bird of passage
 تَقَاطُعٌ junction (on road or
 railway)
 مَقَاتِلَةٌ province, county
 (قَطَن)
 قَطَنَ (ـَ) to inhabit a place
 اِقْطَانٌ *pl.* قُطُنٌ cotton

(تعد)	تَعَدُّ smallness, paucity, lack
تَعَدَّ (تُ) to sit, reside, stay	تَعَدُّ قَلِيلٌ <i>pl.</i> قَلِيلُونَ few, little
تَعَدَّةُ دُوِّ الْقَعْدَةِ 11th month of Islamic Calendar	تَعَدَّةٌ (a) little, <i>adv.</i>
تَعَادَلَتْ rule, founda- tion, base	تَعَادَلَتْ independence
(تعر)	تَعَرَّبَ (تُ) to change, overturn, overthrow
تَعَرُّ bottom (of sea, well)	تَعَرَّبَ V to be fickle, inconsis- tant, inconstant
(تفر)	تَفَرَّ VII to revolve, be over- turned; (with إِلَى) turn into
تَفَرُّ قَفَّارٌ <i>pl.</i> قَفَّارٌ desert	تَفَرُّ قُلُوبٌ <i>pl.</i> قُلُوبٌ heart
(تفرز)	تَفَرَّزَتْ vicissitudes
تَفَرَّزَ (تُ) to jump, leap	تَفَرَّزَتْ ثَوْبٌ <i>pl.</i> ثَوْبٌ revolution
تَفَرَّزَ قَفَّارٌ gloves	تَفَرَّزَتْ قَوَالِبٌ <i>pl.</i> قَوَالِبٌ mould, cast
(تقل)	تَقَلَّدَ II to imitate; gird
تَقَلَّ IV to shut, close, lock	تَقَلَّدَ تَقَالِيدٌ <i>pl.</i> تَقَالِيدٌ tradition, imitation
تَقَالَتْ <i>pl.</i> قَوَائِلُ caravan; con- voy (<i>mod.</i>)	(تقلع)
(تقو)	تَقَلَّعَ قَلْعَةٌ fortress, citadel
تَقَوَّى VIII to follow, imitate	(تقلق)
تَقَا <i>f.</i> back of head, neck	تَقَلَّقَ (تُ) to be few, small, less
(تقلل)	تَقَلَّلَ rarely
تَقَلَّ (تُ) to be few, small, less	تَقَلَّلَ X to be independent
تَقَلَّلَا rarely	
تَقَلَّلَ X to be independent	

تَقَلَّلَ IV to disturb, agitate	(تنب)
تَقَلَّقَ trouble, unrest	تَنَبَّ bemp, flax
(تقم)	(تنبل)
تَقَمَّ <i>pl.</i> أَقْلَامٌ pen; office	تَقَبَّلَ <i>pl.</i> قَبَائِلُ bomb, shell
تَقَمَّ قَلَمٌ lead pencil	(تندل)
تَقَمَّ أَقَالِيمٌ <i>pl.</i> أَقَالِيمٌ zone, province (of a country)	تَقَدَّيْلٌ <i>pl.</i> قَدَائِلُ lamp
(تقم)	(تنصل)
تَقَمَّ <i>pl.</i> قِمَمٌ summit	تَقَامَلَ <i>pl.</i> قَنَائِلُ Consul
(تقمع)	تَقَامَلَتْ Consulate
تَقَمَّعَ wheat, grain	(تقع)
(تقر)	تَقَنَّعَ (تُ) to be content (with)
تَقَرَّرَ أَقْمَارٌ <i>pl.</i> أَقْمَارٌ moon	تَقَنَّعَ II, أَقَنَّعَ IV to convince, persuade, satisfy
تَقَرَّرَ مَقَامَرَةٌ game of chance	(تقتن)
(تقس)	تَقَنَّعَ VIII to be content- ed, satisfied (with)
تَقَرَّرَ قَامُوسٌ dictionary	تَقَنَّعَتْ contentment
(تقش)	تَقَنَّعَ وَنٌ <i>pl.</i> قَنَّعٌ satisfied
تَقَشَّمَ <i>pl.</i> قَشَمَةٌ cloth, woven material	(تقو)
(تقص)	تَقَوَّى قَنَاةٌ canal, conduit
تَقَصَّ <i>pl.</i> قَصَصٌ shirt	(تقهر)
(تنقن)	تَقَهَّرَ (تُ) to conquer, subdue
تَقَنَّنَ قَانُونٌ rule, canon, law; stringed musical in- strument	تَقَهَّرَ الْقَاهِرَةُ Cairo

- (تَهْتَر) III to resist
 تَهْتَرُ (quad.) II to retreat,
 withdraw, go backwards
 (تَهْو) تَهْوَةٌ coffee
 (تَوْت) قَوَاتُ provisions,
 food, victuals, sustenance
 (قَوْد) قَادٌ (أ) to lead, guide
 قِيَادَةٌ guidance, leadership
 قَادٌ قَادَةٌ قَوَادٌ pl. قَوَادُ leader;
 commander (military)
 (قَوْل) مَقَالٌ قَوْلٌ to say
 (أ) قَالٌ X to resign
 قَوْلٌ قَوْلٌ pl. قَوْلٌ speech
 (أ) قَالٌ article (in
 newspaper, etc.)
 (قَوْم) قَامٌ (أ) v.n. قَامٌ to rise,
 stand up, set out
 قَامٌ to undertake, carry out
 قَامٌ to rise against, revolt;
 carry out, manage

- قَامٌ III to resist
 قَامٌ IV to set up, place, estab-
 lish; stay, settle in (قِي) a
 place
 قَامٌ X to be straight,
 straightforward
 قَامَةٌ figure, stature
 قَوْمٌ pl. قَوَامٌ people, nation,
 tribe
 قِيَامَةٌ Resurrection
 قِيَمَةٌ pl. قِيمَةٌ price, value
 قَامٌ — رَتَبَةٌ rank, place
 (قَوِي) قَوِيٌّ (أ) to be, become,
 strong; (with عَلَى) prevail
 against
 قَوِيٌّ power, strength
 قَوِيٌّ قَوِيَةٌ pl. قَوِيٌّ strong,
 powerful
 (قَيْد) قَيْدٌ II to bind, limit, restrict;
 register
 قَيْدٌ pl. قَيُودٌ fetter, chain,
 limit, stipulation, bond
 قَيْدٌ عَلَى قَيْدٍ الْحَيَاةِ alive, living

- (قَيْس) قَيْسٌ to grieve, be sad, cast
 down
 قَيْسٌ grief, sorrow, sadness
 قَيْسٌ sad, grieved
 (كُؤُس) كُؤُسٌ (f.) pl. كُؤُوسٌ cup
 (كَيْب) كَيْبٌ VII to fall prostrate
 (كَيْد) كَيْدٌ III تَكِيدُ V to suffer,
 endure
 كَيْدٌ pl. كَيْدٌ liver, interior;
 heart (poet.)
 (كَبِير) كَبِيرٌ (أ) to grow big, old
 تَكَبَّرُ V to be proud, arrogant
 كَبِيرٌ X to esteem great, im-
 portant
 كَبِيرٌ كَبِيرَةٌ pride
 كَبِيرٌ pl. كِبَارٌ big, great, old
 (of a person)
 (كَبْرَت) كَبْرَتٌ sulphur, matches
 (كَيْس) كَيْسٌ (أ) to press, squeeze

- (كَبَا)
 كَبَا (كَبَا) to stumble, fall on face
 كَبَا pl. كَبَا — tumbler, glass (for drinking)
 (كَتَبَ)
 كَتَبَ (كَتَبَ) v.n. to write
 كَاتَبَ III to write to, correspond with
 تَكَاتَبَ VI to write to each other, correspond
 كِتَابَ pl. كُتُبَ book; letter (in older language)
 كِتَابَةً writing, handwriting
 كَاتِبَ pl. كَاتِبَاتَ clerk, writer
 مَكْتَبَ pl. مَكْتَبَاتَ office; school (antiq.)
 مَكْتَبَةً pl. مَكْتَبَاتَ library, desk
 مَكَاتِبَاتَ correspondence
 مَكَاتِبَ pl. مَكَاتِبَاتَ letter
 (كَفَ)
 كَفَ pl. كَفَفَ shoulder
 (كَلَّ)
 كَلَّ pl. كَلَلْ bloc (pol.)

- (كَمَ)
 كَمَ (كَمَ) to hide, conceal, trans.
 كَلَّمَ السِّرَّ, الْأَسْرَارَ secretary (كَثَرَ)
 كَثَرَ (كَثَرَ) to be much, many, numerous
 كَثَّرَ II to make numerous, increase
 كَثْرَةٌ, كَثْرَةٌ abundance, great number
 كَثِيرٌ, وَ pl. كَثِيرٌ much, many
 كَثِيرًا very, much, greatly, a lot
 كَثِيرًا (before a verb) often, oft-times
 (كَفَ)
 كَثِيفٌ thick, dense, compact
 (كَدَرَ)
 كَدَّرَ II to vex, trouble, grieve, upset
 كَدَّرَ trouble, vexation
 (كَذَبَ)
 كَذَبَ (كَذَبَ) to lie, tell falsehood
 كَذِبٌ pl. كَذِبَاتُ a lie

- كَذَابٌ, كَذِبٌ liar
 كَذُوبٌ great liar
 (كَرَ)
 كَرَّرَ II to repeat; purify, refine
 كَرَّةٌ (for كَرَّةٌ) see under كَرَّو
 كَرَّرًا repeatedly
 (كَرَبَ)
 كَرْبٌ grief, sorrow
 كَرْبٌ stump of a palm branch
 (كَرِهَ)
 كَرِهَ (كَرِهَ) to hate, loathe
 أَكْرَهَ IV to force, compel
 كَرَاهِيَةً hatred, aversion
 أَكْرَهُ النَّاسَ most unwilling, disapproving, of people
 مُكْرُوهٌ adversity, misfortune
 (كَرَّو)
 كَرَّةٌ pl. كَرَّةٌ sphere, ball, globe
 (كَسَبَ)
 كَسَبَ (كَسَبَ) to earn, acquire, gain
 كَسَبَ III to seek to gain, acquire for oneself
 كَسْبٌ earnings, gain
 مَكْسَبٌ gain, profit
 (كَسَرَ)
 كَسَرَ (كَسَرَ) to be noble, generous
 أَكْرَمَ IV to honour
 كَرَّمَ V to do a kindness, act generously

تَكَسَّرَ V to break, *intrans.* be broken

إِنْكَسَّرَ VII to break *intrans.*

(كسل)

كَسَلٌ idleness

كَسَالٌ *pl.* كَسَالِي lazy, idle

كُسُولٌ (very) lazy

(كسو)

إِثْسَى VIII to be dressed, clothed, wear

أَكْسِيَّةٌ *pl.* كِسَاء garment, dress

(كشف)

كَشَفَ (-) *v.n.* كَشَفٌ to uncover, examine, reveal

إِنْكَشَفَ VII to be uncovered, revealed

إِثْشَفَ VIII to discover, find out

اِتِّشَافٌ *pl.* اِتِّشَافٌ discovery

(كعب)

كُعُوبٌ *pl.* كَعْبٌ ankle

(كف)

كَفَ (-) كَفٌّ to cease (from)

كُفُوفٌ *pl.* كَفٌّ palm of the hand

كَافَّةٌ (followed by *gen.*) all

كَافَّةٌ all *adv.*

مَكْفُوفٌ blind

(كفا)

كَافًا III to reward, recompense, remunerate, repay

كَفَاءَةٌ equality, likeness; competence, fitness, efficiency

كَفَوهُ equal, like, *n.*

(كفح)

كَاتَحَ III to struggle against

كَفَاحٌ, مَكَاكِبَةٌ struggle, combat

(كفر)

كَفَرَ (-) to become an infidel; (with ب) to renounce, deny

(God)

كَفَّارٌ *pl.* كُفَّارٌ infidel, unbeliever

(كفل)

كَفَلَ (-) to guarantee, be responsible for, stand security

كَفَالَةٌ bail, security, guarantee

(كفى)

كَفَى (-) to suffice, satisfy

كَفَايَةٌ satisfaction, sufficiency

كَفِيٌّ sufficient, enough

(كل)

كُلٌّ (followed by *gen.*) each, every, all, the whole

كِلَانٍ *f.* كِلَانٌ both

كُلَّمَا whenever, as often as

كَلِيَّةٌ *pl.* اَتٌ college

(كلب)

تَكَالَبَ VI to attack as a mob

كَلَبٌ *pl.* كِلَابٌ dog

(كلف)

كَفَّفَ II to cost; (with ب) to charge one with an affair or matter

تَكَالَيْفٌ *pl.* تَكْلِيفٌ trouble, ceremony, formality

(كلم)

كَلَّمَ II to speak to, tell

كَالَمٌ III to converse with, address

نَكَلَمَ V to speak

اَتٌ *pl.* كَلِمَةٌ word

كَلَامٌ speech

(كم)

كَمْ bow much? how many?

كَمِيَّةٌ quantity

(كمل)

اِكْتَمَلَ VIII to be complete, finished

اُكْمِلَ II, اُكْمِلَ IV to finish, complete

كَمَالٌ perfection, completeness; pr. n. m.

كَامِلٌ perfect, complete, entire; pr. n. m.

(كمن)

كَمَنَ (-) to hide, conceal, secrete

(كن)

كَتَنَ (-) to keep a secret, conceal

(كنس)

كَتَسَ (-) to aweep

كَتَائِسٌ *pl.* كَتْنِسٌ synagogue

كَتَائِسٌ *pl.* كَتْنِسَةٌ church

مَكْنَسٌ *pl.* مَكْنَسَةٌ broom, besom

(كنز)

كُنُوزٌ *pl.* كَنْزٌ treasure

(كف)

اَكْفَى IV to help anyone

اَكْفَأٌ *pl.* اَكْفَاءٌ refuge, shelter, protection

(كنه)	(a) كَانَتْ <i>pl.</i> كَانَتْ being
كُنْه substance, essence	أَمَاكُنْ <i>pl.</i> مَكَان place
(كنى)	(كوى)
كُنْى II to give a surname	(-) كَوَى to iron
كُنْية surname, epithet	مَكْوَى <i>pl.</i> مَكْوَى iron (for ironing)
(كهرب)	(كى)
كَهْرَبَاءُ, كَهْرَبَاءِ electricity	لَكَى so that, in order to (+ <i>subj.</i>)
(كهف)	(كيس)
كُهُوف <i>pl.</i> كُهُوف cavern, cave	أَكْيَاس <i>pl.</i> كَيْس bag, purse, wallet
(كوخ)	(كيف)
أَكْوَاخ <i>pl.</i> كُوْخ hut, cottage	كَيْف how, how?
(كود)	(كيل)
(-) كَاد to be on the point of, almost to do; (with <i>neg.</i>) hardly did	(-) كَيْل II to measure, weigh
(كوع)	أَكْيَال <i>pl.</i> كَيْل measure
أَكْوَاع <i>pl.</i> كُوع elbow	(كيم)
(كون)	كِيمِيَاءُ chemistry
أَلْكُوفَة Kufa (ancient city of Iraq)	كِيمَاوِيّ chemical
(كون)	
(-) كَان to be	ل
كَوْن II to form, create	(ل)
كَيَان existence, presence, nature, being	ل to, for, <i>prep.</i> ; (+ <i>subj.</i>) so that, in order to

لَا no, not	لَبَن milk, sour milk
بَلَا without (+ <i>gen.</i>)	لَبْنَان Lebanon
لَأَنَّ because (+ <i>accus.</i>)	(لبي)
لَكَى (see also كَى) so that (+ <i>subj.</i>)	لِى II to respond, answer (in the affirmative), obey
لِمَاذَا why	(لج)
(لأل)	(-) لَج to persevere in, persist
لُؤْلُؤ <i>pl.</i> لُؤْلُؤ pearl, pearls; pr. n. fem.	لَجْج <i>pl.</i> لَجْج depth (of sea)
(لام)	(لجا)
لَام III to suit, agree with, be appropriate	لَجَا VIII to flee, take flight, take refuge (with, at إلى)
مُلَائِم convenient, suitable, fit	مُلَاجِي <i>pl.</i> لَاجِنُون refugee
(ليث)	مُلَاجِنُون refugee
(-) لَيْت to delay, tarry, stay	(لجن)
لَيْتَ مَا لَيْتَ أَنْ فَعَلَ he did not delay to do, lost no time in doing	لَجَان <i>pl.</i> لَجْنَة committee
(ليس)	(لج)
لَبَسَ (v.n.) to wear, dress	أَلَحَّ IV to press, insist, urge, oppress
أَلْبَسَة <i>pl.</i> لِبَاس clothes; trousers, shorts, underpants (<i>mod.</i>)	(لحد)
مَلَابِس (<i>pl.</i> of مَلْبَس) clothes	لَحَاد <i>pl.</i> لَحَاد grave-digger
(لبن)	(لحس)
	(-) لَحَس to lick
	(لحظ)
	لَاَحَظ III to regard, observe, remark

نَظْرٌ glance	مُلَخَّصٌ <i>pl.</i> summary, abstract
لَحْظَةٌ glance, moment	(لدى)
مُلاحَظَةٌ observation, remark	لَدَى at, by, with, near
(لحق)	(لذ)
حَقَّقَ (ـ) to follow, overtake; concern	أَلَذَّ IV to make pleasant, sweet, agreeable
أَلْحَقَّ IV to annexe, join to, attach to	لَذَّةٌ pleasure, delight
إِلْتَحَقَّ VIII to be annexed, joined to; reach	لَذِيذٌ sweet, pleasant, delightful (to the senses)
لَوَاقِحُ <i>pl.</i> appurtenance	(لزم)
أَلْحَقَّ <i>pl.</i> appendix, supplement; dependency (of a country)	لَزِمَ (ـ) <i>v.n.</i> to be necessary
مُلْحَقٌ attaché (dipl.)	إِلْتَزَمَ VIII to be obliged; undertake; monopolize; be held responsible for
(لحم)	لَازِمٌ necessary
لَحْمٌ meat	لَوَازِمُ <i>pl.</i> need, necessity
(لحن)	(لسن)
أَلْحَانٌ <i>pl.</i> melody, air, tone, chant	أَلْسِنَةٌ <i>pl.</i> (m. and f.) tongue, language
(لحن)	(لمص)
لَحْيٌ <i>pl.</i> beard	لُصٌّ robber
(لخص)	(لطف)
لَخَّصَ II to extract, summarize sum up	لَافَّ III to treat with kindness, be friendly to

كُنُودٌ kindness, friendliness	VIII to turn to, consider, pay attention to
لَطِيفٌ <i>pl.</i> لطِيفٌ friendly, pleasant, kind; pr. n. m.	(لفظ)
(لعب)	لَفَّظَ (ـ) to pronounce, utter (a word)
لَعِبَ (ـ) to play	أَلْفَافٌ <i>pl.</i> utterance, word, pronunciation
(لعل)	(لفي)
لَعَلَّ perhaps (+ <i>accus.</i>)	أَلْفَى IV to find, notice
(لعق)	(لقب)
مَلَاعِقُ <i>pl.</i> spoon	لَقَّبَ II to name, nickname, entitle, doubly transitive, or, more commonly, the second object with ب
(لعن)	أَلْقَابٌ <i>pl.</i> surname, title, epithet
لَعَنَ (ـ) to curse	(لقط)
لَعْنَةٌ curse, imprecation	إِلْتَقَطَ VIII to pick up, catch, glean
(لغز)	(لتم)
أَلْغَازٌ <i>pl.</i> riddle, enigma	لَتَمَ a morsel, bite
(لغو)	(لقى)
لَغَوِيٌّ linguistic, appertaining to language	لَاقَى III to meet, find
(لغى)	أَلْقَى IV to throw, cast; to deliver (a speech, talk, etc.)
أَلْغَى IV to abolish, render invalid, cancel, exclude	تَلَقَّى V to receive, encounter
(لغف)	إِلْتَقَى VIII to meet one another
لَبَّ (ـ) to wrap, fold, roll up	
لَبَّأٌ included, within	
(لفت)	

- ب VIII to meet with (لج)
 سْتَقَى X to fall, lie on one's back (ن) تَمَح to glance at
 مَلَقَاءَ meeting, encounter (ن) تَمَح glance, brief glimpse
 مَلَقَى meeting place (ن) تَمَس to feel, touch
 (ن) تَمَس VIII to beseech, entreat, desire, request
 (لج) تَمَح to flash, shine, intrans.
 أَلَح IV to cause to shine; deal with, allude to (with إلى)
 تَمَح shining, flashing, brilliant
 (ن) تَمَح negation of future (+ subj.)
 (ن) تَمَح flame
 ب IV to be well acquainted with (a subject), know, experience
 أَلَم knowledge, experience
 (ب) تَمَع knowledgeable, experienced, expert (in)
 مَلَم disaster, accident, stroke of misfortune

- (لج) تَمَح blame, censure
 (ن) تَمَح tone, accent; dialect speech
 (ن) تَمَح colour; kind, sort
 (ن) تَمَح flag, district; (mod.) brigade, major-general
 (ن) تَمَح would that!
 (ن) تَمَح not, not to be
 (ن) تَمَح to be fitting, worthy, suitable
 (ن) تَمَح were it not for
 (ن) تَمَح unless, if not
 (ن) تَمَح to glimmer, appear, seem
 (ن) تَمَح board, tablet, plate, plank
 (ن) تَمَح appearance; regulation; schedule
 (ن) تَمَح almond (tree and fruit)
 (ن) تَمَح to censure, blame
 (ن) تَمَح night;
 a night
 (ن) تَمَح by night
 (ن) تَمَح to soften
 (ن) تَمَح soft, tender, flexible, pliable
 (ن) تَمَح what
 (ن) تَمَح not

(مان)	تَمَائِيلُ <i>pl.</i> تَمَائِلُ statue,
مَوْنَةٌ <i>pl.</i> مَوْنٌ provisions	figure, image
(مأى)	تَمَائِيلِيّ dramatic
مِائَةٌ, مِائَةٌ a hundred	(مجد)
(متر)	مَجَّدَ II to praise, glorify,
أَمْتَارٌ <i>pl.</i> مِتْرٌ metre (measure)	honour
(متع)	مَجَّدَ glory
تَمَتَّعَ V, تَمَتَّعَ X to enjoy	مَجِيدٌ, مَاجِدٌ noble, glorious;
أَمْتَعَةٌ <i>pl.</i> مَتَاعٌ goods, effects,	pr. n. m.
property	(مجن)
(متن)	مَجَّانًا free, gratis
نَسْخٌ text of a book	(محن)
مَتِينٌ solid, strong, firm	إِمْتِحَانٌ <i>pl.</i> اِمْتِحَانٌ examination
(معى)	(محو)
مَتَى when? when	مَحَا (ح) to erase, blot out,
(مثل)	efface
مَثَلٌ II to represent, act	(مخج)
مَثَلٌ V to appear, make an appearance (before someone)	مَخَاجٌ <i>pl.</i> مَخَجٌ brain
إِسْتَمَلَ VIII to obey	(مدد)
أَمْثَالٌ <i>pl.</i> مَثَلٌ parable, proverb	مَدَّدَ (د) to stretch, lengthen, spread, extend
أَمْثَالٌ <i>pl.</i> مَثَلٌ as, like, likeness	أَمَدٌ IV to help, aid, reinforce
أَمْثَلَةٌ <i>pl.</i> مِثْلَةٌ pattern, model	مَدَّدَ V to stretch oneself, be extended; rest
	إِمْتَدَّ VIII to be stretched, prolonged; reach

مَدٌّ <i>pl.</i> مَدُودٌ tide, flux, flow	مَرَارًا several times, often
مَدَّةٌ period (of time)	مُسْتَمِرٌّ continuous, continual
مَادَّةٌ <i>pl.</i> مَوَادٌّ material, matter, element; item, article	تَمَرَّرَ II (<i>quad.</i>) to murmur
مَادِيّ material, <i>adj.</i>	(مرا)
مَدِيدٌ long, prolonged, extended	إِمْرٌ, إِمْرَةٌ man
(مدح)	نِسَاءٌ, نِسْوَةٌ <i>pl.</i> إِمْرَأَةٌ, مَرَأَةٌ woman
مَدَحَ (ـ) to praise, extol, commend	(مريج)
(مدن)	مَرْجٌ <i>pl.</i> مَرْجٌ meadow
مَدَائِنٌ, مَدُنٌ <i>pl.</i> مَدِينَةٌ city	(مرد)
اَلْمَدِينَةُ Medina (city of Arabia)	تَمَرَّدَ V to rebel, revolt
مَدَنِيّ civil <i>adj.</i>	(مرس)
(مَدَّ) see (مَدَّ)	مَارَسَ II to practise, exercise (a profession, calling)
(مرد)	(مرض)
مَرَّ (بِ, عَلَى) to pass (by)	مَرَضٌ (ـ) to be or fall sick, ill
مَرَّ IV to make bitter, embitter	أَمْرَاضٌ <i>pl.</i> مَرَضٌ illness
مَرَّ X to continue, last	مَرِيضٌ <i>pl.</i> مَرَضَى ill, sick
مَرٌّ bitter	(موكش)
مَرُورٌ passing, passing by, passage; traffic (<i>mod.</i>)	مَوْرَاشُ Marrakeah, Morocco
(مزج)	(مرن)
مَرَّارٌ, مَرَارٌ, مَرَارَةٌ a time, once	مَرَّنَ II to practise, exercise
	مَوَارِنَةُ <i>pl.</i> مَارُونِيّ Maronite
	(مزج)
	مَزَجَ (ـ) to mix, <i>trans.</i>

- (مَزَح) مَاشٍ (pl. of مَاشٍ) infantry
 مَزَحَ (مَزَحَ) to joke, jest
 (مَزَقَ) مَزَقَ II to tear, *trans.*
 (مَسَحَ) مَسَحَ (مَسَحَ) to wipe, clean, rub off; annoy; measure (a piece of land)
 مَسَاحَةٌ area, surface, survey of land
 مَسِيحِي Christian
 (مَسَكَ) مَسَكَ VI to seize, hold, comprehend
 مَسَكَ IV to hold back, restrain; abstain from (عَن)
 مَسَكَ V to cling to, adhere to, hold fast to (a religion, faith, opinion, belief, etc.)
 (مَسَى) مَسَاءَ evening, n.
 مَسَى yesterday, last night
 مَسَى the day before yesterday
 (مَشَى) مَشَى v.n. مَشَى to walk, go

- مَاشٍ (pl. of مَاشٍ) infantry
 مَاشٍ pl. مواشي cattle
 (مَصَرَ) مَصَرَ II to build (a town)
 مَصْرٌ pl. أَمْصَارٌ chief town of a country, boundaries of two countries
 مِصْرُ Egypt, Cairo
 (مَضَى) مَضَى v.n. مَضَى to pass, go, depart
 مَضَى IV to aign; execute, accomplish
 مَضَى course of time
 مِضَاءٌ signature; execution, accomplishment
 مَاضٍ past, last
 (مَطَرَ) مَطَرَ pl. أمطار rain
 (مَطَى) مَطَى riding-beast
 (مَعَ) مَعَ with
 مَعَ together, simultaneously
 مَعَ أَنْ although, in spite of

- (مَعَزَ) مَعَزَ machine
 مَعَزَ (sing. مَاعِزٌ) goats
 (مَعَضَ) مَعَضَ anger, vexation, exasperation
 (مَعَنَ) مَعَنَ IV to act rigorously, be zealous, consider
 مَعَنَ to consider closely, think over
 (مَكَّه) مَكَّة Mecca (city of Arabia)
 (مَكَثَ) مَكَثَ (مَكَثَ) to stay, abide, dwell, tarry
 (مَكَرَ) مَكَرَ (مَكَرَ) to deceive, trick
 (مَكَّسَ) مَكَّسَ pl. مَكَّسٌ excise duty
 (مَكَّنَ) مَكَّنَ IV to enable, be possible
 مَكَّنَ V to be enabled
 مَكَّانٌ (see كَوْنٌ)
 مَكَّانَةٌ place, rank; influence, power
 مَكِينَةٌ machine
 مُمْكِنٌ possible
 (مَلَأَ) مَلَأَ (مَلَأَ) to fill, *trans.*
 (مَلَحَ) مَلَحَ salt, salty
 مَلَاحَةٌ navigation
 مَلَّاحٌ sailor
 مَلِيحٌ pl. مَلَّاحٌ good, handsome, pleasant, pretty
 مَلِيحَةٌ pl. مَلَّاحٌ a pleasant thing
 (مَلَكَ) مَلَكَ VIII to possess, own
 مَلَكَ II to give a. o. possession of
 مَلَكَ pl. مَلَّكَ possession, property
 مَلَكَ sovereignty, ownership
 مَلِكِيٌّ royal; civilian (opp. military)
 مَلَانِكَةٌ pl. مَلَّانِكٌ, مَلَّانِكٌ angel
 مَلُوكٌ pl. مَلُوكٌ king

مَلِكَةٌ <i>pl.</i> queen	(مَنِي)
مَالِكٌ ruling, ruler, possessor, owner	تَمَنَّى V to wish
مَلِكٌ owner of property	مَنِيَّةٌ fate, death, destiny
مَلِكِي, مَلُوكِي royl	(مَهْد)
مَمْلَكَةٌ <i>pl.</i> مَمَالِكُ kingdom	مَهَّد II to level, prepare, make easy
الْمَمْلَكَةُ الْمُتَّحِدَةُ the United Kingdom	مَهْدٌ <i>pl.</i> مَهْدٌ cradle
مَمْلُوكٌ <i>pl.</i> مَمَالِكُ Mamluke, slave	(مَهْر)
مِلْيُونٌ <i>pl.</i> مِلْيَانٌ million	مَهْرٌ dowry
(مَن)	مِهْرٌ seal, signet
مَنْ who?, who	مِهْرَةٌ <i>pl.</i> مَاهِرٌ skilful, skilled
مِنْ from, than	(مِهْل)
(مَنْع)	تَمَهَّل V to be slow
مَنْعٌ favour	(مِهْن)
مَمْنُونٌ death	مِهْنٌ <i>pl.</i> مِهْنٌ profession, trade
(مَنْذ)	إِمْتِنَانٌ service
مَنْذٌ since, <i>prep.</i>	(مَوْت)
(مَنْع)	مَاتَ (تُ) to die
مَنْعٌ (تُ) to prevent, forbid	مَوْتٌ death
إِمْتِنَاعٌ VIII to refuse	مَوْتٌ dead
مَنْاعَةٌ strength of a position	(مَوْج)
مَنْعُوتٌ forbidden things	مَوْجٌ <i>pl.</i> أمواجٌ wave (sea, air)
	(مَوْز)
	مَوْزٌ banana (tree and fruit)

(مَوْس)	(مِيز)
مُوسَى Moses	مَوَانِي <i>pl. (fem.)</i> مَوَانِي port (sea)
مُوسِيقَى music	ن
(مَوْل)	(نَسَب)
مَالٌ <i>pl.</i> أَمْوَالٌ wealth, property, goods, capital	أَنْبُوبٌ <i>pl.</i> أَنْبُوبٌ pipe, tube
(مَوْه)	(نَبَا)
مَاءٌ <i>pl.</i> مِيَاهٌ water	نَبَا II to inform (anyone) of (a thing)
(مِيد)	تَنَبَّأ V to make oneself out to be a prophet
مَوَائِدُ, —, أَمَائِدُ tshle	أَنْبَاءٌ <i>pl.</i> أَنْبَاءٌ news, information
مِيَادِينٌ <i>pl.</i> مِيَادِنُ arena, square, field; sphere; course (for racing)	نُبُوءَةٌ, نُبُوءَةٌ, نُبُوءَةٌ prophecy
(مِيز)	وَنَ, أَنْبِيَاءُ <i>pl.</i> نَبِيٌّ, نَبِيٌّ prophet
مِيز II to distinguish, differentiate; prefer	نَبِيٌّ prophetic, pertaining to the prophet
إِمْتِازٌ VIII to be distinguished, distinct	(نَبَت)
إِمْتِيَازٌ distinction, privilege, preference	تَبَتَ (تُ) to grow, sprout (of plant)
مُمْتَازٌ distinguished, distinct, select	نَبَاتٌ <i>pl.</i> أَنْبَاتٌ plant, vegetation
(مِيل)	(نَجِج)
مَالَ (تُ) to incline, bend	نَجَجَ (تُ) to bark (of dog)
مَيْلٌ <i>pl.</i> مَيْلٌ inclination	(نَبَذ)
مِيلٌ <i>pl.</i> أَمْيَالٌ mile	تَبَذَ (تُ) to produce (date-) wine

أُنْبَذَ wine
pl. نَبَذَ

نَبَذَ section, part;
article (in newspaper),
treatise

نَبْر pulpit, tribune;
pl. مَنَابِر stage

نَبْط X to find out, contrive

نَبْج to spring, gush (of
water)

نَبْج spring (of water)
pl. مَنَابِع source, origin
pl. يَنْابِيع fountain

نَبِغ (نَبِغ) to rise, appear, excel
pl. نَوَابِغ distinguished
(person)

نَبَق lote tree and its fruit;
wild apple, crab apple;
mealy matter of palm pith

نَبَل noble,
pl. نَبَال sagacious; pr. n. m.

نَه (نَه) II to warn, inform
نَه V to wake up, be alert
نَه VIII to pay attention,
notice
نَه warning, notice
نَه awake, clever; pr. n. m.

نَج (نَج) IV to produce,
bring forth
نَج (-) to arise, result
from

نَج product
pl. نَتَائِج result, conclu-
sion, consequence

نَج production, producing
مَنْتَجَات products
مَنْتَج producer

نَش (نَش) to scatter, disperse,
sprinkle, trans.
نَش prose

نَحِيب (نَحِيب) noble, excellent;
pr. n. m.

نَحْو (نَحْو) to escape, be deliver-
ed, saved
نَحْو escape, deliverance
(نَحْب) death
نَحْب he died
(نَحْد) IV to help, aid
(نَحْد) carpentry
(نَحْد) carpenter, joiner
(نَحْد) nature (of a person)
(نَحْس) copper
(نَحْس) coppersmith

نَحْص VIII to commit suicide
(نَحْص) nature (of a person)
(نَحْص) copper
(نَحْص) coppersmith

نَحْص IV to complete, se-
complish, achieve
(نَحْص) son, offspring
pl. نَحْص The Gospel
نَحْص thin, emaciated
نَحْص sickle
نَحْص rise
نَحْص IV to appear,
rise
نَحْص star
نَحْص clear
نَحْص mine; source
نَحْص astrologer

نَحْص towards, near, like, about
نَحْص method, way;
region; approximation
نَحْص grammar (esp. syn-
tax)

٢. وَنَ grammarian (نَدَل)
 ٢. نَوَاح side, direction;
 district; point of view;
 sphere
 (نَحَب)
 VIII to choose, elect
 ٢. اِتِّخَاب election
 ٢. مَتَّخِب elector
 (نَخْل)
 ٢. نَخِيل palm tree
 (نَدَب)
 ٢. نَدَب to weep, bewail,
 lament
 VIII to call, appoint, delegate, depute;
 invite or urge
 ٢. اِتِّدَاب mandate (mod.; pol.)
 ٢. مَدَّوب delegated, commis-
 sioner
 (نَدَر)
 ٢. نَدَر to be rare, infrequent
 scarce
 ٢. نَوَادِر rare, rare thing,
 rarity
 ٢. نَادِر seldom, rarely

٢. مَتَادِيل kerchief,
 handkerchief
 (نَدَم)
 ٢. نَدَم to repent, regret
 ٢. نَدَامَة repentance
 ٢. نَدِيم associate, friend,
 confidant, boon companion;
 pr. n. m.
 (نَدَو)
 III to call, summon,
 proclaim
 ٢. مَدَادَة call
 ٢. اُنْدِيَة club, place of
 assembly
 ٢. نَدْوَة assembly, forum
 ٢. مَتَدِي assembly-hall
 (نَذَر)
 ٢. نَذَر to make a vow
 IV to warn
 ٢. نَذْوَة vow
 ٢. نَذَار warning
 (نَذَل)
 ٢. اُنْذَال vile, mean;
 simpleton

٢. اِبْجَ object
 (نَزَعَ)
 ٢. نَزَعَ to remove, take
 away; to spoil
 III to dispute with, fight
 VI to contend among
 themselves
 VIII to remove, take
 away, pull from, be
 snatched, pulled; be spoilt
 (نَزَلَ)
 ٢. نَزَلَ v.n. to alight,
 descend, lodge
 IV to cause to descend
 ٢. نَزِيل guest
 ٢. مَنَازِل dwelling house
 (نَزَه)
 ٢. نَزَه amusement, pleasure;
 pr. n. f.
 (نَسَب)
 ٢. نَسَب to attribute to,
 ascribe (something) to
 III to resemble; be
 appropriate, fit, suitable
 VI to correspond with
 (each other)
 ٢. اُنْسَاب linesage
 relation, affinity
 ٢. تَنَاسُب proportion
 ٢. نَسَبَة alluding to, referring
 to
 ٢. اِلْتِنَاب in comparison
 with; in relation to
 ٢. اُنْسِب kinship
 ٢. اُنْسَب more fitted or suitable
 ٢. مَنَاسِب suitable, convenient,
 proper, fit
 ٢. مَنَاسِبَة suitability, appropri-
 ateness; connection
 ٢. مَنَاسِبَة (+ gen.) in connection
 with; on the occasion of
 (نَسَج)
 ٢. نَسَج to weave
 ٢. نَسَاج textile,
 fabric, tissue
 ٢. مَنَسُوجَات textiles
 (نَسَخ)
 ٢. نَسَخ to copy, transcribe;
 abrogate, abolish
 ٢. مَنَسَخ copy, manu-
 script
 (نَسَر)
 ٢. نَسَر eagle, vulture

(نسق)
 نَسَقَ II to place in order,
 arrange symmetrically
 تَنَاسُقُ arrangement, order
 (نسل)
 نَسَلَ I hermit,
 ascetic, recluse
 (نسل)
 نَسَلَ (ن) to beget
 تَنَاسَلُ VI to multiply by
 generation, procreate
 نَسْلُ posterity, progeny
 تَنَاسُلُ descent by generation;
 procreation
 (نسم)
 نَسَمَ - ات soul, person,
 breath of life
 (نسو)
 نَسَوُ women
 (نسي)
 نَسِيَ (ن) to forget
 اُنْسَى IV to cause to forget
 تَنَاسَى VI to pretend to forget;
 feign forgetfulness
 نَسِيَانٌ forgetfulness,
 forgetting

(نشأ)
 نَشَأَ (ن) to grow up (child);
 originate, rise
 اُنْشَأَ IV to found, create,
 originate, establish
 اُنْشَأُ originating, founding,
 establishment; composition,
 style
 مَنَشَأُ (place of) origin; source
 (نشب)
 نَشَبَ (ن) to break out (war)
 (نشد)
 نَشَدَ III to recite to anyone;
 to cause to swear, ask one to
 swear by (ب) God
 اُنْشَدَ IV to quote, recite
 (verses, etc.)
 (نشر)
 نَشَرَ (ن) v.n. to publish,
 spread abroad
 اُنْشَرَ VIII to be published;
 spread abroad
 نَشْرَةٌ announcement, publica-
 tion, bulletin
 اِنْشَارٌ dissemination,
 spreading; circulation
 نَاشِرٌ publisher

(نشط)
 نَشَطَ (ن) to be active,
 energetic
 نَشَاطٌ energy, zeal, activity,
 liveliness
 نَشِيطٌ pl. نَشَاطٌ active,
 energetic, lively
 (نشف)
 نَشَفَ (ن) to be or become dry
 نَاشِفٌ dry
 مَنَاشِفٌ pl. مَنَشَفَةٌ towel
 (نشل)
 نَشَلَ (ن) to take away,
 snatch, steal
 (نصوص)
 نَصَّ نُصُوصٌ pl. نَصٌّ text (of a book);
 definition; wording; atipu-
 lation
 (نصب)
 اُنْصَبَ pl. نَصَبٌ handle (of
 weapon)
 نَصِيبٌ fortune, lot
 (نصت)
 نَصَتَ (ن) to listen to
 (نصح)
 نَصَحَ (ن) to advise, counsel

pl. نَصَائِحُ advice
 نَاصِحٌ adviser
 (نصر)
 نَصَرَ (ن) to assist, aid (give
 victory)
 اِنْتَصَرَ V to become a Christian
 اِنْتَصَرَ VIII to conquer,
 vanquish a.o.
 اِنْتَصَرَ aid, victory
 نَصَارَى pl. نَصْرَانِيَّ Christian
 (lit. Nazarene)
 اِنْتِصَارٌ victory, triumph
 اَنْصَارٌ pl. اَنْصَارٌ helper
 مُنْصَوِّرٌ conqueror (lit. the
 assisted of God); pr.n. m.
 (نصف)
 اَنْصَفَ III to divide into
 halves
 اَنْصَفَ IV to act impartially
 اِنْتَصَفَ VIII to be divided
 into halves
 اَنْصَافٌ pl. اَنْصَافٌ a half, half
 نِصْفُ اللَّيْلِ midnight
 اِنْصَافٌ equity, justice,
 impartiality

مِتَصِفٌ middle

(نصو)

نَوَاصٍ *pl.* نَاصِيَةٍ forelock

(نضج)

نَاضِجٌ cooked well, ripe,
mature

(نضل)

نَضَالٌ struggle

(نطط)

نَطَّ (ـ) *v.n.* نَطٌّ to leap, jump

(نظر)

نَاطِرٌ *pl.* نَاطِرٌ gusrd, keeper,
overseer (esp. of garden,
vineyard, etc.)

(نعلم)

نَعْلٌ leather mat

(نطق)

نَطَقَ (ـ) to speak, express

اسْتَطَقَ X to question, exam-
ine, interrogate (by a
judge, etc.)نَاطِقٌ limit, boundary; zone,
sphere

نَاطِقٌ spokesman, speaker

مَنْطِقٌ logic

مَنْطِقٌ *pl.* مَنْطِقَةٌ zoneمُسْتَطَقٌ examining judge;
interrogator

(نظر)

نَظَرَ (ـ) *v.n.* نَظَرٌ to look (at
إِلَى), see, oversee

إِنْتَظَرَ VIII to await, expect

أَنْظَرَ *pl.* أَنْظَارٌ regard; theoryنَظَرًا in regard to; in view
of

نَظْرَةٌ glance, look

نَظَّارٌ *pl.* نَظَّارٌ inspector, over-
seer, minister; seer, beolder

نَظَّارَاتٌ glasses, spectacles

نَظِيرٌ *pl.* نَظَائِرٌ peer, correspon-
ding to, equal, *n.*مَنْظَرٌ *pl.* مَنَاطِرٌ view, scene,
scene of play

(نظف)

نَظَّفَ II to clean, *trans.*

نَظَافَةٌ cleanliness

نَظِيفٌ *pl.* نَظَافَةٌ clean, *adj.*

(نظم)

نَظَّمَ (ـ) *v.n.* نَظْمٌ to arrange;
compose (verse)نَظَّمَ II to put in order,
arrange, regulate, organizeنَظَّمَ V, نَظَّمَ VIII to be
arranged, regulatedنَظْمٌ *pl.* أَنْظُمَةٌ system,
method, order; regulation,
lawنَظْمٌ *pl.* نَظْمٌ regulation;
arrangement, compilation,
poetry writing

نَظَامٌ regularity, order

(نعج)

نَعَاجٌ *pl.* نَعَجَةٌ sheep

(نعر)

نَوَاعِيرٌ *pl.* نَاعُورَةٌ irrigating
wheel, water wheel

(نعس)

نَعَسَ (ـ) to be or become
sleepy

(نعش)

نَعَّشَ refreshing

(نعم)

نَعِمَ (ـ) *v.n.* نَعْمَةٌ to live in ease

نَعِمٌ to be good, excellent

أَنْعَمَ IV to show favour
to; be kind to

نَعَمْ yes

نَعَمٌ, أَنْعَامٌ cattle, cloven-
hoofedنَعِيمٌ *pl.* نَعِيمٌ favour, benefit

نَاعِمٌ soft, tender

نَعِيمٌ pleasant; pr. n. m.

(نعم)

نَعَمَاتٌ *pl.* نَعَمَاتٌ melody, tune

(نفث)

نَفَثَ (ـ) *pl.* نَفَثَاتٌ blowerنَافِثَةٌ *pl.* نَافِثَاتٌ jet aircraft

(نفخ)

نَفَخَ (ـ) to blow

(نفد)

نَفَدَ (ـ) to be exhausted, con-
sumed; be out of print
(book, etc.)

(نفذ)

نَفَذَ (ـ) to pierce, penetrate,
be effective

نَفَّذَ II to execute, fulfil

أَنْفَذَ IV to carry out, execute

نُفُوذٌ penetration; influence

دُونُ نُفُوذٍ influential; person of
influence

تَفْهِيمٌ execution; fulfilment

تَفْهِيمِيٌّ executive *adj. (mod.)*

تَفْهِيمٌ effective (of an order or command)

نَوَافِدُ *pl.* نَافِذَةٌ window

(نَفَر)

نَفَرٌ (نَفَرٌ) to turn away, flee, avoid

نَفُورٌ flight, aversion

نَفَرٌ *pl.* أَنْفَارٌ person; a number of people; private (in armed forces)

(نَفْس)

نَفَسٌ V to breathe

نَفْسٌ (m. and f.) *pl.* نَفُوسٌ soul, self; self-same

نَفَاسٌ *pl.* أَنْفَاسٌ breath

نَفِيسٌ precious

(نَفْط)

نَفْطٌ oil, petroleum

(نَفْع)

نَفْعٌ (نَفْعٌ) to be useful, profitable

نَفْعٌ (بِ) VIII to use, benefit (from, by)

نَفْعٌ *pl.* مَنَافِعُ use, benefit

نَافِعٌ useful, profitable

(نَفَق)

نَفَقَةٌ *pl.* أَنْفَقَةٌ expense, cost, expenditure, maintenance

نَافِقٌ hypocrite; deceiver

(نَفَى)

نَفَى (نَفَى) to expel, banish, exile; deny, exclude

نَاقٍ III to contradict, be inconsistent with

نَفَى exile, expulsion, banishment; denial

مَنْفَى exiled, an exile

(نَقَب)

نَقَبٌ *pl.* أَنْقَابٌ hole in a wall, breach, tunnel

نَقَبٌ *pl.* نِقَابٌ veil

نَقَابَةٌ *pl.* أَنْقَابَةٌ syndicate, corporation

نَقَابَةُ الْعَمَالِ trade union (*mod.*)

نَقِيبٌ *pl.* نَقِيبَاءُ chief, head

(نَقَح)

نَقَحَ II to revise, correct (book)

(نَقَد)

نَقَدَ VIII to criticize

نَقْدٌ criticism

نَقْدٌ *pl.* نَقُودٌ cash, ready money

نَاقِدٌ critic

(نَقَذ)

نَقَذَ IV to rescue, deliver, save

(نَقَر)

نَقَرٌ (نَقَرٌ) *v.n.* to hollow out, pierce, peck (of a bird)

نَقَارٌ *pl.* مَنَاقِيرٌ beak, bill (of bird)

(نَقَش)

نَقَشَ (نَقَشَ) to paint, sculpture

نَاقِشٌ III to argue with

مُنَاقَشَةٌ discussion, argument

نَقَّاشٌ painter, sculptor, engraver

(نَقَص)

نَقَصَ (نَقَصَ) *v.n.* to decrease, diminish, fall short

نَاقِصٌ III to reduce (price, etc.)

إِنْتَقَصَ VIII to abate, diminish

مُنَاقَصَةٌ tender (in commerce), public auction

نَاقِصٌ defective, diminished, deficient, imperfect, wanting, lacking

(نَقَضَ)

نَاقِضٌ III to contradict

أَنْقَاضٌ *pl.* نَقْضٌ ruins

(نَقَطَ)

نَقَطَ *pl.* نَقْطَةٌ point, dot, spot; drop

(نَقَعَ)

نَاقِعٌ penetrating, pervading; deadly (poison)

مُسْتَنْقَعٌ *pl.* أَنْقَاعٌ marsh, swamp

(نَقَلَ)

نَقَلَ (نَقَلَ) *v.n.* to move, remove, transport, transfer; copy, translate, quote

نَقْلٌ V to be transferred, moved, posted

إِنْتَقَلَ VIII to move, *intrans.*, be transferred, removed, transported

وَلَّى رَحْمَةُ اللَّهِ — he died

(نَقَمَ)

إِنْتَقَمَ VIII to take revenge (on)

إِنْتِقَامٌ vengeance

- (نقى) (نقى) (نقى) to be pure
 VIII to choose, select
 purity, innocence
 pure, clean, innocent
 (نكب) (نكب) (نكب) to afflict
 victim
 (نكت) (نكت) (نكت) witticism; speck,
 spot
 (نكح) (نكح) (نكح) to marry
 (نكد) (نكد) (نكد) unhappy, un-
 fortunate
 (نكر) (نكر) (نكر) IV to deny
 (نمذج) (نمذج) (نمذج) sample,
 example
 (نمر) (نمر) (نمر) leopard,
 panther, tiger
 (نمرة) (نمرة) (نمرة) number
 (نمس) (نمس) (نمس) ichneumon,
 weasel
 law, moral
 law; mosquito
 (نمط) (نمط) (نمط) fashion, way,
 manner
 (نمل) (نمل) (نمل) ant
 (نمو) (نمو) (نمو) to grow, develop,
 intrins.
 growth, development
 (نمی) (نمی) (نمی) VIII to trace one's
 origin to, go back to
 (نهب) (نهب) (نهب) v.n. to plunder, pillage
 (نهیج) (نهیج) (نهیج) way, road, street
 (current in Maghribi usage)
 way,
 method
 (نهد) (نهد) (نهد) V to sigh, groan

- (نهر) (نهر) (نهر) VIII to drive, drive away
 roughly, upbraid, chide
 river
 day, daylight
 by day
 (نهر) (نهر) (نهر) VIII to seize the
 opportunity
 (نهض) (نهض) (نهض) v.n. to rise
 X to urge, incite,
 stir up
 awakening, arising,
 revival, emancipation
 (نہک) (نہک) (نہک) IV to weaken, enfeeble,
 overcome
 (نہی) (نہی) (نہی) VIII to finish, con-
 clude, end, intrins.
 end, utmost, extremity
 end, termination, limit
 end
 (توب) (توب) (توب) a time, turn, occasion;
 quite (in music)
 on behalf of
 deputy, rep-
 resentative, substitute
 Parliament
 (نوت) (نوت) (نوت) sailor
 (نوخ) (نوخ) (نوخ) climate
 (نور) (نور) (نور) fire, n.
 light, n.
 (نوع) (نوع) (نوع) II to assort, classify,
 compose
 sort, kind
 (نوف) (نوف) (نوف) to be above, or
 more than
 more, upwards of
 (نوق) (نوق) (نوق) she-camel
 (نول) (نول) (نول) to attain, obtain
 to give, hand to

تَوَالَّ VI to obtain, receive,
take, partake

تَوَالَّ attainment, attaining;
pr. n. f.

تَوَالَّ *pl.* loom

تَوَالَّ obtaining, attaining, *n.*

تَوَالَّ mode, manner, fashion

(نوم)

تَوَالَّ (نم) to sleep

تَوَالَّ sleep

(نوى)

تَوَالَّ (نوى) to resolve, intend

تَوَالَّ — *intention*

(نيف)

تَوَالَّ yoke

(نيل)

تَوَالَّ the (river) Nile

(هجر)

تَوَالَّ (هجر) to forsake, abandon

تَوَالَّ III to emigrate

تَوَالَّ flight, emigration,
migration

تَوَالَّ The Hegira (emigra-
tion of the Prophet Mu-
hammad from Mecca in
622 A.D.) Beginning of
Muslim era.

تَوَالَّ behold! here! here you
are! take!

تَوَالَّ — (attached *pron.*) her, its, it

(هات)

تَوَالَّ come! bring!

(هيب)

تَوَالَّ (هيب) *v.n.* to blow
(of wind)

تَوَالَّ (هيب) to awake (from sleep);
begin, start (to do)

(هبط)

تَوَالَّ (هبط) to fall, descend, land
(aircraft)

تَوَالَّ fall, abatement

(هتف)

تَوَالَّ (هتف) to call, shout

تَوَالَّ telephone (a lately intro-
duced word and in use in
some Arab countries. See
also Appendix A, Sec. 6 (a))

(هدأ)

تَوَالَّ (هدأ) III to attack

تَوَالَّ attack, assault

(هدد)

تَوَالَّ II to threaten, menace

(هدأ)

تَوَالَّ (هدأ) *v.n.* to be calm,
quiet, tranquil

تَوَالَّ quiet, calm, tranquil

تَوَالَّ (هدر)

تَوَالَّ murmur (of water),
roaring (of sea and waves)

(هذف)

تَوَالَّ *pl.* aim, target

(هدم)

تَوَالَّ emigrant, immigrant

تَوَالَّ term used for settlement
of Arabic-speaking com-
munities abroad (partic. the
Americas in modern times)

(هجن)

تَوَالَّ *pl.* unrest,
disturbance, troubled
thought

(هجم)

تَوَالَّ (هجم) to attack,
assault

تَوَالَّ III to attack

تَوَالَّ attack, assault

(هدد)

تَوَالَّ II to threaten, menace

(هدأ)

تَوَالَّ (هدأ) *v.n.* to be calm,
quiet, tranquil

تَوَالَّ quiet, calm, tranquil

تَوَالَّ (هدر)

تَوَالَّ murmur (of water),
roaring (of sea and waves)

(هذف)

تَوَالَّ *pl.* aim, target

(هدم)

تَوَالَّ *pl.* aim, target

(هدم)

(هدم)

تَوَالَّ *pl.* aim, target

(هدم)

(هدم)

تَوَالَّ (هدم) *v.n.* to destroy,
raze

تَوَالَّ (هدم) *pl.* clothes, garments

(هدن)

تَوَالَّ armistice, truce

(هدى)

تَوَالَّ (هدى) to guide

تَوَالَّ IV to present, bestow
(with double *accus.*)

تَوَالَّ VIII to guide oneself;
be rightly guided

تَوَالَّ guidance, way of sal-
vation

تَوَالَّ *pl.* present, gift

(هذب)

تَوَالَّ (هذب) educated, refined,
polished

(هر)

تَوَالَّ cat

(هرب)

تَوَالَّ (هرب) *v.n.* to flee,
escape

تَوَالَّ II to smuggle; put to
flight

(هرم)

تَوَالَّ *pl.* pyramid

(هرم)

(هرم)

تَوَالَّ *pl.* pyramid

(هرم)

(هرم)

(هَرْن)	(هَل)
هَارُون Harun, Aaron	هَل <i>particle of interrogation</i>
(هَز)	(هَلَل)
هَز (ز) v.n. to shake, stir, brandish	هَلَل X to appear first (of moon); begin
(هَزَا)	هَلَال crescent, new moon
هَزَا X to mock, scoff at, deride	(هَلَك)
(هَزَع)	هَلَك (-) to perish
هَزِيع watch or division of the night	هَلَك IV to ruin, destroy, lay waste
(هَزَل)	هَلَك X to consume, spend, exhaust
هَزَل (-) v.n. to joke, jest	هَلَاك destruction
هَزَال thinness	هَلَاك consumption
هَزِيل thin, meagre, emaciated	هَلَاك place of destruction, desert
(هَزَم)	هَزَم consumer
هَزَم VII to be defeated, put to flight (of an army)	(هَلَم)
(هَظَل)	هَلَم come bereal
هَظَل (-) to rain, send rain	هَلَم and so on; etcetera
(هَكَذَا)	(هَمَم)
see under (ذَا)	هَم (-) to be important, to concern; (with ب) to intend; (with لَئِي) to be anxious about
(هَكَل)	
هَكَل pl. هَيْكَل temple, altar, statue, skeleton	

VIII to take pains in; to be interested in	هَئ II to congratulate, felicitate
هَم pl. هَمَم care, anxiety	هَمَة pleasure, happiness, delight
هَمَة pl. هَم concern; energy	هَمِيَا good wish!
هَمِيَة importance	هَمِيَا pl. هَمِيَا congratulation
هَمِيَة important, of importance	هَمِيَة, هَمِيَة, هَمِيَة a little while, a moment
هَمِيَة care, effort, interest	(هِنْد)
هَمِيَة important	هِنْد India
هَمِيَة pr.n.m.	هِنْدِي Indian, an Indian
هَمِيَة pl. هَمِيَة important	
هَمِيَة important duties	(هِنْدِس)
هَمِيَة anxious	هِنْدِس to sketch (in engineering, etc.), plan
(هَمَك)	هِنْدِس engineering, architecture, geometry
(هَمَك) VII to be engrossed (in), absorbed (in)	هِنْدِس engineer
(هَمَل)	(هَو)
هَمَل IV to neglect, ignore	هَمَل he, it; they (dual), they (pl.)
هَمَل neglect	هَمَل see! behold!
(هَمَا)	(هَوْد)
هَمَا here	هَوْد V to become a Jew
هَمَا there	هَوْد pl. يَهُودِي Jew, Jewish
(هَمَا)	
(هَمِي) to be pleasant, enjoyable (food, etc.)	

(هَوْن) (هَي) (هَيَا) up! (هَيَا) come, let us go!
 (هَوْن) IV to offend, insult, despise
 (هَيْس) easy
 (هَوَى) (هَوَا) *pl.* air, atmosphere, weather
 (هَوَى) passion
 (هَي) (هَيَا) she, it; they (*dual*), they (*pl.*)
 (هَيَا) II to prepare (*trans.*)
 (هَيَا) V to be prepared for
 (هَيَا) *pl.* form, aspect; body (*i.e.* aggregate of persons or things), corporation
 (هَيْب) (هَيْبَا) to fear, hold in awe
 (هَيْبَا) respect, awe, veneration
 (هَيْج) (هَيْجَا) to stir up
 (هَيْم) (هَيْمًا) to love passionately

(هَيَا) up!
 (هَيَا) come, let us go!
 (هَوْن) IV to offend, insult, despise
 (هَيْس) easy
 (هَوَى) passion
 (هَي) (هَيَا) she, it; they (*dual*), they (*pl.*)
 (هَيَا) II to prepare (*trans.*)
 (هَيَا) V to be prepared for
 (هَيَا) *pl.* form, aspect; body (*i.e.* aggregate of persons or things), corporation
 (هَيْب) (هَيْبَا) to fear, hold in awe
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 (هَيْج) (هَيْجَا) to stir up
 (هَيْم) (هَيْمًا) to love passionately

(وَجَن) *pl.* وثَانِي document, deed, certificate
 (وَجَنَات) *pl.* وَجَنَة check
 (وَجَه) II to direct, *trans.*, turn (thing, person) towards
 (وَجَه) III to meet, confront
 (وَجَه) V to go, make for, repair to
 (وَجَه) VIII to turn, *intrans.*
 (وَجْه) *pl.* وَجْهَة face, manner, surface, aspect
 (وَجْهَة) *pl.* وَجْهَة aide, direction, point of view, dimension, district
 (وَجْهَة) (with following *gen.*) concerning
 (وَجْهَة) point of view (*mod.*)
 (وَجْهَة) direction, way
 (وَجْهَة) opposite, in front, towards
 (وَجْهَة) *pl.* وَجْهَة respected, distinguished person, chief, notable
 (وَحَد) II to unify, unite
 (وَحَد) VIII to be united
 (وَحَد) *pl.* وَحَدَة pain

وَحْدَهُ by himself, alone	وَدَاع departure, bidding farewell
وَحْدَةٌ unity, oneness; solitude; unit	وَدَى (ودى)
وَحْدٌ f. أَحَدٌ pl. أَحَادٌ one, anyone (with neg. no-one)	وَادٍ pl. أَوْدِيَّةٌ valley
يَوْمَ الْأَحَدِ Monday	وَرَاءَ (ورا)
وَاحِدَةٌ f. وَاحِدٌ one, single	وَرَاءَ behind, beyond
وَاحِدٌ alone, single, unique, only; sole	وَرَاءَ الْبَحَارِ (ما) overseas
وَحْشٍ (وحش)	وَرَثَ (ورث)
وَحْشٌ pl. وَحُوشٌ wild (animal)	وَرَثَ (يَرِثُ) to inherit
وَحْيٍ (وحى)	وَرِثَ II, أَوْرَثَ IV to bequeath
وَحْيٌ (divine) inspiration	وَرِثَ inheritance
وَدَدَ (ودد)	وَرِثَ legacy, heritage
وَدٌّ (د) to love, wish for	وَرِثَ legacy of Islam
وَدَادَ friendship, love; pr.n.f.	وَرِثَةٌ pl. وَرَثَته heir
وَدَعُ (ودع)	وَرَدَ (يرد)
وَدَعُ (يَدَعُ) to lay down, leave, let (only in imperf. and imper.)	(lit. go down to water)
وَدَعُ let him go	وَرَدَ IV to bring
وَدَعَ II, أَوْدَعَ IV to take leave of, bid farewell to	وَرَدَ X to import
أَوْدَعَ IV, اِسْتَوْدَعَ X to deposit, store	وَرْدٌ pl. وَرْدَةٌ rose, blossom
	وَرْدٌ arrival
	وَرَدَاتٍ imports
	إِيرَادَاتٍ revenues

وَرَقٍ (ورق)	وَسْوَ (وس)
وَرَقٌ pl. أَوْرَاقٌ paper, foliage	وَسْوَ to whisper, suggest
وَرَقَةٌ leaf (of a tree), piece of paper, note, etc.	وَسَّوَسَ pl. وَسَّوَسَ whisperer, suggester (Satan)
وَزَرَ (وزر)	وَسَخَ (وسخ)
وَزَارَةٌ ministry, office of a vizier	وَسَخَ dirty
وَزِيرٌ pl. وَزَرَءٌ minister (political), vizier	وَسْطَ (وسط)
وَزِيرُ الْخَارِجِيَّةِ Foreign minister	أَوَسَطَ (m. and f.) pl. وَسَطٌ middle, centre
رَبِيسُ الْوُزَرَاءِ Prime Minister	وَسَّاطٌ pl. وَسَاطَةٌ means, instrument
هَيْئَةُ الْوُزَرَاءِ Cabinet	بِوَسَاطَةٍ (followed by gen.) by means of, through
وَزَعَ (وزع)	وَسْطَاءٌ pl. وَسِيطٌ mediator, intermediary
وَزَعَ II to distribute, share out, allot	أَوَسَطُ pl. وَسَطِيٌّ f. أَوْسَطُ mean, middle, middle part
وَزَنَ (وزن)	الْأَوْسَطُ the Middle East
وَزَنَ (يَزِنُ) to weigh trans.	مُتَوَسِّطٌ middle, medium
وَزَنٌ pl. أَوْزَانٌ weight, measure; measure of a verse	وَسِعَ (وسع)
مَوَازِينُ pl. مِيزَانٌ balance	وَسِعَ (يَسِعُ) to bold, have capacity, be wide
مِيزَانِيَّةٌ budget	سَعَةً width, extent, capacity; comfort
وَزَى (وزى)	وَسِيعٌ wide, spacious, extensive
وَزَى III to correspond to, be parallel with	

(وسل)	وَصُولُ arrival
تَوَسَّلَ إِلَى V to get the means to; to implore, seek	وَصُلُ receipt
وَسِيلَةٌ <i>pl.</i> وَسَائِلُ means	وَصْلَةٌ connection
(وشك)	وَاصِلُ joining, joint
أَوْشَكَ IV to be on the point of	مُوَاصَلَةٌ union, continuity, communication
(وصف)	الْمَوْصِلُ Mosul (in Iraq)
يَصِفُ (يَصِفُ) to describe	(وصى)
صِفَةٌ <i>pl.</i> صِفَاتُ attribute, quality	وَصَّى II to make a will, recommend, order
أَوْصَفُ <i>pl.</i> وَصَفُ description	أَوْصَى IV to charge, commend
مُوصَفَاتُ specifications	وَصِيَّةٌ <i>pl.</i> وَصَايَا charge, will, command
(وصل)	تَوْصِيَةٌ order, recommendation
وُصِلَ (يُصِلُ) <i>v.n.</i> وَصُولُ to arrive, reach (with <i>direct obj.</i> or (إِلَى)); link, join	أَوْصِيَاءُ <i>pl.</i> وَصِيٌّ testator, guardian, trustee
وَصَلَ II, أَوْصَلَ IV to bring, conduct, deliver, cause to arrive	(وضأ)
وَصَلَ III enter into relation with, be contiguous to, continue, persevere in	تَوَضَّأَ V to perform religious ablutions
تَوَصَّلَ V to reach	(وضح)
إِتَّصَلَ VIII (with (إِلَى)) to arrive at, reach; (with (بِ)) to be in touch with, connected with	وُضُوحٌ clarity
صِلَةٌ union, connection	وَاضِحٌ clear, obvious
	(وضع)
	وَضَعَ (يَضِعُ) to put, place, set down

أَوْضَاعٌ <i>pl.</i> وَضَعٌ situation, state of affairs, place	وَضَّفَ II to give office to, appoint
مَوَاضِعُ <i>pl.</i> مَوَاضِعُ place, site, spot	تَوَضَّعَ V to be employed, appointed
مَوَاضِعُ — أَمَاتُ <i>pl.</i> مَوْضُوعٌ subject, subject-matter	وَضَائِفُ <i>pl.</i> وَظَائِفُ office, appointment, function
(وطأ)	مُوظَّفٌ official, functionary
يَطُؤُ (يَطُؤُ) to tread on, step on	(وعد)
وَطَاءٌ depression (of land)	يَعِدُ (يَعِدُ) to promise (with <i>acc.</i> of person and <i>بِ</i> of thing)
تَوَاطُةٌ foreword, preface (of book, etc.)	أَوَّعَدَ IV to threaten, promise
(وطن)	تَوَعَّدَ V to threaten
إِسْتَوَظَنَ X to live or settle in a place	وَعْدٌ <i>pl.</i> وَعُودٌ promise
أُوطِنَ <i>pl.</i> وَطَنٌ home, homeland, native place	مَوَاعِدُ <i>pl.</i> مِعَادٌ appointed time, appointment
وَطَنِيٌّ <i>n.</i> and <i>adj.</i> indigenous native; national, nationalist, patriot(ic) (<i>mod.</i>)	(وعب)
وَطَنِيَّةٌ nationalism, patriotism (<i>mod.</i>)	إِسْتَوْعَبَ X to absorb, study, exhaust (a subject)
مَوَاطِنُ <i>pl.</i> مَوَاطِنُ native land	(وعظ)
مُوَاطِنٌ compatriot, fellow-countryman, citizen	يَعِظُ (يَعِظُ) to exhort, warn, preach
مَوَاطِنِيَّةٌ citizenship (<i>mod.</i>)	إِنْعَظَ VIII to be exhorted
(وظف)	(وند)
	يَنْدُ (يَنْدُ) to reach, arrive, come to (إِلَى)

أَوْفَدَ IV to send	وَفَاتَ <i>pl.</i> وَفَاتٌ death
وَفَدَ <i>pl.</i> وَفُودٌ deputation, delegation	وَفَّى perfect, complete (وقب)
(وفر)	وَقَبَ (يَقِبُ) to be eclipsed (of the moon)
وَفَّرَ II to economise, save	(وقت)
وَأْفَرَّ abundant	وَقَّتَ II to fix, appoint, determine a time
(ولق)	وَقَّتَ <i>pl.</i> أَوْقَاتٌ time
وَلَقَّى II to help, give success (of God); to conciliate (two parties); to match (two things)	وَسَّوَتْ temporary; fixed (time)
وَلَقَّى III to be suitable, correspond to, suit, agree with; (with عَلَى) to agree to	(وقد)
وَلَّاقَ VI to agree with each other	وَقَّدَ IV to kindle (fire)
وَلَّفَقَ VIII to agree; happen	وَقُودٌ fuel
تَوَلَّقَى success (from God); pr.n.m.	(وقر)
إِتِّفَاقٌ agreement	وَقَّرَ II to honour, respect, venerate
إِتِّفَاقِيَّةٌ agreement (political or commercial)	أَوْقَرَّ IV to load
(وى)	وَقُورٌ venerable
وَلَّى to fulfil	(وقع)
وَلَّى V (<i>pass.</i>) to die	وَقَعَ (يَقَعُ) <i>v.n.</i> وَقَعٌ to fall, happen
وَفَاءٌ fulfilment (of a promise); payment (of a debt)	وَقَعَ II to sign (name)
	تَوَقَّعَ V to expect
	وَأَقَعَ situated; happening, actuality

وَقَّعَ <i>pl.</i> وَقَائِعٌ event, catastrophe	(وكأ)
وَقَّعَ state of affairs	إِنكَأَ VIII to support oneself (وكب)
<i>pl.</i> مَوَاقِعُ place; event	مَوَاقِبُ <i>pl.</i> مَوَكِبٌ procession (وكل)
مَوَاقِعَةٌ battle	وَكَّلَ II to appoint as an agent, represent
(وقف)	وَقُوفٌ <i>v.n.</i> وَقُوفٌ to stop, stand up; (with عَلَى) to ascertain, be acquainted with
وَقَّفَ II to seize, arrest, stop <i>trans.</i>	وَكَّلَ V, تَوَكَّلَ VIII to trust in, rely on
تَوَقَّفَ V to hesitate	وَكَلَّةٌ representation, agency
أَوْقَاتٌ <i>pl.</i> وَقَاتٍ wakf, religious foundation (Muslim)	وَكِيلٌ <i>pl.</i> وَكِلَاءٌ agent (ولل)
مَوَاقِفُ <i>pl.</i> مَوَاقِفُ situation, place, stand, attitude; stopping place; car-park (<i>mod.</i>)	وَلَّى to howl, wail (ولد)
(وق)	وَلَدَ (يَلِدُ) to beget, bear
وَقَى (يَقِي) to guard, protect, preserve	وَلَدَ II to generate; act as midwife
يَتَّقِي (يَتَّقِي) VIII to fear (God)	أَوْلَادٌ <i>pl.</i> وَلَدٌ boy, son, child
وَقَايَةٌ protection, preservation	وِلَادَةٌ birth
تَقْوَى fear of God, piety	وَالِدٌ father
أَتَقِيَاءُ <i>pl.</i> اتَّقِيَاءُ God-fearing, pious	وَالِدَةٌ mother
	مَوْلَدٌ birthplace, birthday
	مِيلَادٌ time of birth, birth
	عِيدُ الْمِيلَادِ Christmas

السَّنةُ المِلَادِيَّةُ (*abbr.* before
dates م) Christian year (cal-
endar)

مَوْلَدٌ of mixed origin (proper-
ly: of an Arab father and
foreign mother)

مَوْلَدَةٌ post-classical (of Arabic
words)

(وَلَعَ)
يَلْعَبُ (يَلْعَبُ) to be attached to,
befond of, show affection for

(وَلَّى)
يَلِي (يَلِي) to be near, follow

وَلَّى II to appoint (as gover-
nor), to set anyone over,
entrust any one with an
affair; to flee, turn one's back

تَوَلَّى V to take charge of, take
in hand

تَوَلَّى VI to follow one after
another

اِسْتَوَلَى X to master, con-
trol, overcome

وَلَايَةٌ province, state

اَلْوَلَايَاتُ اَلْمَتَّحِدَةُ the U.S.A.

اَوَّلِيَاءُ pl. master, saint
(Muslim), lord, patron,
guardian

وَلَاةٌ pl. Governor

اَوْفَى better, more suitable,
fitter

مَوْلَى master, lord; ally, fol-
lower, client; freed slave

(وَمَا)
اَوْفَا مَوْمَاءُ above-mentioned,
aforesaid

(وَنَى)
مَوَانِي مَوَانِيءُ pl. ميناء ميناء
port (sea)

(وَهَبَ)
يَهَبُ (يَهَبُ) to present, give,
grant

وَهَّابِي Wahhabite, Wahhabi

(وَهَمَ)
تَوَهَّمَ V to imagine, fancy

(... ب...)
اِتَّهَمَ VIII to
accuse (anyone of some-
thing)

اَوْهَامٌ pl. وَهْمٌ imagination,
prejudice

تُهْمَةٌ accusation

(وَبَّ)
وَبَّكَ woe to you!

(وَجَّ)
وَجَّاتِ — اَتِ oasis

وَعَّكَ woe to you!

(وَيْلَ)

وَيْلَكَ woe to you!

وَيْلَاهُ alas!

ي

(يَا)
يَا... O, Oh (*voc.*)

(يَأْسَ)
يَيْئَسُ (يَيْئَسُ) to despair
(of)

يَأْسَ IV to drive to despair

يَأْسَ despair

يَافَا Jaffa (port town in Israel)

(يَيْسَ)
يَيْسُ (ـ) to be dry

يَيْسُ II to dry (*trans.*)

يَيْسُ dry (land, etc.)

(يَبَنَ)
اَلْيَابَانُ Japan, the Japanese

يابَانِي Japanese, *n.* and *adj.*

(يَمَ)
يَتَمُّ II to bereave a child of
its parents, orphan

يَتَامَى, اَيْتَامٌ pl. يَتِيمٌ orphan

(يَدُ)
اَيْدٍ, اَيْدٍ pl. (فـ) يَدُ hand

يَدَيْهِ before him, in his
presence

... عَلَى يَدِ by, at the hand of
يَدَوِي manual, hand-*adj.*

(يَسَرُ)
يَسِرُ (ـ) to be easy
يَسِرُ II to make easy
يَسِرُ V to be made easy,
possible

يَسَارُ the left hand

يَسِيرٌ easy, small

(يَقْظَ)
اَيَقْظَ IV to waken *trans.*

تَيَقَّظَ V to be awakened

اِسْتَيْقَظَ X to wake up

اَيَقَظَةٌ awakening, wakefulness,
watchfulness, attention

اَيَقَظَانُ awake, watchful

(يَقَنَ)
يَقَنُ (ـ) to be certain

يَقِنُ V to convince oneself

يَقِيْنٌ certain belief, conviction

(يَمَن)	يَوْمًا by day, one day
الْيَمَنُ the Yemen (S.W. Arabia), <i>Arabia Felix</i>	يَوْمًا يَوْمًا day by day
يَمَنِيّ Yemenite, Yemeni	يَوْمِي daily, <i>adj.</i>
يَمِينُ (f.) right hand, oath	يَوْمِيًا daily, <i>adv.</i>
(يَنَح)	يَوْمَئِذٍ then, at that time, on that day
يَانِعُ ripe	
يُوسُفُ Yusuf, Joseph	يَوْمَ الدِّينِ Day of Judgement
(يَوْم)	(يُون)
يَوْمٌ pl. أَيَّامٌ day	الْيُونَانُ Greece, the Greek nation
الْيَوْمُ today	يُونَانِي Greek, a Greek
يَوْمَ ذَاتٍ one day	

GRAMMATICAL INDEX

NOTE The main references to major points of grammar are indicated in the chapter titles, as listed in the "Table of Contents". This index is, however, more exhaustive. In general, English grammatical terminology is its basis, but some important Arabic grammatical terms are also given in transliteration, followed by the Arabic form in brackets.

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